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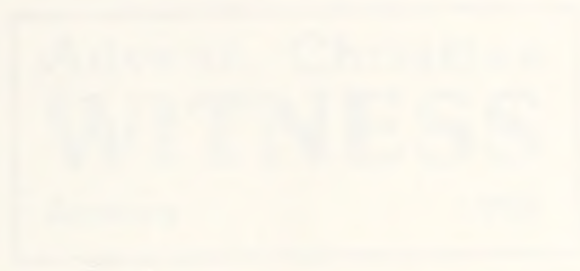
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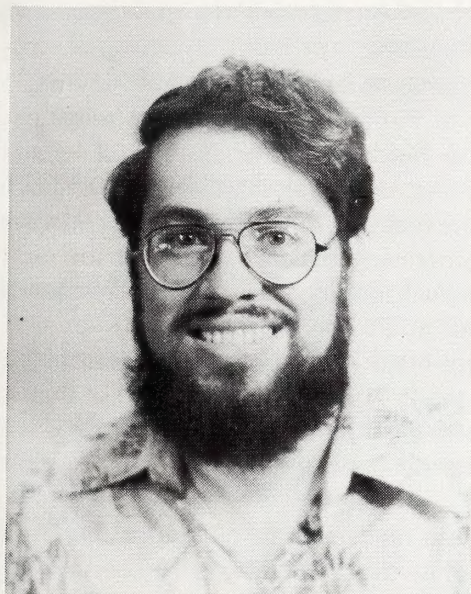




Advent Christian  
**WITNESS**

January

1985



**Your Man in Cagayan** *(see page four)*



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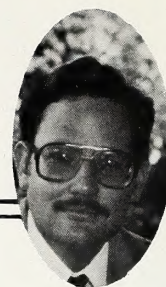
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*from the editor*



## *The Political Illusion*

In the last five years, organizations like the Moral Majority have come to the forefront of American political and religious life. While the influence of the Moral Majoritarians is not what they would lead you to believe it is, nonetheless, it is significant! While I do not expect organizations that mix Christianity with conservative politics to dominate the American political scene over the next ten years, still I sense that many will identify with the political agendas of Jerry Falwell, Tim LaHaye, and Franky Schaeffer.

The success of the Moral Majority and others like it frankly concerns me! While I find myself in agreement with some of their positions, I can't help but wonder if their identification of the Christian faith with conservative political agendas will in the long run damage the cause of Jesus Christ.

Specifically, what makes a nuclear arms buildup more Christian than a nuclear freeze? What makes supply side economics and budget cut in various social programs more righteous than protecting the jobs of American workers through tariffs or affirmative action programs designed to remedy past discrimination against Black and Hispanic Americans? Can one's positions on Arms sales to Taiwan or the Panama Canal Treaty be used as a test of a person's Christianity? Sadly, many Moral Majoritarians have alienated others because of their dogmatic views on matters like these not directly addressed by Scripture.

Christians must be aware of the dangers as well as the benefits of political involvement. The Moral Majority now stands in great danger of succumbing to what Jacques Ellul calls "The Political Illusion," in other words, the false assumption that the answers to all of our problems lie in politics and government. Evangelicals and Advent Christians should know better! The good news of Christ's life, death, and resurrection liberates people from sin and enables them to deal with their fear, loneliness, rejection, and pain. While political involvement is important, organizations like the Moral Majority can do far more for this country by expressing compassion and care for needy people, and communicating the good news of Christ's love for women and men by word and action. □



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David E. Dean serves as an Advent Christian Missionary to the Philippines. One of Asia's key developing nations, the Philippines stretches for over 1,000 miles and includes over 3,000 islands.

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# Your Man in Cagayan!

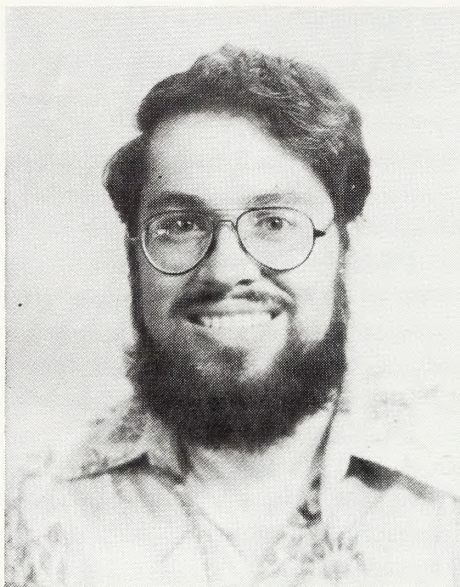
*An Interview with David E. Dean*

**David, when did you first become interested in World Missions and what stimulated your interest?**

I was about 5 years old. Barbara White was a member of the Springfield, MA Advent Christian Church. Dad was pastoring there. But it was the fact that Barbara White went out from Springfield that made a great impression on me! I was with my family when we took her to the airport and saw her leave — that event started my interest in missions. I can remember bringing up the prayer request at prayer meeting "Remember to pray for Barbara White." So when I was 5 (Barbara went to India in 1959), I first became interested in missions.

**Now that interest eventually grew into a sense that God wanted you to serve overseas. How did you begin to sense that God wanted you overseas in ministry and service?**

I can't say how but I can relate the events. I was 8 years old when at Marion Campground Joe Tom Tate issued a three-fold call. The first, to those who wanted to become Christians. The second, to those who wanted to dedicate their lives to serve Christ — *rededicate* their lives. The third, to commit their lives to full-time service. I remember going down to commit my life to be a missionary. So by 8 years of age, I felt led to go into missions. Stemming from my experience of knowing Barbara White, when I was a senior in



high school, God used Matthew 9:37-38: "The harvest is plenty, but the laborers few. Ask the Lord of the harvest to send out more workers into His harvest," to speak to me. God used that to lead me to Berkshire.

While I was there, I spent two summers as a summer missionary. That firmed up my conviction that God wanted me to serve as a missionary as well as introduced me to the woman who became my wife. When George Teshera furloughed at Berkshire, he shared the need to have someone with an advanced theological degree to teach at Oro Bible College. I applied in 1974 to the mission society and after graduating from BCC in 1976 went to Trinity Evangelical Divinity School to get a Masters of Divinity degree. Then, in 1980, I went to the Philippines.

**David, many North American Christians feel that the**

**task of world missions is nearly complete and that mission agencies should decrease the number of missionaries going overseas. How would you respond to that?**

With tremendous amount of surprise! I think that people who feel this way are misinformed about needs in the mission field. For example, look at the tremendous ministry needs present in the United States. Even though we've had the Gospel and active witness in our country since conception no one would say the task of the church is done here! But nations like India, the Philippines and Japan have little experience with the true Gospel. The needs are far greater.

Take Japan. Here we have the most developed (I feel) Advent Christian mission field; the wealthiest of the mission churches; well-educated leadership, self-propagating churches; yet the number of Christians in Japan is less than 1 million. And this includes *all* people who could possibly be classified Christians; Roman Catholic, Protestant groups, and so on. Less than 1 million believers out of a total population that numbers 110 million!

Imagine the Advent Christian Church being the only Christian church in the United States with the rest of the country non-Christian. That would be the comparable position. Advent Christians are less than 1% of the population in North America. We have a feeling of smallness. Imagine our feeling of smallness if we were the *only* Christians in all of North America. We



would welcome help in evangelism because we might think that it would be an impossible task.

So, the needs in other countries are so great. Japan is less than 1% Christian. India is 2.7% Christian. The Philippines have approximately 2% who are evangelical. That leaves a tremendous evangelistic task for a small minority with its generally limited resources. Addressing the General Conference assembly in Tacoma, Cameron Ainsworth shared about the poverty in the Memphis ministry. He states that on a good week, \$150 came in. The church with the *best* financial income in the Philippines with about 75 average attendance receives about \$150 a month. The poorer churches may receive \$5.00 a month! Not only are Christians in Asia a small minority, they lack resources! There continues to be a tremendous need for Christians in North America to share their resources with the third world.

But this discussion is secondary. The primary reason for missions is that we are commanded by Jesus Christ to evangelize the entire world! Not only is that task not completed, but we are also commanded to reach out into all the world until the return of our Savior. Because of the command of Christ we must press on with our missions effort.

**So in your thinking, evangelism is the primary task of missions?**

Yes, evangelism is the primary task, evangelism with a goal of church planting! Once the church is established, you develop Christians who are disciples. Part of developing Christians into disciples would be compassionate ministries to other

people. Relief work is valid work! But that comes out of discipleship ministry, primarily.

**Recently, you suggested that Advent Christian Foreign Missions faces a crisis later this decade based on our dwindling number of North American missionaries going to our fields. What do you see as the root cause of this?**

I don't think that there's really one root cause. I suggested several contributing factors. You've asked for the root cause. Between 1960 and 1976, our denomination focused its attention, its energy, on the unification of the giving system and reorganization of structures. Because of that, the bulk of our energies and attention focused on reorganization. I'm not saying that's wrong. This is just what happened.

In conjunction with reorganization, the mood for aggressive recruitment of mission candidates was downplayed. The focus was on reorganization and so we did not go out and recruit new missionaries. From 1964 to 1980 only 5 new missionaries went to the fields: the Jones', Alice Brown, Melodie and David E. Dean. I know that I was not actively recruited. Since I was interested, I approached the mission and we went from there. It wasn't that someone came out and promoted it to me. In 1964, people didn't realize that by 1993 we would have many Advent Christian missionaries retire. So, the pending crisis is a combination of several factors.

Also the unpredicted illness of Sylvia Whitman, and the transfer of the Townes have accentuated the leadership crisis in Advent Christian

Foreign Missions. On the Philippine field, four major positions — the Field Council Superintendent, the Assistant Superintendent, the Business Manager, and the Treasurer — must be filled. These are major positions. First termers are not eligible for Field Council Superintendent, Assistant Superintendent or Business Manager so you must have veteran missionaries! Missionaries in language school are also ineligible. Because of a variety of factors, Melodie and I are returning to language school, Frank and Judy will be in language school, and Bessie Smith will be on furlough.

This leaves these four major positions on two people: Margaret Helms and Alice Brown. Alice Brown is also the Chairman of the Administrative Council of Oro Bible College which is another *major* responsibility. While there is a leadership crisis in the North American Advent Christian Church there is even a more serious crisis on the Advent Christian mission field!

**I want to talk about what we can do to train young people for leadership. First, in listening to what you've just shared, many of our readers would ask, "Can you honestly measure the success or failure of our foreign missions by the number of "professional" missionaries that we have on the field?" For example, we have no North American missionaries in Nigeria or Malaysia and yet the Advent Christian ministries in those two areas appear healthy. Are there other factors involved in measuring a crisis in missions?**



## Your Man in Cagayan

You've asked an excellent question. Let me first say that the fact a healthy church exists in a country (like Nigeria or Malaysia) is irrelevant to the issue of whether we use North American expatriot missionaries as an evaluation of the success or failure of our mission program. We can have an active church in other countries but not be a failure in our mission emphasis.

There are several areas where we can evaluate our mission-mindedness or success in missions. One is personnel! Number two is financial support. Number three is the awareness of our people of needs. Number four is prayer support for the needs. These four areas are important but I feel that the primary thermometer of mission-mindedness is personnel! Missionaries sent to the field.

Above all the ministries, missions is personalized. It's not just a program. It is a program, but it is people. To promote missions, you need people. You need missionaries. How did I become desirous to be a missionary? Through Barbara White, a missionary! My wife had missionaries come into her home when she was young. These experiences stimulated her interest in missions.

As a denomination, as our pool of missionaries diminishes, the number of missionaries we can get into our churches to share about the work diminishes. If we get down to under 10 missionaries (and that's very possible), we may not have missionaries doing deputation work in Advent Christian churches every year. When that happens Advent Christian churches will invite in non-Advent Christian missionaries because they want to promote mis-

sions. When a non-Advent Christian missionary comes, Advent Christian funds go to support the non-Advent Christian missionary.

Another factor, during the past 20 years, in evangelical missions, evangelical missionaries have increased in number. We are an evangelical denomination. Our mission force has been reduced from 34 to 17. No matter what the reasons are, it indicates a trend that I think is serious!

**Political violence is a fact of life in Third World countries. Most Americans pick up the newspaper and shudder at some of the events happening in places like Iran, the Philippines, even in India. How does that reality affect your work and ministry?**

First be aware that the American media promotes what's going wrong in the world. You only see the bad things! When news relates to the Philippines, remember that the American media does not like the current president. They're not going to say much, if anything, good about him. They're out to get him. The situation is serious, though.

There are some serious problems, economic and political. Rebel activity has made visits to some of our churches in the mountains inadvisable. Other than that, we have not really been affected in our own personal ministry. Even during the riots and demonstrations after the assassination of Benigno Aquino we were unaffected in Cagayan de Oro. We're five hundred miles from Manila. That's not saying tomorrow it could be affected in a dramatic

way. But right now, it's not a serious problem for us.

**How do you evaluate the Advent Christian mission efforts in the Philippines? What are we doing well and where could we be better?**

When we evaluate, we must have a standard! We can't evaluate medical ministry because we don't have a medical ministry. We can't evaluate literacy, we don't have literacy. We can't evaluate agricultural work, we don't have agricultural work. We had these in the past, we don't have them now, essentially because of personnel!

The purpose of Advent Christian Foreign Missions is to plant indigenous churches. The traditional concept of an indigenous church has three parts: self-governing, self-supporting, and self-propagating.

When we look at Advent Christian missions in the Philippines in light of our goal of setting up indigenous churches I feel we are doing a good job of establishing self-governing churches. The Northern Mindanao Advent Christian Conference has a board of 10 Filipino members. Most Filipino Advent Christian churches have functioning church boards. Oro Bible College has a governing board of 6 people, 4 of whom are Filipinos, 2 of whom are missionaries. The Chairman of the Administrative Council of OBC is on that committee, so there's another American who would be at the board meeting.

We have done a good job in developing a self-propagating church, except at those points where funding is involved. If we really want a completely indigenous church, we

would eventually want to see the Filipino church become independent from North American financial support. In the self-supporting areas I have to give us a poor rating because the church is self-supporting. Many of the pastors are receiving subsidies from the conference and the conference receives a large subsidy from the mission. The only way that the conference will become self-supporting will be if the funds from North America are not given and they are forced into that position on their own.

**And, given the poverty in the Philippines, that would be a difficult situation.**

What you need is a larger community in the church to produce the support level for the professional workers. I was a pastor in Illinois. There were approximately 30 active members. We were getting a reasonable (not elaborate) salary but housing was provided and we could survive with a small family. 30 Filipinos could not do this. You would need 80 to 100 Filipinos to do what those 30 in Illinois could do.

**Many people in North American congregations have a low view of vocational Christian occupations like the pastorate, mission service, and church planting. Why do you think that's so?**

While I'm not an expert on North America I would say that it's an historical problem. This low view has come about because somewhere in the history of Protestantism we got the concept that the pastor is some-

one whom church people employ to do the calling, to do the preaching, to do the teaching, to do the work of the ministry, not as someone who equipped others to do the work of the ministry! This is an incorrect concept of what a professional Christian worker is.

People perceive the Christian worker as someone who does everything in the church. Because of that, they have a low view of the ministry! It's actually a low view of an unbiblical, Roman Catholic trend, where the priest was the church. They've rejected that, and have not replaced it with a more Biblical idea.

I feel a more Biblical idea is the proper exercising of spiritual gifts within the body of Christ where *everyone* has a function. When the spiritual, or rather, the professional workers, are looked on as facilitators to develop gifts in the ministry and in the body, I think there would be a change in the attitude of people toward other than that in that area.

**What can local congregations do to encourage young people and adults to seriously consider vocational Christian ministry?**

The best means is a missions conference; a specific time during the year where there is a mission emphasis and a specific challenge to serve as missionaries. That's probably the primary tool that can be used to promote missions in a local church.

There are also other things that are crucial. It is crucial in promoting missions to have people meet missionaries. I shared that both Melodie and I were very young when we first got our interest in missionaries

*because of our contact with missionaries.*

Often, when missionaries are on furlough, where do they go? They are placed either with the pastor or with a couple in their late 50's or 60's, who have a vacant house and who have supported missions for many years. They're not placed with young couples or with parents of teenage children where they can interact with these people on a personal basis. These are the people who are going to be influenced to make a career of missions rather than a person who is in their upper 50's or 60's. Churches need to put missionaries with the people so that they can meet, interact, and relate to people. That is a key for promoting missions.

**The same principle applies with how young people view pastors. If they don't see a healthy model of a pastor, a missionary, or a church planter, obviously they're not going to consider Christian service as a vocation.**

You are correct, yet people in America often put missionaries on pedestals. They forget missionaries change dirty diapers. There are times when we get short with our kids and when we are not sure how to discipline them. When you travel there are problems. People don't relate to someone who is perfect, but when they meet somebody who tries to carry on a conversation, and finally says, "I'm exhausted, I have to go to bed," they realize that this person is a human being. They have needs. I'm human, maybe I could go into that same area. They can relate to that. □



# Freedom Without Compromise

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**George Karl**

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*The Unification Church of Rev. Sun Myung Moon, a Korean who calls himself "Lord of the Second Advent," seeks recognition among Christians as an Orthodox evangelical group. In this article Pastor George Karl warns of Unification Church efforts to use the Religious Freedom issue to gain credibility.*

In the last couple of months Laura and I have been invited to an all expense paid 4-day seminar both in Washington, D.C. and North Falmouth, Cape Cod. I have been invited to hear such men as former U.S. Senator Eugene McCarthy and Rev. Everett Sileven (his church school was closed last year by Nebraska State Police) speak. I have been given a half dozen long-stem roses for Laura and 10 VHS tapes (I don't even have a VHS machine).

It is easy to see that someone is spending a lot of money since almost every minister I have talked to has received similar treatment. The person spending all of this money is Sun Myung Moon. But the people who have been "bugging me" are not your typical "Moonies." They are cordial and have been well trained in evangelical jargon. There are two well financed organizations

that have been offering these goodies. They are the "New England Crusade for Religious Freedom" and the "Interdenominational Conferences for Clergy". The later group offers the free trips.

Their stated purpose is "to afford an understanding of the insights and values offered by the Unification movement, relating in particular to the economic and social action work now proceeding with the movement and many Christian churches." This is accomplished in the following way, "Unificationists will present lectures on Unification Theology".

It is obvious what they are trying to do with these conferences. They seek to convince church leaders how 'good' they are and once doing that, church members will hopefully come to the same opinion. The pastor, in their opinion, is the key. What he believes will be picked up by many in his congregation. Their goal is to gain acceptance and social respectability thus Christians will lower their guard against them.

At least this group is up front in their purposes whereas the other group, the "New England Crusade for Religious Freedom" is much more secretive concerning their "Moonie" connections. The "New England Crusade for Religious Freedom" has as its goal "to alert the people of New England of the rapidly growing threat to religious freedom."

We as Christians must be informed and very concerned with how the government has intervened in church matters the last couple of years, but must we join hands with Sun Myung Moon? Some such as Jerry Falwell, Tim LaHaye and Everett Sileven say yes. Each is involved in one way or another. When Rev. Sileven was asked, "don't you feel funny coming to a rally for Rev. Moon?" he responded, "but I'd rather fight for your freedom once in a while than come together with you all...in a concentration camp."

I must disagree with joining Sun Myung Moon in this effort. The Bible says nothing about the type of government Christianity is able to exist under but it says much about not joining with those who are in darkness. The Unification church is in darkness. The ties between the "New England Crusade for Religious Freedom" and the Moonies are close. It is because Moon was imprisoned that this organization began; it is the Moonies who send out the publicity. Moon's daughter In Jin Moon has spoken at the rallies. It is the Moonies from the "New England Crusade for Religious Freedom" who have given my wife the roses and me the tapes which contain 20 hours of Unification Theology.

They want to do more than just fight for religious freedom, they want to make Moon a martyr and



thus gain support for him and the Unification church. We as evangelicals must not support Moon and the Unification Church especially considering the fact that what Moon did was illegal and he was rightfully imprisoned.

Let us keep in mind that Moon claims to be the Messiah. Jesus was, but Moon asserts that he is a further revelation of the Messiah. Also, the Unification church wants to join all "Christian" churches into one thus the name "unification." The problem is that they don't want to join them under Jesus Christ but rather Sun Myung Moon.

Remember that the Unification

Church and the Advent Christian Church do not worship the same Messiah. Advent Christians worship Jesus Christ. The Unification Church worships Sun Myung Moon. Please pray that pastors and church leaders will not be deceived. Pray also that Christians will have wisdom to discern the erroneous teaching of the Unification church and its followers. □

*A graduate of Berkshire Christian College, George Karl pastors the Faith Evangelical Community Church in Melrose, MA. This article first appeared in the Evangelical Visitor, the newsletter of the church.*

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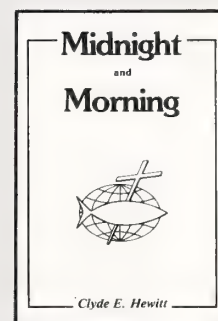
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# God's Provision

## Teresita C. Calang

Looking back, I can see how God has guided my life. I was born on April 9, 1952 in Barrio Poctoy, Surigao City. I am the third of 15 children and had to struggle for a living. My parents were very poor. My father is a carpenter but has been sickly and almost always out of work.

After I graduated from elementary school (grade 6), I was unable to continue to high school because there was no money for tuition. So, I went to work as a househelper in our town. Five years later I became a receptionist in a private medical clinic, and lived with my uncle. I decided that there must be something better for me. Since knowledge is very important to us Filipinos, I enrolled in high school and worked for both my high school and college education. (I was 22 years of age when I enrolled in first year.)

During my early years, I was brought up in the Roman Catholic Church by my parents. I attended church regularly and used to lead the prayers and rosary. But, I did not really understand my religion in terms of its theology and application



*Teresita on pinning day at college.*

to my life. Since I had a desire to help people, I dabbled in spiritualism, card reading and fortune telling. But an emptiness was in my life which could not be filled. I wanted something that was real and true.

At the end of my first year in high school, things changed that made an impact on my life. My classmate and close friend Elena died. She had been a working student living with

Rev. Laura Putnam, a missionary assigned in our city. Because of her life and testimony, I accepted Jesus Christ as my Lord and Savior, was born again and became a new creature in Him. I began teaching Sunday School, praying daily, reading the Bible and taking opportunity to share Christ with others.

## **Problems**

After I received Jesus Christ into my life, I encountered many problems. My parents separated for a couple of months (it was sad for my youngest sister who was about one year old), my uncle and auntie didn't want me to stay with them now that I had become a Christian, my two brothers died, and I was out of work. In May of 1975, I was looking for a job. I had already decided that day to attend prayer meeting. God did provide my needs and answered my prayers that day. I was able to have a job so I could continue supporting myself. He also graciously saved me and brought me into the fullness of His Holy Spirit. Nine of my family, including my uncle and auntie received Jesus into their lives, too.

In 1977 I became acquainted with Miss Margaret Helms, a missionary with whom I lived for four years as a



working student. I thank God for her willingness to help me in my studies. In the day of trials, without her encouragement, I couldn't have continued.

### **God's provision**

After I graduated from high school I prayed that God would guide me as to what course I should take in college. Some of my friends encouraged me to enroll in Bible College, but my first choice was nursing. I prayed that if it were God's will that He would provide my needs. I felt that it isn't just the missionaries, Bible students, or the preachers and evangelists who can reach out a helping hand to those in need of Jesus. I became a recipient of the Professional Scholarship which with my work, made it possible for me to enroll in the Bachelor of Nursing course. My school was about 4-5 kilometers from where I lived and I walked that twice a day for about two years.

### **A dream realized**

During my second year, I developed pneumonia and was hospitalized for a week. I finally came to the "valley of the shadow of death" and cried out to God for help. He heard my plea and provided for my needs. I thought I'd not be accepted in school anymore since a nurse should be physically and mentally healthy. But the results of my chest x-ray and other laboratory tests showed all were negative. My illness was completely gone. I had been healed by the power of God.

During my college years I had the most traumatic experience I've ever had. God permitted Satan to harass me. I thought I would not be able to stand in those days of trials. Satan



*Teresita with Margaret Helms on graduation day.*

used five Christian friends as his instrument to cause me to quit my studies. I came almost to the point of quitting. In fact, I did drop all my subjects, packed all my things and was ready to go home; that was March 17, 1981. But, the Lord didn't want me to leave or quit. He used one of His children to speak to me — "I never dreamed you would be a quitter, Teresita. Don't give up. God has a plan and place for you." I can't explain what I felt at that time. I did not quit. As I opened my heart to Jesus, He took every spot of hatred out of me and poured in His own sweet love. In fact, the people who wanted to hurt me the most are the ones for whom I prayed the hardest.

October 1983 I took the nurses' licensure examination and passed. I praise the Lord for helping me even

though I was not able to review much before the exam. Presently I am working as a staff nurse in a private hospital in our town. I have great opportunities now to serve my fellowman. I have been used to witness as to what Jesus has done in my life. Because I was helped to study, I am also now helping two of my sisters and a brother so they can go to school. I plan to contribute toward the Professional Scholarship of the missionaries that others can benefit as I did.

I am deeply thankful to the missionaries who made my scholarship possible and to other individuals whom God used to contribute to my financial needs. Above all, I am thankful to Christ Jesus, the Lord and Master of my life — the source and giver of all things — for His presence and guidance in my daily walk and His hand upon every area of my life. My favorite verse is Matthew 7:7 — "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." □

*Teresita is one of the Advent Christian young people who have benefitted from the Professional Scholarship which is supported by individual gifts of the missionaries on the field. Its purpose is to aid youth who are not preparing for full-time Christian work with the goal that there will be youth who will become professionals and be able to support the church with their means as well as leadership. Other scholarships are geared to assist those preparing for the ministry. They are not required to repay or even help the scholarship fund, but they are encouraged to help others as they have been helped and live a Christian life that will glorify God.*



### A Servant Enjoys the Work...

"I praise the Lord for guiding me throughout this past year which has been an enjoyable one for me."

Those are words I like to read. The report which contained those words brought joy and confirmation of my feelings that World Missions is a viable, interesting and enjoyable ministry.



Alice Brown continues to write that she "...enjoys sharing the challenge to commitment to missions..." with people. So do I! Her report speaks of her continued ministry:

"While I was in the U.S. on furlough, I worked part time as a nurse. This was a good refresher for me as well as an opportunity to share my ministry and the Lord with many of my colleagues. On my way back to the field I had the privilege of visiting with Ellen Powers, daughter of Floyd and Musa Powers, in Hawaii. The first month back in the Philippines was spent in preparation for teaching and house hunting. My primary assignment is with Oro Bible College. I teach and serve as Chairman of the Administration Council,

advisor to one of the Christian Services church planting teams, in which I taught two Bible studies. I am the Academic Dean also. My other responsibilities included assistant superintendent of the Philippine Field Council, member of the Language and Orientation Committee and coordinator of the OBC-TEE program. I am enrolled in the Master of Ministry program of Asian Theological Seminary."

The joy of service!

### All in a Day's Work

There are times when I get the impression that some people feel sorry for missionaries because we have to leave our relatives and friends and homeland, etc. Really missionaries and missionaries' children are blessed (lucky). We have the privilege and opportunity to see more of the beautiful creation of God. We've seen the Badlands of South Dakota, Old Faithful, the snow-capped mountains, the Redwood Forest, the Pacific Ocean, the Mohave Desert, and the Grand Canyon, all en route visiting you folk



in your churches. We serve a great God who makes and does great things. We met some pretty important people — delegates to the General Conference. Many of them (you) were an encouragement to us. Some of them (you) laughed as they (you) watched me run through a hallway or through the cafeteria chasing after a little one. For you who were praying that Melodie would slow down some, I have a word to say to you about specific praying!

I'd been complaining to God myself about not having much "down time" to spend with Dave, or to read or write letters or write articles for the Witness. Well, I finally got some time with Dave. Brent and Glenda Carpenter of Clovis, NM watched the kids for us as Dave took me to the hospital to get my foot x-rayed and a bulky Jones splint put on the "Jones fracture." I had bounded out of the camper to help Dave with something and landed on the ball trailer hitch and I went down. I have to use crutches (how awkward), keep my weight off my left foot and elevate it often (you should have seen the people looking at us as I drove with it out the window!) I finally got a cast on it July 10 at Dowling Park, I don't think I had a broken foot in mind when I asked for that down time. I guess I'll have to be more specific when I pray!!! You too, OK?

—Melodie Dean

### Christian Workers Gift Library...

In the Philippines the average worker makes between 20-25 pesos a day or about 400-500 pesos each month. In dollars that is \$3/day and about \$55-\$60/month. A large can



of powered milk costs 82 pesos or about 4 days' wages. Books are not that inexpensive either. A \$10 commentary would be over 80 or 90 pesos, again 3 days wages. Unfortunately many of the smaller Advent Christian churches cannot afford to pay their pastors even that much. To buy a book may take a week or two's wages. So many of the pastors lack good resources in their libraries. There is need of good Bible study books — concordances, commentaries, theology, pastoral theology, Christian education, family life, and counseling — to share in with these workers. Some of you might have extra books on your shelves—duplicates or triplicates. A relative may leave you his library and you cannot possibly use all of them. Perhaps you live near a used bookstore which has a good selection of Christian books for 15 or 25 cents. Maybe you attend Garage Sales and find some good Christian books. Please remember the Philip-pines and the Christian Workers Gift Library.

Here is a project for all of you: Boxes of books (sent sea mail) for the Christian Workers Gift Library or maybe for Oro Bible College Library. Or you could let us chose which book is needed where next. OBC can also use some liberal arts books—typing, speech, English, social sciences. Thank you for helping the Christian Workers Gift Library. Books may be sent to: Christian Workers Gift Library c/o Miss Alice Brown Box 223 Cagayan de Oro City 8401 PHILIPPINES

*Please do not send books to anyone in North America — they would only have to remail them. God bless you.*

## A Family Pleasing To Christ

As the Bible says, the cheerful giver is pleasing to the Lord; so the family of Bro. Williams, members of the Kodaikanal American Advent Mission Church, are foremost in giving offerings.

On Sunday, August 12, 1984, the church's harvest festival took place. Amongst the children, this brother's children took the prize for having the piggy-bank with the largest collection.

Previously this family, of their own volition, had filled a piggy-bank for the building fund and asked for another piggy bank. Through this originated the idea of giving each family a piggy bank for the harvest festival.

The family also received a Bible as the prize for the largest envelope offering. Not only so, they made eatables in their home, sold them,

and gave the money as an offering. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." May this family, having given their offering, receive such a blessing.

The family gave this testimony, "Previously, though we had an income, we were without blessing, and had no joy or peace, only problems. But now we have both blessing and fulfillment."

(The total income from the first harvest festival of the seventeen-month old church was Rs.1530. This represents 128 days' labour for a man, or 255 to 382 days' labour for a woman. □

—R. Prabhu Manuel





# “He’s the Son God Gave Me in My Old Age...”

*A letter-writing relationship brings new hope and reconciliation to a lonely prisoner*

**M**urial Lindholm, a bubbly white-haired woman with a quick smile, has lived almost 60 years in the rolling hills of southeast Minnesota. Raised on a farm in Cannon Falls, she married her high school sweetheart in 1946 and settled in Vasa, a community 12 miles away. As the years went by, heart problems and polio forced Murial into a lifestyle that didn’t allow for travel; long hospital stays weren’t uncommon.

But in 1976, Murial’s health was restored; and she found in the experience a renewed and living faith, one she wanted to share with others. Though she couldn’t drive, she prayed for a ministry out of her home. Then, after reading of the need for prisoner pen pals in the December, 1980 *Jubilee*, Murial knew she had found her ministry. She immediately wrote to Prison Fellowship.

Beginning with four inmates from PF’s match-up program in early 1981, Murial now writes 17 inmates, and a prisoner’s mother and grandmother. Her ministry is simple: “I tell those who hurt, I care about you.”

## **Greatest joy**

But her greatest joy in ministry has been introducing Jesus Christ to one prisoner—Mel Pope. “He’s the son God gave me in my old age,” she says.



When Mel and Murial were first matched, Mel wrote, “I can’t go to Jesus with all this hate,” but added that he would like to be pen pals—he hadn’t received a letter in almost six years.

Murial wrote back immediately. “If you can be that honest with me, you can be that honest with Jesus. He can take your hate away.” She continued to pray and write until Mel wrote back a few weeks later. He had read and reread Murial’s letters explaining God’s forgiveness and love in spite of his hate and despair. As he recalled his mother’s Bible teachings from his youth, he knew he couldn’t say no any longer. “I belong to Jesus

now. Last night in my cell I asked Him into my heart,” he wrote Murial jubilantly.

Mel and Murial soon began corresponding three times a week. As Murial learned more about Mel she knew, more than anything else, that she wanted to meet him in prison. Since his incarceration, his parents had died, he hadn’t heard from his brother and sister in six years, and his 37-year sentence stretched ahead endlessly.

Then one morning Murial read in Luke, “For nothing is impossible with God.” She thought about her desire to see Mel; as she prayed she knew that God would soon open all the doors.

## **God opens doors**

He did; and in May, Murial and her sister Verlaine Skog boarded a Greyhound bus in Red Wing, Minnesota, bound for Starke, Florida—a 1,500 mile trip.

When they finally arrived in Starke, a sleepy town known mainly for the four prisons that surround it, they walked to town from the bus station. Praying for a place to stay, they found themselves at the Magnolia Hotel, a rooming house for the elderly and the wives and mothers of inmates. As the 80-year-old proprietress led the women to their room, she politely asked why they were in Starke.



Murial explained she had come to see a man in prison to whom she had written for three years. The older woman's eyebrows raised. "You're not related to him?" she asked. "He's my spiritual son," Murial said.

The next morning a hotel resident, Paul, drove Murial to the prison down a road bordered by a dense pine forest. It reminded her of the woods back home in Minnesota. But her reflection abruptly stopped when gray buildings surrounded by two high fences topped with razor-sharp rolls of wire came into sight.

Paul dropped Murial off, saying he would be back at 3 p.m. After a half hour wait, Murial stepped up to the guard in charge and said she had come to see Melvin Pope, Number 033822. After searching the list, the guard told her there was no such name or number. "Ma'am, I think you're at the wrong prison," he said. He explained she had been left at the Union Correctional Institution (UCI) instead of Florida State Prison, which was two miles away.

Murial turned away and began walking down the hot, narrow blacktop. The air was thick with humidity and gnats, but she diverted her attention away from her discomfort by praying for Mel, reminding herself she was his first visitor in five years.

Finally arriving at the prison, Murial was ushered into one of the sprawling gray buildings to wait for Mel.

Small groups of people huddled around tables in the unventilated room. Clouds of smoke hovered above the tables. Murial noticed people sitting, not talking, just waiting for the visit to end.

### **I'm glad you came**

A few minutes later, a small, dark-haired man came around the corner, breaking into a run when he saw her.

Mel grabbed Murial's hands, kissed her and exclaimed, "Mom, I'm so glad you came!"

For five hours they sat at one of the tables; Mel held Murial's hand and talked of the change Christ had made in his heart. The thrill of knowing that someone was finally coming to visit him had been indescribable, he said. "It could only have happened because God intended it to happen."

"My heart spilled with love to hear Mel say, 'Thank you for letting me know about Jesus.' He had written it, of course, but hearing him say it completed the joy of telling him about Christ," Murial says.

At 3 p.m., Paul, Murial's driver, returned to Union Correctional Institution. Murial was nowhere to be found. Prison officials wouldn't look for her until they had been given a description.

Paul, unable to remember what Murial was wearing, called the hotel to ask her sister, Verlaine.

"Why?" she asked.

"Well," he hesitated, "we can't find

her."

Verlaine waited anxiously while guards combed the prison for a woman in a blue dress; several hours later, Paul returned home—alone.

He slowly climbed the steps to Murial and Verlaine's room, pondering how to tell Verlaine that her sister had been lost in prison. But as he knocked, Murial answered—and told him that she had gotten a ride back to Starke with another prison visitor.

Mel and Murial's days together sped by as they talked about the Bible studies Murial had sent Mel, his growth in Christ and the pain of his incarceration. Mel spoke freely about his childhood, and the deep hurt he felt because his brother and sister had not visited him in six years.

At the end of their last day, Murial asked Mel if she could write his brother so they could reconcile. Mel refused. "I want him to come on his own initiative," he said.

"After we prayed, I had to leave. He said again, 'I love you, Mom' and I walked out. It was the hardest thing

**Continued on page 17**





# When You Care Enough: Send the Very Best!

Joyce Thomas

We have seen the advertisement of the greeting card company that their cards are best and most worthy to be sent to those we love the most. Well, that is the advertising world. But the principle underlying the statement is worth pondering. When we *really care*, isn't that when we respond most readily and joyfully?

There is a corollary to this. We can turn the proposition around and say *that we will send the very best or do the very best when we truly care.*

These propositions have spiritual implications for the Christian and the church. It is this principle that we see in action in John 3:16. God cared so much, His love was so great that there was nothing He could spare for the world's redemption, not even His most precious, His own Son.

After the birth of Jesus, wise men came to worship. The gifts that they brought were the very best. Another part of the story, though, shows that there were many scripturally informed people—those that Herod summoned to give advice about Jesus' birth—who apparently brought nothing. *They didn't care enough!*



## **Sending the best**

Are we of the 20th century becoming so much like them, having understanding without conviction? Has compassion so drained from our heart; have we become so involved in seeking our own pleasure and security in secular things, that we have grown careless in our involvement in what Christ would have us do in the world?

I think of those early Christians at Antioch who were first called Christian probably because they cared so deeply that it showed. When it came time for them to send out *their first missionaries*, they sent *their very best two men*. They didn't hesitate

or hold back so that Paul and Silas could edify them.

We are talking much these days about the evangelization of the world and the sanctification of the secular life. *We believe that the Lord has given the Advent Christian people a special message to proclaim to the world.* We live in a hungry, bleeding, needy world—spiritually and in every other way as the gospel puts it, “travailing together in pain.”

The question is, how much do we care? Will we send our very best? The program for this part of the century requires the consecration of our individual lives to Christ in a revival of personal religion, and the devotion of at least a tenth of our income

to the advancement of the Kingdom.

Starting new congregations, nursing homes, schools, missions, publications, youth ministries and others are special needs that Christ calls us to. By the Lord's own words (Matt. 28:18,20), He says that all divine powers are pledged to these kinds of needs. On our part, sacrifice and money are essential to the task. But do we care enough to send our best? Do we care enough to challenge our best young people? Do we care enough to dedicate the firstfruits of our increase to the task as God has always challenged His people to do?

### Committed people

It is time to break down the division between home and foreign missions. The real issue is that billions of sinners stand in desperate need of the Saviour. But do we care enough to give our very best? If we ask this question in sincerity, it is obvious that the Lord Jesus *Christ seeks committed persons*. He challenges relentlessly for commitment. He challenged Nicodemus to a dramatic change and a life commitment (John 3:3,7). He urged Peter to leave his fishing nets to become a greater fisherman. He is sovereign Lord and His purposes supersede all other goals and objectives for those who claim to be His loyal followers.

The cost of commitment is high. Nothing but our best effort as individuals and as the people of God is sufficient for this hour. The devil is throwing everything he has into the battle; and if we are to be victorious we can do no less.

At the forefront of our thinking should be to call for a revival of the teaching of tithing and a commitment of Advent Christian people to the theory and practice of tithing as

an important part of the discipling program. Let the ministers preach boldly and teach consistently concerning the tithe. Let the people rejoice as they discover the blessings that come as the tithing method of giving is revived in the churches.

The motive back of this is not a selfish one. It is true that our denominational program needs increased money gifts; and the only way this can be secured is from our people, and winning a large percentage of our people to practice better Christian stewardship. But as great a blessing as this would be to our denominational work, I am convinced the greater blessing would come to the people themselves and to the local church.

God wants to bless His people. It is His will and His nature to bless. True joy in Christian stewardship has its basis not in answering appeals for money, but in a spiritual movement and commitment. The very heavens are waiting to flood our churches with the Spirit's power and blessings if we will one and all heed His call to us and bring our tithes and offerings into the urgent work of our Lord that there they may be an outreach—both home and foreign.

God still wants to give His very best. He wants to bless; but he has not promised to honor a life that will not honor Him; and give Him first place in everything. *Do you care enough to send your very best into His work?* □

*Joyce Thomas serves as Director of Stewardship for the Advent Christian General Conference. In conjunction with Director of Foreign Missions Ed Hickel, a Stewardship-Missions seminar has been developed for use in churches and conferences. Contact the Foreign Missions or Stewardship offices for more details.*

I've ever done to leave him there," Murial says.

### A relationship restored

After her return to Minnesota, they remained in close contact. Five months later Mel wrote asking Murial to write his brother. He had tried again to write him, but there was no response.

She wrote immediately; Mel was a different man, she told his brother, and he needed his family now more than ever.

Two weeks later, Mel wrote again to Murial, in a letter overflowing with joy. His brother and sister had come to see him, staying for an eight-hour visit. "Mel wanted to know what I had written," Murial says, "I don't even remember, because it wasn't me. It was God speaking to his brother's heart.

"Whenever I tell someone about being a PF pen pal, I just want them to know what rich blessings could be theirs by being a friend to a lonely prisoner behind bars," Murial says, "Leaving Mel was a hard thing to do. But we knew we had both been blessed with love, a love that could only have been bonded together by Jesus."

And Murial's story illustrates something else—a volunteer willing to take the risk of not only writing a prisoner, but traveling on a bumpy three-day bus ride to be with him, sharing his suffering, and letting him know that someone cares. That love makes all the difference. □

*If you would like to write to prisoners as part of Prison Fellowship's pen-pal match-up program, write to PF at P.O. Box 17500, Washington, D.C. 20041. Reprinted by permission from July 1984 Jubilee, monthly newsletter of Prison Fellowship.*



# Vesta Clothey: Born to Teach

**Ralph E. Dodge**

**M**y first encounter with Vesta Clothey occurred in a crowded Fellowship Hall in the Advent Christian Church of Dowling Park, Florida. She was teaching a Sunday School class of senior citizens. Small of stature but with spiritual dynamism undergirded by eight decades of experience, she propounded the basic truth of the Scripture under consideration. Only now and then an individual with a raised hand would be recognized for a question or a comment. Never once did she allow anyone to question who was in charge of the class. Mrs. Clothey knew the lesson she wished to teach and she would not be side tracked or delayed in getting her points across. I recognized at once her natural ability to instruct, inspire, and motivate by her deep sincerity, clarity of thought, humor, and preciseness of expression.

When I called at her mobile home in the Park of the Pines for an interview I was amazed to learn that she had never been trained to teach although she had been doing it since she was fifteen. It was a gift with



which God had endowed her for her life work as a missionary.

She had heard my car stop and came to the door to greet me even before I knocked. I recognized the warmth of her personality as she welcomed me into her attractive home: she was no longer the classroom disciplinarian but just a neighborly friend. Looking around her double wide home with its oriental artifacts and furniture I knew that I was in the presence of a world citizen. She offered me a comfortable chair and we began our interview.

## Early life

Vesta Averill Wilson was born in Amesbury, Massachusetts when the century was very young. She was the first girl in a three generation family of nine children. Her mother was in poor health as Vesta grew up and her grandparents were physically unable to carry the home responsibility which then naturally fell upon the oldest girl in the family. When Vesta was still quite young the family moved to Boston where her father was employed as a skilled ornamental iron

worker. His work can still be seen in the House of the Good Shepherd, a Catholic benevolent shelter in Boston.

Even by the time Vesta was in the kindergarten her teachers recognized her special gifts. Often she would be designated as the person in class to perform before visiting dignitaries. When Vesta was eight the family moved to Malden, a short distance north of Boston, where she continued her education in the public schools.

When she was fifteen Vesta was converted and joined the Advent

Christian Church of Melrose Highlands which she attended regularly with her parents. Although she found much joy in her Christian experience, at that stage she was quite unaware of the work for which God was preparing her. However, she did begin to teach a group of children and since that time has never been without a class. At the time of my interview she had just finished a series of Wednesday evening lessons with the Advent Christian Village staff.

### **Discerning God's call**

Upon graduation from high school in Malden she took a clerical job with a metropolitan insurance company and continued her studies at night school. Becoming restless with this routine and sensing that God might have other plans for her life, she matriculated in the New England School of Theology. There her vision widened to include the whole world and she made a commitment to serve wherever there was the greatest need.

While attending the School of Theology Vesta made the acquaintance of a male student in the class ahead of her. Fred Clothey had come from Maine to study in Boston and was greatly respected for his quiet demeanor, thoughtful behavior, and depth of Christian commitment. The friendship between the two students deepened, and after Fred had visited the Wilson home and favorably impressed the family, it developed into a full scale romance. By the time she had finished her studies, Vesta was engaged to Fred Clothey. They were married in July of 1924.

At that time the Woman's Home and Foreign Mission Society of the

Advent Christian Church was searching for a couple to go to India and work in the Saidapet Industrial School a short distance from Madras. After much prayer, Fred and Vesta indicated their willingness to serve if needed. They were approved and sailed for India in the fall of 1924. For both of them it was a life commitment.

During the first term in India, Fred was appointed as manager of the Industrial School while Vesta was put in charge of training Indian women how to interpret the Bible in presenting the Gospel. But she had more than the Bible women's work for soon a strong baby was born to gladden their home and then sadden it by death, because of inadequate facilities and improper care. The two young missionaries were deeply grieved but they never considered leaving India for a commitment had been made. Later in the term two daughters were born to console the parents and enrich the family.

After seven long years in India the Clotheys returned to the States for a year's furlough given largely to speaking in the Advent Christian churches although Fred did get in some extra studies at Gordon College in Boston.

### **Second term**

During their second term of eight years in India Mr. Clothey was assigned to village work including both education and evangelism.

This term they lived in Velacheri where Vesta was in charge of the Indian Boy's Hostel with approximately seventy in attendance while teaching her own daughters and two other missionary children up through the third grade. She also taught sewing to the village girls,

always thankful that as a child she had watched her mother do fancy work as a seamstress.

As part of the industrial program Vesta also supervised the print shop and was often called upon to settle disputes among the students. She recalls that on one occasion a student was defending himself in a very loud voice. Vesta tried to quiet him. He replied, "If I don't holler my thoughts won't run." Supervising the boys in the Hostel taught Vesta a great deal about child psychology which she could apply in raising her own family. By now a little boy had come to complete the family circle. He was named after his father.

It was during the heavy daily routine of these years that Vesta realized she needed more time for her own spiritual nourishment and development. The thought came to her, as Divinely inspired, that she should get up early in the morning while the family was still sleeping. She started getting up at 4:30 at the sound of ringing bells. With this early rising she was able to prepare spiritually for the busy day ahead.

After eight hard years the Clotheys returned to the States in 1940. They were held here for the duration of the Second World War as it was unsafe to travel the ocean with small children. During the extended furlough Fred accepted a pastorate in Wareham, Massachusetts until the war was over. Due to the dearth of ministerial candidates, Vesta also became interim pastor of the Advent Christian Church in Carver, Massachusetts.

As soon as the sea lanes were considered safe, Fred and Vesta Clothey bid farewell to their two daughters, Phyllis, 17 and Dorothy, 15. The girls remained in the States



## Vesta Clothey: Born to Teach

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for further education. Returning to India at a time when the girls needed their parents was a difficult decision to make, but Fred and Vesta had made a life commitment to serve in India. Entrusting their daughters to God's loving care they sailed for India with Fred, Jr.

### Post war ministry

During the third term Vesta again assumed responsibility for the Boy's Hostel. During this term she started a Bible Class in English with eight students participating. Soon other boys and young men from the village came to profit from the study conducted so meaningfully by the missionary. The class grew to fifty or more, some of whom were baptized and many of whom are the leaders of the church and community in India today. All in all it was a busy but rewarding term of service for the Clotheys. They were now experienced in the culture of India and could more effectively present the Gospel to the Hindus.

After seven busy but creative years the Clotheys returned to the States for furlough in 1952 and engaged in a full schedule of deputation work among the churches. Returning to India in 1953 they had the longest and perhaps the most creative term of service with Mr. Clothey as Superintendent of the entire denominational program in India. Fred Jr. had been left in the States to attend Aurora College in Illinois. Vesta was again in charge of the Women's Bible Work and the Boy's Hostel, now with nearly a hundred in attendance.

Upon retirement from missionary

work after spending nearly forty years in India, Fred took a pastorate in Whitman, Massachusetts but his health had been impaired. At the urging of doctors they came south to Dowling Park to avoid the cold winters of the north. After only a few months Fred passed away in October of 1971. Vesta had continued living in their lovely mobile home in the Park of the Pines. Her days were fully occupied with her teaching and other activities in the Village. In her spare time she is now writing her memoirs, which, when published, will enrich the field of missionary literature.

As are most mothers, Vesta is proud of her three children. Phyllis is a registered nurse now working in the Hamilton County Hospital in Jasper, Florida. Dorothy is the wife of Rev. Louia Gransee, pastor of North Park Community Advent Christian Church in San Diego, California. In addition to her duties as a pastor's wife she is principal of a local Christian Elementary School. Dr. Fred teaches, and now heads the Department of Philosophy and Religion at Pittsburg University in Pennsylvania. In this capacity he travels widely, both within and outside the United States, especially to the Orient. After telling me about her children Mrs. Clothey proudly points to the pictures of the nine grandchildren and then tops it off by telling me about the three great-grandchildren.

As I rose to leave, Vesta shared some information which illustrates her vitality, optimism, and frugality. Recently when her membership in the American Association of Retired

Persons expired it could be renewed for differing periods; the longer the period the more reduced the rate. Rather than renew it a year at a time or for three years, Vesta renewed it for ten. When it next comes due in 1994 she will probably renew it for another ten years.

Just being with Vesta Clothey, even for a short period, is a rewarding experience. Her enthusiasm is contagious. No arm chair for her while she awaits our Lord's return. Life must be lived at its fullest. There is still much to learn and teach. □



*Former missionary to Africa Ralph Dodge has authored two books, The Unpopular Missionary and The Pagan Church. He currently lives at the Advent Christian Village in Dowling Park, Florida.*

## "I Have a Dream, too..."

Tonight I lie awake and I dream. I seldom lie awake and I seldom dream. Tonight is different. Somehow, somewhere, there is a heavy sense of foreboding, not perhaps of evil, but of unconcern, of apathy, or inactivity.

I am a missionary, and I admit to certain racial prejudices — I long to see all races of people gathered together in love and salvation under the glorious banner of God's eternal kingdom. I want to join hands with my brothers and sisters from China, Japan, Russia, England, Nigeria, and all the Pacific Isles and elsewhere, too. I want to sit at Jesus' feet with them, young and old, and sing that glorious old hymn "Amazing Grace."

But tonight my dream is not of this lovely scene, but rather of scattered and small groups of Christians clutching at a single Bible, an empty rice pot, of young people standing in the yard of an now-empty Bible College and muttering to themselves, "Where are the American Christians? Do they no longer care for us? Is the God whom they taught us was so almighty and loving no longer concerned for us here? Is He no longer sufficient for their needs and ours too? Then He is just the God of the white and the rich as I had formerly thought."

The dream changes. In the gathering mist of evening a lonely pastor enters the hillside chapel to pray. "God, you who are indeed my Lord. I feel so alone tonight. Are you here, or are you listening to my prayers? Did I anger them, those missionaries, that they no longer come to us? Are you tired of us, too? I need help to share your gospel here in the mountains, there in the city, so many places. People today want to know that someone cares for them. Please send forth workers into the harvest field."

Again the dream changes. In the lightning dew of morning a young couple stands together, rejoicing in their recent marriage. As they whisper anew their vows of love to each other, they pause and grasping hands affirm aloud their love to God. Then confusion seems to spread over their faces as one mumbles softly to the other, "You know, dear one, I had thought we might serve God as missionaries in Ethiopia, but the church elders seem to think it quite unnecessary. I guess God can convert the heathen by Himself if He wishes to."

And the other responds softly, "Yes, I know, but...well, we will give some money to build a bigger church here, after our own lovely new home is built, of course."

I sleep a little, in a dark and troubled way. Then in the shadows I see a church, lonely in the sunset glow. And down the street another church. No sign board attests to a living worship at either. A few people stroll down the street and gather on the lawn of one. I listen. "Too bad the church closed down. I rather miss it." "Yes, but what's the need? I worship in my home." A third speaks hesitantly, "Well, I for one am lonely, I wish someone cared about me."

I shudder and try to awaken from that sleepless night. Is it possible that these things could ever come to be? What could happen that might cause the church of Jesus Christ to be so barren and lonely? Surely as Advent Christians who believe so strongly in the soon return of our Saviour, we could never slacken our missionary vision at home and abroad, our concern for all peoples. Surely we must never fail to support financially and in prayer all our workers, pastors, evangelists, teachers, missionaries, etc., who go abroad over hill and dale, into cities and rural areas, and to every nation in our world today. The Gospel *must* be preached; people must be *shown* the way of love and salvation. "Brethren, be followers of me (as I of Christ)", Paul once wrote. How personal the gospel must be!

Yet if we do not adequately fund the pressing and important areas of our total church program, we may be taking one step towards such a formidable possibility as this dream-filled night suggests. What must we do in 1985 to ensure continued growth in responsible discipleship in our local congregation and in our total denominational organization. May this dream never come true!! □



Laura served as an Advent Christian missionary to the Philippines for over nineteen years. She now serves on the staff of the Advent Christian Village in Dowling Park, Florida.



## Discover the Joy of Sharing

**Adele King**

What a joy! I don't know anything more wonderful than going with the Lord and watching Him change lives. During my recent visit to Northern Ireland, I was allowed to speak in the public schools. The religious education teacher gave me her schedule of six classes one day. I had been told that often the students are very rude to the pastors who come and the students will not be attentive. In answer to much prayer, they were absolutely silent and listened — even the worst ones — as the Holy Spirit spoke to their hearts. It was really amazing to watch and 21 students accepted Jesus in those classes.

But at the Convent School they knew I was teaching that one must be born again, and be water baptized. The sisters called me to the convent and politely explained that they were saved when they were baptized as infants and later confirmed. They gently urged me not to ask them to kneel to pray except in the chapel where they would take any students who wanted to pray. How thankful I was to comply so I might have this opportunity to speak to them. I was told there would be only about 40 students.

The day of the meeting we had to walk to the convent and of all things, I forgot my Bible. I couldn't believe it. While giving thanks for this situation as Paul encourages in 1 Thessalonians 5:18, it occurred to me to ask Sister Ann for a Bible they use in their classrooms. To my surprise the room kept filling with girls.

There were more than 100! From *their Bible* I read, "You must be born again." Since I was reading from *their Bible*, there was no objection when I read Romans 10:9, "If thou shalt confess with your mouth that Jesus is Lord and believe in your heart that God has raised Him from the dead, thou shalt be saved." The sisters just smiled at me. (It was *their Bible*.) Sister Ann instructed the girls at the end of the talk that they could go to the library or to the chapel to pray. My heart sank as she led me into the court yard and across a long garden into another building, then up two staircases, down a hall and finally into the chapel. Who would walk this far in front of their peers to pray I wondered?

More than forty girls came! They knelt down without being asked. From *their Bible* I explained 1 John 1:9, that if they would confess their sins to Jesus, He would forgive them. Each one bowed her head and prayed. In that beautiful silence Jesus Christ forgave sins. Most of them dedicated their lives to the Lord. Then I reminded them Romans 10:9 says God will save the person who confesses that Jesus is Lord. I stood at the door to say goodbye to each one. Since the aisle was narrow, they could only leave one by one. This gave each girl the opportunity to tell me unheard by anyone that Jesus is Lord or anything she wanted to say. All but one said those blessed words.

My own heart was so filled with joy that I wanted to jump up and down. All the joy of heaven fills your heart when even one person comes

to know their Savior and there were over forty that day! Don't miss the joy of sharing your faith! ☐

*Adele is married to David King, is the mother of four children, and lives in Alliance, Ohio. She has a radio and tape ministry and has ministered in many parts of our world.*

### Celebrate World Day of Prayer

Please use the coupon below to order your Worship Guide booklets for the World Day of Prayer which will be on March 1.

A Bible-centered worship guide written by Dawn Sundquist has been printed by the National Association of Evangelicals as part of its ministry to the churches of America. The title of this year's booklet is "Share the Hope." You may also order posters to help you promote this event.

This program can be an appropriate climax to your Week of Prayer!

MAIL TO: National Association of Evangelicals  
Box 28, Wheaton, IL 60187

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Please ship:

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\_\_\_\_\_ Posters

☐ We will receive an offering for the ministries of the National Association of Evangelicals.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

# Have You Met Mary Slessor?

Mary Slessor became known among Africans as "the mother of all the peoples." She journeyed to West Africa to become known among her countrymen as the first woman vice consul of the British Empire. Miss Slessor shed her Victorian gloves — and rolled up her sleeves!

Mary was born in Scotland in 1848 into a family with six other children, all living in one room. Mary's father was a shoemaker and her mother a weaver who earned ten shillings a week for 58 hours of labor.

Amazingly, in spite of unusually bleak circumstances, Mother Slessor dreamed that one of her sons would be a missionary to West Africa. She read missionary stories to her children and encouraged them to "play missionary."

All her sons died. But Mary stepped forward. Mother Slessor was thrilled in spite of the danger of going to Africa. Big-time slave trading had exploited life in the country of Calabar. About a million slaves had been shipped out during the hundred years before 1830. Life was cheap. Slaves, women, and children especially were expendable.

Here Mary stepped in. Beside preaching, teaching, and nursing, Mary rescued women and hundreds of babies who had been thrown into the jungle. Often she had as many as a dozen such children living in her makeshift home.

Mary gleaned vast knowledge of 'poor' African life by living in native houses, sleeping beside big, sweating native bodies, eating native food, going barefoot, suffering local diseases. Mary's genuineness, courage, and true concern made her accepted even at the local council meetings.

Mary Slessor took her marching orders from the gospel. To her, every person was made in God's image and was someone for whom Christ died.

Mary Kingsley, an acknowledged African authority, affirms of Mary Slessor, "This very wonderful lady's abilities, both physical and intellectual, have given her...a unique position and won her among many, white and black, a profound esteem. Her knowledge of the native, his language, his ways of thought, his diseases, his difficulties, and all that is his, is extraordinary, and the amount of good she has done no man

can fully estimate. ...Only the type of man Miss Slessor represents is rare...Miss Slessor stands alone."

*Mary Slessor of Calabar* by W.P. Livingstone, published by Zondervan in 1984 is on the WHFMS recommended reading list for 1985. It is available through Venture Bookstore, P.O. Box 23152 at \$7.95 plus postage and handling.

## News & Notes

### **Beryl Joy Hollis writes:**

My thanks to all who have made my Christmas in October gift possible.

I have a small ministry with women in visitation — mostly to Hindu women. Also I have a bi-weekly Bible class in a home with a Roman Catholic woman. Last week we started a women's meeting in the Nandanam Church. A Bible woman conducts a women's meeting in the Vanniya Teynampet Church and goes with me on visitation on Friday afternoon.

### **Beulah Purkiser writes:**

Words cannot tell you what the Christmas in October gift of \$150 meant to me. I had paid a \$100 bill to Lahey Medical Clinic and wondered how I was going to pay my bills for November out of what I had left. I prayed much about my bills, and God sent this gift *now*! I am at the Advent Christian Village for the winter months.

### **Marjorie Goodwin writes:**

Dan and I thank you for your helpful Christmas in October gift. Everyone's kindness and the Lord's leading and anointing are making our ministry here in Japan possible and fruitful. Only the Lord knows who will surrender his life to Him. We completely rely on His guidance and are still amazed as we see how He can put us in just the right place at the right time.

Often there are difficult situations such as visiting with strongly Buddhist women. Pray with me that these women who want me to teach them English will become Christians.

We have about sixty Japanese in our classes here in Aobadai and Dan is preaching two Sundays each month using a Japanese interpreter.



## Who Are King's Jewels Leaders?

They're people...just people:

The butcher, the baker, the candlestick maker,  
The factory worker and college professor.  
The homemaker, the business career girl.

People...but not *just* people:

People redeemed by the blood of Christ;

People who have heard the Lord's own voice:

"Go...teach,

"Feed My sheep...My lambs;

"Help keep them on the path of life with Me

"Until, one day,

"Hand in hand, you stand with them

"Upon a distant shore

"And see Me face to face."

What is a King's Jewels leader?

*A studier*

—of Bible, of leadership packets and teacher guides;

*A collector*

—of pictures, of objects, or stories, or anything that  
will help pupils learn;

*An improviser*

—of true-to-life applications, of attention-getting  
devices, of things to do in oft-time limited space;

*A listener*

—to the unspoken questions written in the eager  
faces of children;

*A priest*

—who lays before the throne of God the needs of  
those in her charge;

*A friend*

—who gives of himself that others might grow in  
Christ.



What is a King's Jewels leader?

*A person who needs our prayers.*

For she is doing the most important,  
the most difficult (though most rewarding)  
job on earth:

Feeding young lives with the Word of life,  
That they might grow in life with God.

This, then, I will do:

I will pray for the King's Jewels leaders of our  
churches;

I will treasure them, thank God for them.

I will remember that, in doing the work of the church,  
They are doing my work—and God's.

—by Earl H. Gaulke, (adapted)

## Recipe for Child Raising

1 cup of Proverbs 22:6

2 tablespoons of Proverbs 19:18

Dash of Proverbs 23:13

1 teaspoon of Proverbs 3:5

½ cup of Titus 2:3 through 7

Mix all the ingredients, add a pound of per-  
sistence, one cup of love, and whip until right  
consistency. This recipe is recommended by the  
Creator of Mankind. Please add a pinch of Ephe-  
sians 6:4.

# From the President's Pen



What is the responsibility of the church — and therefore the WHFMS? Lawrence H. Janseen asserts, "The responsibility of the church is to tell men of God's love, to proclaim what God has done for men, and to bring men into fellowship with God."

When maintenance of the WHFMS, as an organization, becomes the major concern of a group of Christians, the larger purpose of God can drop from sight. "Evangelism" becomes a matter of recruiting new members who can carry on the organization, rather than true proclamation of the good news; "stewardship" becomes a matter of meeting a budget, rather than a part of a total life response to the love God has shown.

Organization, structure, and program are to be designed to help us accomplish the task of winning people to Christ. We must discover what it means to be sent, "not to be served, but to serve." We must discover that we do not exist primarily to produce new members, but to bring the good news of God's redemption to all people.

My prayer is that each WHFMS will accept the challenge to establish an evangelism committee or actively participate in a church evangelism committee. We have the responsibility to share the good news with those who have not heard and give people a valid opportunity to accept Jesus Christ as their Lord and Savior. Hear the words of Jesus, "Go and make disciples...I will be with you always..." (Matthew 28:19-20).

—Marian A. Wrigley

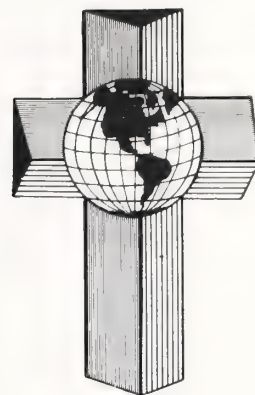
## What Have You Done in Outreach Evangelism?

We are anticipating your responses to this question on the report form you will be sending us in January.

If you need help in knowing how to form your local committee for evangelism or ideas for outreach evangelism, please consult the *Evangelism Paper* in your 1984 program kit and the *Outreach Evangelism Ideas* in your 1985 program kit.

Where there is one, we encourage you to participate actively with your church evangelism committee.

# Mission Prayer Partnership



## January

- 16 The leaders in our churches in Africa have asked us to **pray** for God's revival in the lives of their youth.
- 17 **Praise** God for the degree of freedom which our missionaries have in the different countries to preach the gospel.
- 18 **Pray** for Austin Warriner as he pastors the Asukano Christian Church in Japan leading the members to full commitment to Christ.
- 19 **Pray** that Dorothy Warriner may sense the full power of God as she celebrates her birthday on January 18 and continues to serve Christ in her twenty-sixth year in Japan.
- 20 **Pray** that Musa Powers will have good opportunities to witness to the ladies who will be attending her cooking class in Koga, Japan.
- 21 **Praise** God for the new couple who is attending the church in Kogo.
- 22 **Pray** for Toshihiro Yano (pastor) as his "clear testimony to God's faithfulness" is heard by those about him.
- 23 **Pray** for Ellen (Powers) and her husband Kelvin Yamase as they study at the International School of Theology, San Bernardino, California.
- 24 **Praise** God for the witness of Sylvia Whitman.
- 25 **Pray** for Frank and Judy Jewett as they begin their language study in Cebu City, Philippines.
- 26 **Pray** for the Jewett children, Danny, Timmy and Letitia, as they begin the new experience of school work in the Philippines.
- 27 **Praise** God for David E. Dean and his witness at Berkshire Christian College and throughout New England this month.
- 28 **Praise** God for Melodie Dean and her abilities in writing for the Christian outreach.



- 29 **Pray** that Judy Jewett will have a very happy birthday on this her day.
- 30 **Praise** God for Margaret Helms and the progress of the work in Cebu City.
- 31 **Pray** for Marion Damon as she prepares for another session in the School of Evangelism in Kodaikanal, India.

## February

- 1 **Pray** for Barbara White as she teaches English to the Indians and Sri Lankans in Kodaikanal.
- 2 **Praise** God for Beryl Joy Hollis and her continued good work in the greater Madras area.
- 3 **Pray** for the meeting of the Advisory Committee and the Director of Foreign Missions February 5-7, 1985 at the A.C. Village in Florida.
- 4 **Pray** for Bessie Smith as she begins to bring to a close her work prior to her furlough.
- 5 **Pray** for Dan Goodwin as he makes new acquaintances among the men in the Asukano area.
- 6 **Praise** God for Marjorie Goodwin and the good reports of her ministry among the ladies of the Aobadai area.
- 7 **Pray** for the Executive Council members in the meeting February 8-11, 1985 at the A.C. Village in Florida.
- 8 **Pray** for Alice Brown as she continues to carry heavy responsibilities at Oro Bible College.
- 9 **Praise** God for the many recent baptisms in the Banting Church by Devasahayam.
- 10 **Pray** for Beulah Devasahayam as she carries the dual responsibility of mothering her family and working in the church.
- 11 **Pray** for Thambusamy Devairakkam and **praise** God for his outreach in new areas.
- 12 **Pray** for Victoria Devairakkam as she ministers side by side with her husband in the outreach of the gospel.
- 13 **Praise** God for Mitsuo Masabu as the church continues to grow in Tsuyama, Japan.
- 14 **Pray** for the India Advent Christian Conference as they try to balance the envisioned ministries with their financial budget for this year.
- 15 **Pray** for Publications staff as they to meet deadlines for printing our magazines and other publications.

# Mission Directory

## INDIA

<b>Marion Damon</b> (March 27) American Advent Mission Guindy, Madras 600 032 India	<b>Beryl Joy Hollis</b> (December 16) American Advent Mission Velacheri, Madras 600 042 India
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**Barbara White** (January 14)  
American Advent Mission  
Guindy, Madras 600 032  
India

## JAPAN

<b>Dan Goodwin</b> (January 4) <b>Marjorie Goodwin</b> (May 18) 18-4 Minami Aobadai Kawachi - Nagano Shi Osaka Fu 586 Japan	<b>Floyd Powers</b> (October 8) <b>Musa Powers</b> (February 28) 26-817 Kubo Koga Machi, Kasuya gun Fukuoka ken, 811-31 Japan
--	--

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
JAPAN  
Tel. 0720-76-0580

## MALAYSIA

<b>T. Devairakkam</b> <b>Victoria Devairakkam</b> Advent Christian Church 3A, Jalan Sayang Housing Trust Kluang, Johore, Malaysia	<b>Lucas Devasahayam</b> <b>Beulah Devasahayam</b> 635 Jalan Sena Lorang Sena Dua Banting, Selangor, Malaysia
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## PHILIPPINES

<b>Bessie Smith</b> (March 27) <b>Alice Brown</b> March 24)	<b>Frank Jewett</b> (December 11) <b>Judy Jewett</b> (January 29)
--	--

Address for all listed above: Box 223, Cagayan de Oro City 8401  
Philippines

**Margaret Helms** September 18)  
P.O. Box 230  
Sanchez Compound  
Joaquin Panis Street  
Banilad, Cebu City 6401  
PHILIPPINES

## ON FURLOUGH

<b>David E. Dean</b> (December 20) <b>Melodie Dean</b> (August 9) P.O. Box 23152 Charlotte, NC 28212	<b>Sylvia Whitman</b> (emergency) c/o Ruby Kulpa 3959 Jason Street Denver, CO 80211
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\*The missionaries' birthdates follow their names.

# Let's Pass on Our Heritage Intact

Wilbur Lane

For many years I have been almost out of touch with my own denomination. It was a real privilege for me this last June, therefore, to attend both camp meeting and General Conference. Naturally I found some changes. Most of them are doubtless improvements, although it takes me a while to get used to them. One thing that disappointed me was the lack of Advent Christian songs.

At camp meeting there seemed to be no hymnals except modern chorus books. Some of the choruses sounded more like children's play songs than worship, but some were meaningful and worth remembering. At General Conference, held at the Pacific Lutheran College campus, of course, we had Lutheran hymnals; and they contained many great classical Christian hymns. My complaint is not about what we sang, but about what we did not sing.

The situation is not limited to Advent Christians. Sit around a camp fire today with a group of church people, and they will most likely sing choruses. If you sing "Count Your Blessings," or "Jesus Keep Me Near the Cross," chances are that most won't know the words to the first stanza. Thirty years ago they would all have sung all four stanzas from memory.

A Roman Catholic prelate said of Martin Luther: "He does us more harm with the hymns he writes than with all the sermons he preaches"; to which Luther replied: "Let me write the hymns for the people to sing, and I don't care who preaches their sermons." And so century after century Christian poets write hymns and Gospel songs. Many of them

are sung for a while and forgotten, but the best from each generation last, and become a part of our growing stock of Christian music. Many of them are sermons in miniature that we "preach to ourselves" over and over when we come together or when we are alone. If modern composers find their natural religious expression in short choruses or at the most two-stanza songs, so be it. The best of them will remain and continue to be a blessing. But if we allow ourselves to forget the old songs as fast as we learn new ones, our repertoire will not grow larger.

Being an Advent Christian I'm concerned about our own musical heritage. It is rich out of all proportion to the Advent movement; and

we will be robbing our successors of something very precious if we fail to pass it on to them by example. In your home church, and at your camp meeting, do you still sing: *Gathering Home*; *Glad Tidings*; *The Breaking of the Day*; *We are Voyagers*; and *The Old Pilgrims' Song*? If I should fall asleep before our Lord's return, I'd hate to think that there would be no one to sing "Gleams of the Golden Morning" at my funeral because everyone who knew the words had died before me. Let's learn the new songs, but also remember and sing the old ones. □

Wilbur Lane currently resides in Spokane, WA.

## Where To Find The Right Job

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# LORD, LAY SOME SOUL UPON MY HEART

(MY PRAYER)

Dr. Leon Tucker

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Ira D. Sankey  
Arr. David H. Johnson

Lord, lay some soul up - on my heart, And love that soul thru me;

And may I win that soul for Thee.

Lord, lay some soul upon my heart.

And may I nobly do my part To win that soul for Thee.



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Arr. David I

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heart.



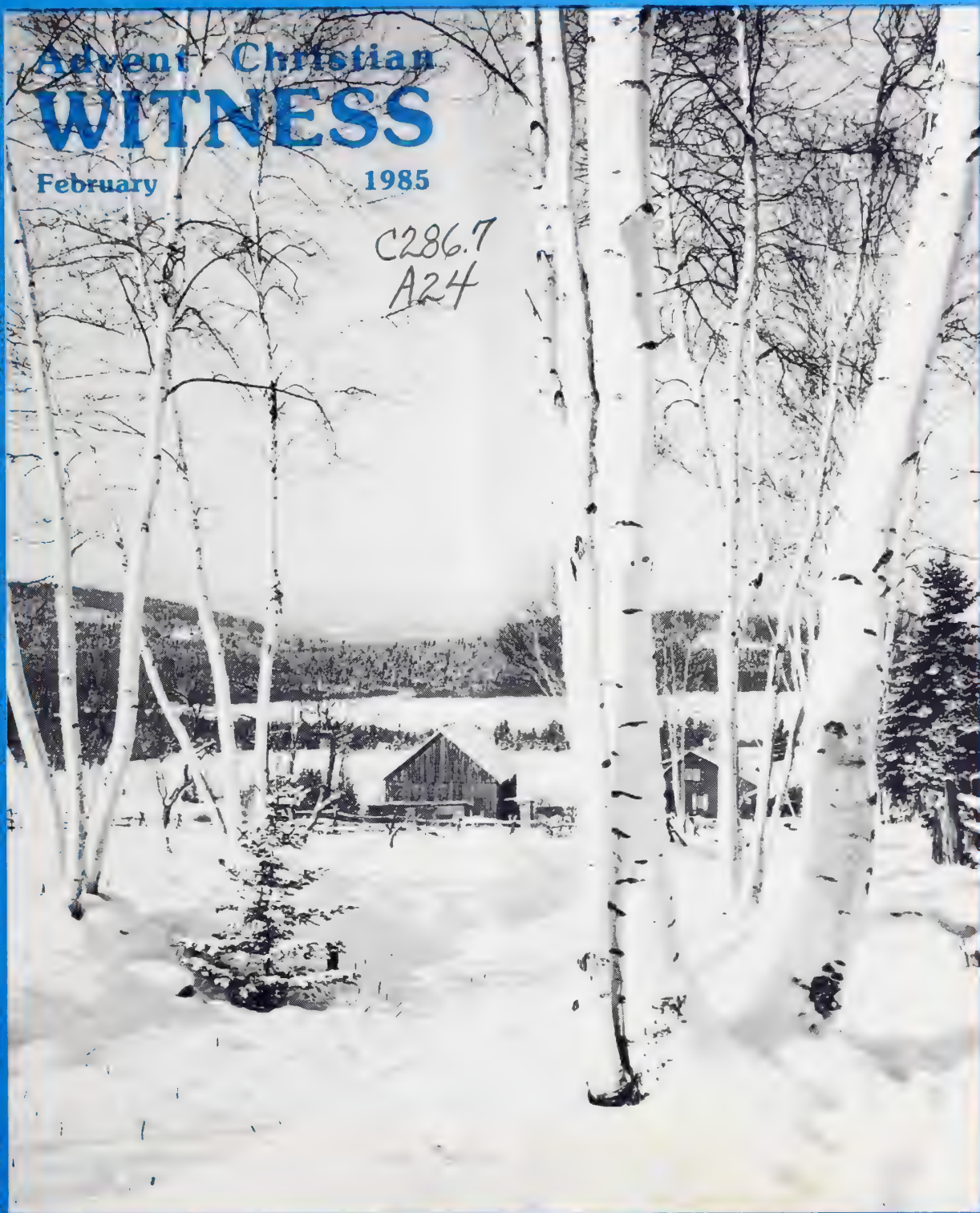
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*from the editor*



## A Matter of Choice?

The issue of "Abortion on Demand" provokes debate, strong opinions, and anger both inside and outside the Christian church. While the majority of evangelicals and Advent Christians favor a constitutional amendment to outlaw abortion except in cases where the mother's life is endangered, a surprising number of Christians argue that whether or not to abort a fetus should be a matter of choice.

In other words, those who favor abortion on demand argue that the matter should be left up to the woman responsible for carrying the fetus. Many factors are involved in a pregnancy and an arbitrary prohibition against abortion cannot allow for economic, medical, or emotional difficulties. Therefore, abortion advocates argue, the person best able to make the decision whether or not to complete a pregnancy is the pregnant mother in consultation with her family and physicians.

Sadly, in much of the pro-life literature produced in evangelical circles, little is done in effective response to the pro-choice view. The principle of "choice" permeates American life. We choose where we want to live, what car to buy, where to worship, and so on. A hallmark of political conservatism in the United States is limited government. We as a people do not want the government regulating how we live. We want freedom of choice and that freedom marks one of the key differences between our society and a Marxist dictatorship like the Soviet Union.

Therefore, why should abortion not be permitted? What makes choosing whether or not to have an abortion different from choosing who to vote for, where to live, or how to spend the money we've earned? These are two questions that Evangelicals must effectively answer if we expect abortion to be restricted in American life.

Evangelicals must articulate what makes choosing to abort an unborn child different than choosing what car to drive. For two hundred years, public policy in America has recognized and protected the sanctity and value of human life. Our laws are designed to protect people and our society punishes those who violate these laws. Christians must demonstrate that abortion represents a radical departure from America's historical protection of human life.

In the American context, the value of human life has always taken precedence over freedom of choice. In other words, in America, my freedom to choose stops when that choice violates the rights of another human being.

Such a priority for life is profoundly Biblical! The principle of "choice" when carried to the extremes that abortion advocates propose opens the door to anarchy, extreme individualism, and other values that would weaken or destroy human civilization.

"Choice" is a valid principle in American life. But "choice" must always be exercised in the context of limits. When "choice" violates the rights of another, it must be regulated. That is why passage of a constitutional amendment restricting abortion should be high on the public agenda of Christians throughout America. □

## Features...

- My Spiritual Journey** by Sharon Cannon 4  
*Sharon tells her story of God's work in her struggle with low self-esteem. Her story is one of healing and joy.*
- One Day at a Time** by Bonnie Harmon 6  
*Bonnie shares how obedience to God in the area of stewardship has blessed her family during difficult times.*
- God Cares...and So Do We!** by Rick Reynolds 8  
*The Pastor of Outreach at the Seattle Advent Christian Church shares about their congregations ministry to elderly people living in Seattle's center city.*
- What? No Answer?** by David E. Dean 10  
*An Advent Christian missionary writes about ways you can support missionaries through letter writing.*
- Penny Crusade: 1985** 14  
*Our annual look at the important role Penny Crusade plays in denominational life. 1984 reports and 1985 goals are included.*
- Focus on Doctrine** 17  
*A new occasional column that will deal with doctrinal distinctives and issues in Advent Christian denominational life. In this month's feature, Sir Anthony Buzzard and Dr. Freeman Barton debate the nature of God.*

## On the cover...

A winter scene reminds us of God's handiwork and of His loving care for you and me. In this month's issue Sharon Cannon and Bonnie Harmon share God's care and concern for them while Pastor Rick Reynolds describes how God uses His people to care for others. For those of you who enjoy doctrine, we introduce a new regular feature 'Focus on Doctrine'! Look for it on page 17.

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# My Spiritual Journey



---

**Sharon Cannon**

---

**G**od has worked a real miracle in my life these past two years! I've lost 143 $\frac{3}{4}$  pounds, but even that is not as important as how He has changed me on the inside—mentally, spiritually, and emotionally.

I grew up with very low self-esteem; I'm not really sure why. Probably the fact that I was a fat child had a lot to do with it. In school my nickname was always "Cannonball." The teasing hurt deeply, but I learned to hide my feelings and even to fool myself into thinking I didn't care. I learned to use food as an

escape from feeling my feelings, particularly the painful ones.

The teenage years brought more pain—my father's death, my loneliness when everyone else talked about boyfriends and I had none, my embarrassments in gym class. So I coped by withdrawing even more and building my own fantasy world to hide in. I had a few close friends because I was so shy, but the few friendships I did develop were mostly with girls who were even greater misfits than I was. These friendships allowed me to continue my fantasies because I could always feel like "top dog" when I was with those girls.

So, really, even as a young adult, I still had never grown up! I had never learned to deal with my feelings because I had always escaped from them through food or by withdrawing into my fantasy world. I had never learned to relate to men because I grew up in an all-female household and I had never even had my first date until I was almost out of college. I had never learned to stand on my own two feet because I was sheltered and protected as a child. So I was extremely dependent and I lived on an emotional roller coaster. This was the Sharon Cannon whom God sent to New Life Fellowship Church three and a half years ago.

## **Facing reality**

Then, about two years ago, several things happened all at once that forced me to face reality. I had just moved out on my own for the first time when my boyfriend of about three years broke up with me, a couple of my closest friends re-

jected me, and I began to have trouble with my teaching job. My weight soared to an all-time high of 278¾ pounds. I became depressed and decided to go to Pastor Will Barnes for counseling.

Pastor Will helped me to see my strengths, and he gently but firmly guided me in setting goals and working to overcome my weaknesses. His family, the Toby Morgan family, and other families in the church "adopted" me and showed me that I am lovable. I learned through them how very much God really loves me.

A real turning point came in my development when I realized just what Christ meant when He said, "The kingdom of God is within you." I suddenly realized that I had been looking in all the wrong places to find the source of strength and happiness! I had been looking for it in other people when all the time I had it inside me! No one else could give me the key to the kingdom; I already had it!

Philippians 2:5, 1 Corinthians 2:16, and similar scriptures also gave me great insight as to how I can use my intellect to control my emotions and thus get off that emotional roller coaster. I no longer tried to escape my feelings; instead I learned to deal with them

### Dealing with my feelings

In working on losing weight, I began eating more poultry and fish, fruits, vegetables, whole-grain breads, unsaturated fats, and skim milk. I also began taking more exercise. Pastor Will encouraged me to take long walks instead of nibbling when I felt nervous or depressed. In this way I managed to trim off about 28 pounds in a year. But I still had about 110 pounds to go, and I didn't want to take four more years to lose

them. So, again at Pastor Will's urging, I joined the Diet Center. The counselors there were supportive, and through their program I reached my goal weight in nine and one-half more months.

My life has changed so much in two years! Everyone says I am a different person! My self-esteem has skyrocketed! My teaching skills have improved because I have more energy and I like myself better. I have made many wonderful new positive friendships, and I'm not nearly so afraid of being hurt or rejected. I've dated some, and I am learning new social skills. I've gone on a Caribbean cruise, two hiking trips, and a whitewater rafting trip. I have been a member of my church's bowling team. I've learned to like the foods that are good for me. With the help of Sue Barnes (Pastor Will's wife), I have bought some lovely new clothes, and I am learning about hairstyles and makeup that make the most of my appearance. Since reaching my final weight of 135 pounds, I have been working at the Diet Center as a part-time counselor. There I have the joy of allowing Christ to work through me to help others see their dreams become a reality.

I wish I had the space here to list all the insights that God has taught me in these two years. But maybe my story will be enough to help someone else who is going through a difficult time to realize that "*weeping may remain for a night, but rejoicing comes in the morning.*" (Psalm 30:5)

To God be the glory! ☐

*Sharon Cannon is a graduate of Lenoir-Rhyne College and a fifth grade teacher at Hildebrand elementary school in Hickory, NC. She attends New Life Advent Christian Fellowship in Hickory.*

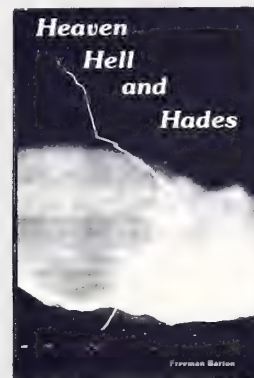
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# One Day at a Time

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**Bonnie Harmon**

---

Dear Ed,

I want to say again how much I enjoyed the Seminar with you and Bro. Thomas. It seemed like everything Marvin and I have learned in the past 18 months was confirmed today in that Seminar. Praise the Lord!

Let me begin with April 26, 1983, the day Marvin lost his job, after eight years with this company, due to a pulled muscle in his back. I told Marvin that night that if we were ever to really trust the Lord this was one time we had to put our situation into God's hands and leave it there. After that decision God started to work in our lives. We thought Marvin's unemployment would be delayed. But, God worked in that situation and he started drawing his unemployment right away.

In December of '83 we had a fire in our home from an overheated flu. This was Christmas Eve and with the wind chill factor the temperature was 47 below zero. God blessed here too. We only had smoke and water damage to our home. We began to see how really good God is. People



gave us gifts in excess of \$1,000. More than half of this money came from our church family. God was speaking to hearts. The settlement with the insurance company went smoothly. We know God was working there too, because we had heard of so many people not being able to settle claims with insurance companies for up to two years. We were in our home within two and one half

months. Through all of this we feel we have grown and learned to depend on the Lord.

## **God speaking**

About two years earlier God started speaking to my heart about a part of my stewardship I had neglected; tithing. I was baby-sitting for my sister part-time, and I started to tithe this small amount. Marvin was not in church regularly and didn't see the need to tithe his paycheck. I believe through my decision to tithe and the way he saw people giving to us during our fire he learned that tithing is a vital part of our walk with God. Every time he gets an odd job and God has given him several recently—he gives God his ten percent.

Right before he lost his job he had considered tithing and he tithed a few of his checks, but did not make a complete surrender in this area.

In May of this year we had a water line burst. We had been gone and discovered it when we got home. We knew this would be a huge water bill for us to pay. Many old water pipes had to be replaced. Where would the money come from? We

prayed about the situation and left it to God to work out. Marvin got a job cutting wood the next week and to this day we have not heard anything from the water company about that large water bill. Praise God!

### God's provision

As I told you, Ed, *we have been able to get out of debt during this time of unemployment.* The only outstanding debt we have is a payment on a loan to put vinyl siding on our home two years ago. Through the gifts of people during our fire, we were able to pay this ahead to October. I was trying to keep some money in the bank to go toward this payment, when we had to put a radiator hose and a water pump on our car recently. The devil tried to get me to worry about this, but I knew in my heart the Lord would take care of it and He did. The other night at a WHFMS meeting a dear Christian sister put something in my hand, kissed me and said, "Happy Birthday!" Through this dear sister God gave us back the money we had to spend on the car.

I was telling Marvin about the devil troubling me about the bank payment and he said he knew God would take care of it somehow. I agreed he would. Two days later a man from our church came by and asked Marvin if he would help him put a roof on his house. Praise God this will more than pay the October bank payment. We don't know where the November payment is coming from, but God does. *We do not believe that God would have blessed us the way He has if it wasn't for our decision to start tithing.*

I cannot emphasize enough to Christians the importance of this part of our stewardship. Some weeks I make only \$70, but God gets ten

percent. I can say that Malachi 3:10 has really worked in our lives in the past two years. God is so good.

We don't know where the job is or what it is going to be, but we know that in *His* time God will provide work for Marvin.

Marvin is now serving as assistant Sunday school teacher for the high school class in our church. This is a big step for him, but he is growing in the Lord and realizes that God can help him do all things.

Through all the struggles we have had in the last 18 months we can see how God is working all things for good for them who love Him. He does have a way of shaping us and molding us the way He would have us to be. How can He do this if we don't get to the point where we have to completely trust Him for everything in our lives. The Bible tells us to praise God in all things. This is what we are learning to do. He says He'll supply all our *needs* and He will if we'll just trust Him and obey Him. As you said to us today, we are taking it "one day at a time."

*Bonnie and Marvin Harmon are active in the Princeton Advent Christian Church in Princeton, WV.*

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# *God Cares...and So Do We*



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*Seattle Advent Christian Volunteer Chore Ministry  
meets the needs of older people in the community.*

---

## **Rick Reynolds**

Nick was a stranger, just another old man in a neighborhood full of old men. He'd sit in the shade of the chestnut trees, his wizened face crinkling and pouring out stories of his life as a policeman to the people passing by.

One day Nick ceased to be a stranger. He came to a rummage sale at the Seattle Advent Christian Church. He mentioned to someone that he needed help shampooing the carpets of his tiny apartment. Within a week, a member of the church met his need. For the next two years, until his death this summer, Nick rarely missed a Sunday in church. He had been a stranger, but he became a brother and friend, thanks in part to the caring outreach of the Advent Christian Volunteer Chore Ministry.

### **God cares and so do we**

Beginning its third year, the Volunteer Chore Ministry reaches out to elderly and handicapped people in downtown and central neighborhoods of Seattle. Information about people who may need help with shopping, laundry, housework, transportation, and home repairs comes to a lay coor-

dinator. Contact is made with the older person, their need is discussed, and then members of the congregation are called to meet the need.

Often the person who needs help is curious. "Why are you here to help me? You don't even know me!" they say. The response comes quite naturally; "God cares about you, and we do too." The caring relationships which develop provide a natural framework for sharing the good news, inviting people to church, or asking if they would be interested in a pastoral visit from a deacon or pastor. Even when there is not a response, love continues to be expressed to the older person in tangible ways. Christ died for us even while we were his enemies. We are to love in the same way.

### **A sense of God's call**

What has the Seattle Church received from this ministry? First, there is clear sense that God is really

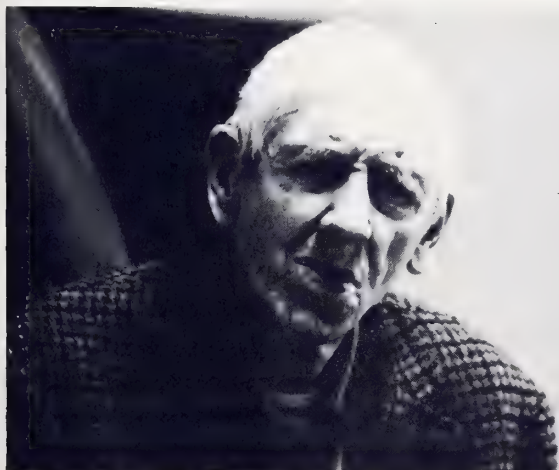
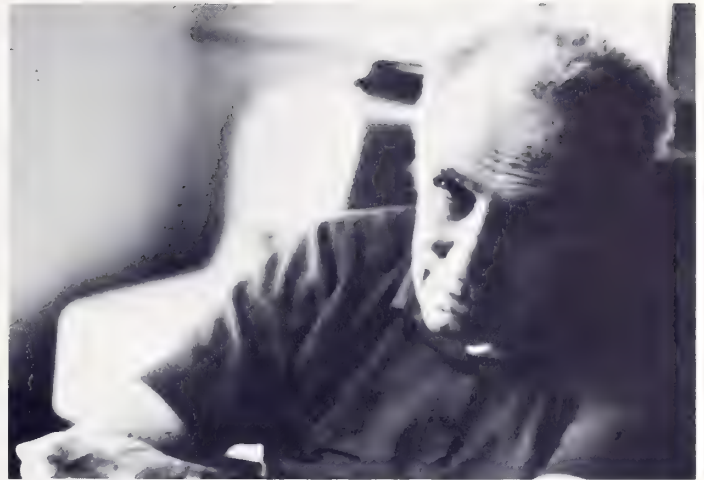
at work through us in the larger community. Our call as a church is to reach outside of our own comfortable circle and bring God's love to the world. We are His representatives. He cares for whole people, and Volunteer Chore Ministry expresses this car-

ing.

Secondly, Volunteer Chore Ministry calls forth spiritual gifts not often used in congregations. The ministry of the church has emphasized gifts of teaching, administration, and preaching. We ask people to serve on boards, teach classes, sing in the choir. Volunteer Chore Ministry, with its emphasis on mercy and helps, can involve people who may not teach, or sing, or serve on boards.

God can work through you and your church in your community. Pray that He will open your eyes to see those hidden people in need. He will strengthen and uphold you as you act in faith. For information about how you can develop an Advent Christian Volunteer Chore Ministry, write to Rick Reynolds, Seattle Advent Christian Church, P.O. Box 22256, Seattle, WA 98122. □

*Rick Reynolds serves as Associate Pastor for Outreach at the Seattle, WA Advent Christian Church.*





# WHAT!

David E. Dean

One of the most frustrating things to happen to anyone who writes letters regularly is to have a letter go unanswered. If an important question is asked and there is no response the writer begins to wonder, "Does the other person care? Is he competent? What is the matter?" Having had that happen to me I understand what goes through one's thinking when a letter is unanswered. You can therefore realize how I feel when someone tells me, "I wrote you and never got an answer!" I do not want to give people the impression that I do not care enough to answer. I try my best to respond when people write. Being a missionary, I realize the importance of writing letters and I know that there are some special considerations which need to be remembered when writing missionaries in another country. If these considerations are not heeded the chances of your letter being answered are greatly reduced.

## **Loss of mail**

If you do write to a missionary and there is no answer, the first thing you should take into consideration is the possibility that the letter was lost in the mail. This happens with more frequency in international mail. So if in a month or two there is no answer try sending a follow-up letter, just in case. If a missionary never received the letter it can never be answered.

One of the primary reasons for the loss of mail is the high rate of pilferage. Because of the poverty of many of the countries in which missionaries live and work mail is lost in hopes of gain. In light of this *under no circumstances* should cash be

# No Answer?

sent in the mail to missionaries. Not only is it unsafe, it can be illegal. If cash is stolen from the mails, usually the letter goes along with it.

So, if you want to send a personal gift a check is a much safer way. But that has drawbacks also. One of the mothers of a missionary in the Philippines sent a sizable check, it was stolen and the signature forged. So, even checks are not completely safe. Either way, sending a gift to a missionary may cause the letter to be lost.

There are two possible ways to send personal gifts to the missionary which have a greater chance to make it to the missionary. Most missionaries have a bank account in the United States. If you find out where and who could deposit a gift that would be much safer than sending it. Another possibility is to send the gift to the Department of Foreign Missions in Charlotte, North Carolina. If your gift is clearly marked, for example let us say a birthday gift, then it will go exactly where you want it to go. In doing either of these things you insure both that the gift will be received and that the letters you send will be answered.

### **Time factors**

Another thing to remember is the time factor. As a missionary one of the most frustrating things to happen is to receive a letter which goes something like this: "We are having a meeting on October 18 and would like you to tell us about your work in the Philippines" on October 21! How can that possibly be answered in time? Even to receive it with two or three days to spare is just not enough time to answer the letter. Therefore when you desire information for a specific date, give yourself at least five weeks from the time you mail the letter to the time you expect to have your meeting. That should be enough time for the missionary to

receive the letter, respond and the answer make it back to you.

Another thing which may discourage missionaries from answering is to have a letter with a shopping list of questions. How would you like to receive a letter from someone with fifteen to twenty questions? It would be much better for the missionary to have just one or two specific questions rather than such a large number. When you write ask about their specific responsibilities on the mission field. Or maybe how God led them into missions. But be careful not to overload the missionary with too many questions. It just discourages the missionary.

### **Constructive writing**

Having mentioned these factors which may inhibit good correspondence with missionaries, let us see the best constructive way to make sure that your letters to missionaries will be answered. First you need to examine your purpose in writing to missionaries. There are several possibilities. You could be writing to gain information, to encourage (as on birthdays and holidays), to minister to the needs of missionaries and to inform them of what is going on. Missionaries receive a lot of letters which are requests for information. This is not bad, and is part of the work of missionaries. But missionaries do need to know that people do care about them as persons and sincerely want to get to know them. So, when you write, view it not only as a way to get information but as a way to develop a relationship with them.

This means that you will need to share about yourself as you write and get to know a missionary. As with any relationship this will take time. But the rewards are great. People are more apt to write to

friends than to strangers. Therefore become a friend of a missionary. When you look at writing to a missionary as a way of developing a relationship the whole concept of letter writing changes. If all you want is information then your style of writing will be essentially a business letter style. But if you want to develop a relationship, that will mean a more informal style plus more time and effort.

If it is your desire to develop this type of relationship then you will need to take these things into consideration. First, missionaries are busy and letter writing takes time. Are you willing to take the time to answer the letters the missionary sends you? If not do not get too upset if the missionary does not answer your letter! But you have to start somewhere. That would be the initial contact. The best way would be to meet the missionaries while they are on furlough. Then when they return to the field you can write a letter assuring them of your continued interest and prayers. (Of course, be tactful to remind them when and where you met as they meet so many people on furlough that they may not remember you.)

Another way to make an initial contact is to sit down and write a letter. Tell them that you want to get to know them better. Ask them to share two things: what they are doing now and how God led them into missions. It might be advisable not to tell the missionary that you are going to write them regularly, as the missionary may receive four or five letters a year like that. Often they are the only letters which come from those people. It would also be advisable not to make the initial contact at Christmas or on their birthdays. Since so many letters are received at those times, the initial contact should not be at that time as a letter



## What! No Answer?

will more likely not be answered at those times.

After the initial contact, wait. If after five weeks you have not received a letter write the missionary again, say basically the same thing because the first letter may never have made it. Hopefully though before the five weeks are over you will have received a response from your letter. Then it becomes a matter of faithfully maintaining the correspondence with the missionary. This will mean that four to six letters will be sent to the missionary each year. As you develop this correspondence with the missionary and as they get to know you it becomes important to remember the missionary's birthday and to send a card at Christmas. These letters and/or cards become not once a year contacts but instead an expression of an ongoing relationship.

### What to write

It will be helpful in your correspondence to keep a file of your letters with the missionary. You see one of the ways you let other people know they are important to you is to remember what they say or in this case write. A file folder does not cost much, but will prove to be a valuable aid in maintaining a letter-relationship with missionaries. You may also want to keep a copy of your letter to the missionary in the same file. In that way you remember what you have written to the missionary. As you share about yourself to the missionary you do not want to repeat yourself.

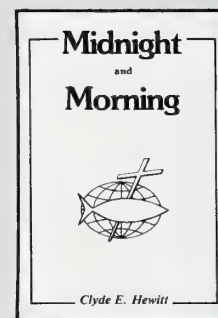
"About what should I write?" You wonder. In the initial letter share the basic information about yourself, name, age, job, the church you attend, when and how you met the missionary (if you met the mis-

sionary). Then ask your questions. After that initial contact share things about your life; spiritual, family and church. If you know any family members of the missionary write about a visit. If you are from the missionary's home church write about church activities. Often a missionary reads, "I am sure that everyone has written about the good (or bad) situation at church, so I won't mention it." And that becomes the only information the missionary hears. Do not assume that the missionary hears from anyone else in the church, even if there are members of the missionary's family in that church. Besides the church, the possible ideas for letters is almost limitless. Do you have a child or grandchild in sports, tell about it. Did you read a good book, see a good movie, go to a play or concert? Let the missionary know about it. Good correspondence is limited only by your own ideas, creativity, time and effort.

Everyone likes to have their letters answered. The guidelines presented here should help get letters to missionaries answered. But we must remember that it takes two to develop a correspondence. If you follow the guidelines presented here for a year (that is you write four to six letters), and get no answer you should try to write to another missionary. You have done your best to develop this relationship and it has not grown. Do not despair, rather keep it up. Remember Jesus once told a story about a widow who wanted a judge to take up her cause. Only by keeping at it did she have success. Eventually if you write to missionaries you will get an answer.

What? No answer? Keep it up, the answer may be only a postman away. ☐

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# **Penny Crusade 1985**

**Advent  
Christian  
we're  
building  
the  
church**





# Penny Crusade 1985

*PENNY CRUSADE — 1985 GOAL IS \$225,000.* As I set this goal I realize that we will need to again stretch our faith. But, with God's blessings, *we can reach that goal and then some...* how much over the goal we will go depends on our willingness to support the Gospel outreach of Advent Christian Foreign Missions. We must do our part for the Lord and His church.

Marion Damon, originator of the lessons, has chosen the topic "*Advent Christians: We're Building the Church*". She speaks from experience. She and many missionaries like her have built the church as God led in their lives. Marion writes that this "...is an exciting and challenging experience."

May I further quote her, "We hope that you will use (Penny Crusade) not only to learn more about Advent Christian Missions but to challenge your own church members to do more about church planting and church growth in the United States and Canada."

There are four *important questions* and six *important churches* you need to consider. Also, the dedication service at the end of the crusade is vitally important "...because it calls each member to dedicate himself to the task of building the church around the world."

*Just from my heart ...* though the goal is officially set at \$225,000; wouldn't it be *fantastic to reach \$250,000: that's a quarter of a million dollars.* Think how much we could accomplish if we raised the extra. However, our *first leap* will be toward the goal of \$225,000, the most raised in the history of Penny Crusades.

Ed Hickel, Director  
Foreign Missions

## Penny Crusade Goal for 1985 \$225,000

# Penny Crusade Report — 1984

## \$1,000 and Over

North Park Community, San Diego, CA 6,029.10  
 Friendship, Jacksonville, FL 5,080.87  
 Elmore Memorial, Charleston, WV 4,550.00  
 Bixler Memorial, Dowling Park, FL 4,500.00  
 Clendenin, WV 4,096.15  
 Portsmouth, NH 4,000.00  
 Blake's Chapel, Hampstead, NC 3,400.00  
 Oak Hill Bible Church, Oxford, MA 3,205.96  
 Sumas, WA 3,000.00  
 Hope Community, Chicago, IL 2,756.87  
 Blessed Hope, Waterville, ME 2,554.60  
 Bangor, ME 2,500.00  
 Tustin, CA 2,500.00  
 Pond Gap, WV 2,400.00  
 Portland, Milwaukee, OR 2,287.62  
 LaGrange, IL 2,130.00  
 Kennebunk, ME 2,103.77  
 Garner, NC 2,089.65  
 Torrington, CT 2,062.28  
 North Springfield, VT 1,965.05  
 United, Wilmington, NC 1,930.30  
 Faith Evangelical, Melrose, MA 1,923.43  
 Hollandale, Spring Lake, NC 1,832.28  
 Berea, Smoaks, SC 1,826.33  
 Goodwin Mills, Biddeford, ME 1,817.60  
 Nooksack, WA 1,768.55  
 Tabernacle, Lenoir, NC 1,678.60  
 First, Tampa, FL 1,627.00  
 First, Charleston, WV 1,613.08  
 Ashland, ME 1,604.14  
 Village, Carpentersville, IL 1,574.89  
 Pleasant Hill, Southlake, TX 1,565.61  
 Lakeview, Sylvester, MI 1,520.49  
 Harbinger Fellowship Chapel, NH 1,512.68  
 Friendship, ME 1,500.00  
 Magnolia, Evansville, WI 1,500.00  
 Blue Creek, Elkview, WV 1,433.00  
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 Crouseville, ME 1,243.38  
 Auburn, ME 1,238.61  
 Bethel, Manchester, NH 1,225.59  
 Prophetstown, IL 1,201.29  
 Aurora, IL 1,201.27  
 Beals, ME 1,170.51  
 Medford, OR 1,164.50  
 Alton Bay, NH 1,158.60  
 Loudon Ridge, Concord, NH 1,146.02  
 Waynesboro, VA 1,107.00  
 Calvary, Somerville, MA 1,106.66  
 Vernon, VT 1,102.00  
 Stone's Creek, Benson, NC 1,100.12  
 Oxford, South Paris, ME 1,100.00  
 Massena, NY 1,051.92  
 Lee's Chapel, Four Oaks, NC 1,051.00  
 Bristol, CT 1,042.03  
 Banner Chapel, Benson, NC 1,050.30  
 Chetek, WI 1,021.03  
 Community, Chillum, MD 1,019.74  
 Dunntown, Washburn, ME 1,013.85  
 Attleboro, MA 1,006.91

Beachville, O'Brien, FL

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 Beaver Creek, Ferguson, NC 899.28  
 First, Concord, NC 898.53  
 West Jacksonville, Jacksonville, FL 891.93  
 North Scituate, RI 881.11  
 Barbour's Chapel, Four Oaks, NC 875.40  
 Hartsville, SC 875.00  
 Seattle, WA 873.17  
 Walnut Park, Gadsden, AL 858.28  
 Northwood Narrows, NH 856.36  
 Galesburg, IL 856.31  
 Pleasant Hill, Linden, NC 851.81  
 Elk Valley, Big Chimney, WV 846.56  
 Faith Community, Windsor, CT 831.86  
 Charleston, SC 830.11  
 Minton's Chapel, Kite, GA 826.18  
 Blessed Hope, Centerline, MI 817.72  
 Hickory Grove, Four Oaks, NC 812.50  
 Center Haverhill, North Haverhill, NH 780.48  
 Newhall, WV 779.43  
 Cooper's Creek, Charleston, WV 746.57  
 Creston, Seville, OH 738.27  
 Bear Point, Nova Scotia 737.00  
 Bristow, OK 736.02  
 Adria, N. Tazewell, VA 731.89  
 Margaretville, NY 700.00  
 McAlpin, FL 682.51  
 Middle Simmonds, New Brunswick 679.74  
 Council Valley, Yale, OK 674.07  
 First, Augusta, GA 673.23  
 Bridgton, ME 665.46  
 Dover, FL 662.93  
 West Bay, Panama City, FL 660.00  
 Neighborhood, Lewiston, ID 654.49  
 Hope Evangelical, Acushnet, MA 650.00  
 Clear Fork, WV 647.70  
 Buckhead, Smoaks, SC 645.00  
 First, Santa Cruz, CA 643.15  
 Bonita Avenue, LaVerne, CA 633.70  
 Danville, Quebec 628.87  
 Dover, NH 619.76  
 Dulin's Grove, Charlotte, NC 619.20  
 West Head, Nova Scotia 605.90  
 Farmington, NH 600.00  
 Morganton, NC 600.00  
 Pasadena, CA 581.30  
 Holly Grove, Benson, NC 577.58  
 Palmer, IL 575.68  
 Morrisville, VT 569.65

Sunshine, Deer Isle, ME 654.66  
 Elkton, MO 562.88  
 Durham, NC 561.52  
 Ridgeland, SC 558.17  
 Iron Gate, VA 557.07  
 Minturn, Swan's Island, ME 552.30  
 Long's Grove, Monroe, NC 540.97  
 Stone Mountain, GA 540.87  
 LaValle, WI 538.34  
 Mechanic Falls, ME 528.15  
 Willow Grove, Mt. Liberty, OH 527.18  
 South Eliot, Eliot, ME 517.84  
 Myrtle Grove, Wilmington, NC 504.24  
 Mechanicsville, VA 500.86  
 Bethel, Lenoir, NC 500.00  
 First, Gadsden, AL 500.00  
 First, Waycross, GA 500.00  
 West Ossipee, Center Ossipee, NH 500.00  
 Walton, WV 500.00

## \$300.00 and Over

Columbus, OH \$489.80  
 Mammoth, WV 480.09  
 Eastgate Community, Fresno, CA 477.45  
 Hope Community, Lynnwood, WA 467.69  
 Bellingham, WA 463.49  
 Haverhill, MA 459.14  
 East Norwalk, CT 444.95  
 Fayetteville, NC 437.88  
 Columbia, SC 436.35  
 Parkside Community, San Francisco, CA 422.41  
 Ballwin Community, Ballwin, MO 418.00  
 Rocky Brook, Peace Dale, RI 407.28  
 Erwin, NC 376.53  
 Pittsfield, NH 375.00  
 First, Wilmington, NC 360.00  
 Tallahassee, FL 354.04  
 Highland Cliff, Windham, ME 353.82  
 Calvary, Lenoir, NC 350.63  
 Alley's Bay, Beals, ME 350.00  
 Elbert, WV 350.00  
 Four Corners, Seabrook, NH 348.00  
 Concord, NH 346.97  
 Milltown, ME 345.00  
 Brunswick, GA 333.37  
 Stuart, OK 330.00  
 Hickory Grove, Saluda, SC 326.00  
 Orlando, FL 324.88  
 Mendota, IL 314.29  
 Clarks Harbor Ladies Mission Workers 312.00  
 Clarks Harbor, Nova Scotia 306.60  
 Salem, Mt. Olive, NC 300.58  
 Blessed Hope, Glenn St. Mary, FL 300.00  
 Carr, FL 300.00  
 Chattanooga, TN 300.00  
 Hope Community, Rutland, VT 300.00  
 Hope, Savannah, GA 300.00  
 Swainsboro, GA 300.00  
 Otterdale, Ivy Dale, WV 300.00

**Note:** figures on pages 3 and 4  
 are amounts received before  
 November 1, 1984



# Penny Crusade Report — 1984

## Appalachian Region

**Kentucky** — Barbourville \$220.00

**Maryland** — Chillum Community \$1,019.74; Elkton \$562.88

**North Carolina** — Beaver Creek, Ferguson \$899.28; Berea, Collettsville \$200.00; Boomer \$132.45; Dulin's Grove, Charlotte, \$619.20; First, Charlotte, \$72.41; First, Concord, \$898.53; Fellowship, Gastonia, \$100.54; Fellowship, Taylorsville, \$1,422.00; First, Hickory, \$957.97; Bethel, Lenoir, \$500.00; Calvary, Lenoir, \$350.63; Central, Lenoir, \$1,678.60; Morganton, \$600.00; Long's Grove, Monroe, \$540.97

**Virginia** — Adria, N. Tazewell, \$731.89; Lone Star, Clifton Forge, \$1,350.00; Hamilton Chapel, Bolar, \$75.00; Iron Gate, \$557.07; Little Brick, Lexington, \$211.23; Union View, Lexington, \$50.00; Middle Creek, Cedar Bluff, \$34.60; Oak Grove, Millboro, \$182.14; Mechanicsville, \$500.86; Waynesboro, \$1,107.00

**West Virginia** — Banner, Spencer \$125.00; Beaver Run \$45.00; Blue Creek, Elkview, \$1,433.00; First, Charleston \$1,613.08; Elmore Memorial, Charleston \$4,550.00; Cooper's Creek, Charleston \$746.57; Clear Fork \$647.70; Clendenin \$4,096.15; First, Dunbar \$89.76; Elbert, \$350.00; Elk Valley, Big Chimney \$846.56; Guiding Star, Letart \$54.00; Hays Fork, Looneyville \$115.72; Liberty, Prociouss \$172.29; Mammoth, \$480.09; Newhall, \$779.43; O'Brien, Duck \$200.00; Ottervale, Ivydale \$300.00; Pond Gap, \$2,400.00; Princeton \$1,000.00; First, Spencer \$200.00; Otto, Spencer \$110.00; Dorcas Friendship Circle, Spencer \$50.00; Squire \$150.00; Walton \$500.00; Williams Mtn. \$114.29

## Central Region

**Iowa** — Hickory Grove, Mt. Ayr, \$250.00; Villisca \$272.36

**Illinois** — Aurora \$1,201.27; Village, Carpentersville \$1,574.89; Hope Community, Chicago \$2,756.87; Dekalb \$1,316.00; Galesburg \$856.31; LaGrange \$2,130.00; Mendota \$314.29; Palmer \$575.68; Prophetstown \$1,201.29

**Indiana** — Mt. Moriah, Henryville \$1,000.00; New Albany \$923.01

**Michigan** — Blessed Hope, Centerline \$817.72; Lakeview, Sylvester \$1,520.49

**Missouri** — Ballwin Community, Ballwin \$418.00; Brays, Iberia \$900.07

**Ohio** — Creston, Seville \$738.27; Willow Grove, Mt. Liberty \$527.18; Mt. Zion, Quaker City \$200.00; Rockbridge \$1,000.00; Sparta \$150.00; Stantontown, Marengo \$223.47; Columbus \$489.80

**Oklahoma** — Bristow \$736.02; Council Valley, Yale \$674.07; Stuart \$330.00

**Texas** — Riverside, Fort Worth \$938.92; Perrin \$158.00; Pleasant Hill, Southlake \$1,565.61; Shamrock \$141.67

**Wisconsin** — Chetek \$1,021.03; LaVale \$538.34; Magnolia, Evansville \$1,500.00; Watertown \$960.00

## Eastern Region

**Connecticut** — Bristol \$1,042.03; East Norwalk \$444.95; Faith Community, Windsor \$831.86; Faith, Plainville \$940.00; Stratford \$900.00; Torrington \$2,062.28; Wallingford \$975.14

**Maine** — Alley's Bay, Beals \$350.00; Ashland \$1,604.14; Auburn, \$1,238.61; Augusta WHFMS \$30.00; Bangor \$2,500.00; Beals \$1,170.51; Bridgton \$665.46; Chelsea, Gardiner \$278.99; Crouseville \$1,243.38; Dover-Foxcroft \$102.00; Dunntown, Washburn \$1,013.85; Friendship \$1,500.00; Goodwin Mills, Biddeford \$1,817.60; Harrington \$178.67; Kennebunk \$2,103.77; Mechanic Falls \$528.15; Milltown \$345.00; Minto, Swan's Island \$552.30; Oxford, South Paris \$1,100.00; Port Clyde \$91.33; Portland \$1,311.00; South Eliot, Eliot \$517.84; State Road, Mapleton \$1,268.50; Sunshine, Deer Isle \$564.66; Blessed Hope, Waterville \$2,554.60; Weeks Mills \$125.00; Highland Cliff, Windham \$353.82

**Massachusetts** — Hope Evangelical Community, Acushnet \$650.00; Attleboro \$1,006.91; Calvary, Somerville \$1,106.66; Wayside, Carlton \$165.00; Haverhill \$459.14; Faith Evangelical, Melrose \$1,923.43; Oak Hill Bible Church, Oxford \$3,205.96; Blessed Hope, Springfield \$982.82; Westfield \$1,000.34

**New Brunswick** — Middle Simmonds, Hartland \$697.74 (Canadian \$871.46)

**New Hampshire** — Alton Bay \$1,158.60; Center Haverhill, North Haverhill \$780.48; Concord \$346.97; Dover \$619.76; Farmington \$600.00; Faith Community, Hampton \$208.00; Harbinger Fellowship Chapel, Whitefield \$1,512.68; Loudon Ridge, Concord \$1,146.02; Bethel, Manchester \$1,225.59; Newport \$206.10; Northwood Narrows \$856.36; Pittsfield \$375.00; Portsmouth \$4,000.00; Four Corners, Seabrook \$348.00; West Ossipee, Center Ossipee \$500.00; Whitefield \$204.75; Wolfeboro \$133.75

**New York** — Margaretville \$700.00; Massena \$1,051.92

**Nova Scotia** — Bear Point \$737.00; Bear River \$1,321.10 (Canadian \$1,741.87); Clarks Harbor Ladies Mission Workers, Clarks Harbor \$312.00 (Canadian \$400.00); West Head \$605.90 (Canadian \$776.80)

**Quebec** — Beebe \$58.50 (Canadian \$75.00); Danville \$628.87 (Canadian \$827.28)

**Rhode Island** — Lafayette \$200.00; North Scituate \$881.11; Rocky Brook, Peace Dale \$407.28

**Vermont** — Morrisville \$569.65; Newport \$125.00; North Springfield \$1,965.05; Hope Community, Rutland \$300.00; Vernon \$1,102.00

## Southern Region

**Alabama** — First, Gadsden \$500.00; Walnut Park, Gadsden \$858.28; Hopewell, Cedar Bluff \$165.00; Stevenson \$167.00

**Florida** — Beachville, O'Brien \$1,005.96; Bixler Memorial, Dowling Park \$4,500.00; Carr \$300.00; Dover \$662.93; Eau Gallie (First), Melbourne \$101.52; Ephesus, Branford \$83.85; First, Gainesville \$935.14; Blessed Hope, Glen St. Mary \$300.58; Friendship, Jacksonville \$5,080.87; West Jacksonville, Jacksonville \$891.93; First, Jasper \$250.00; First, Lake City \$1,000.00; Memorial Chapel, Lake City \$235.00; Mikesville, Lake City \$75.00; Lakeland \$100.00; McAlpin \$682.51; New Hope, Bell \$221.71; Orlando \$324.88; Millville, Panama City \$925.57; Tallahassee \$354.04; East Buffalo, Tampa \$1,300.00; First, Tampa \$1,627.00; West Bay, Panama City \$660.00

**Georgia** — Bethlehem, Augusta \$236.40; First, Augusta \$673.23; Brunswick \$333.37; Holton's Chapel, Soperton \$150.00; Iron Hill, Dearing \$25.00; Minton's Chapel, Kite \$826.18; Raybon, Nahunta \$281.82; Pembroke \$232.00; Hope, Savannah \$300.00; Stone Mountain \$540.87; Swainsboro \$300.00; Vidalia \$96.45; First, Waycross \$500.00; New Hope, Waycross \$229.07; Zaidiee \$167.02

**North Carolina** — Banner Chapel, Benson \$1,025.30 (Sunday School) \$25.00 (WHFMS); Holly Grove, Benson \$577.58; Stone's Creek, Benson \$1,100.12; Blakes Chapel, Hampstead \$3,400.00; Durham \$561.52; Erwin \$376.53; Fayetteville \$437.88; Barbour's Chapel, Four Oaks \$875.40; First, Four Oaks \$112.18; Hickory Grove, Four Oaks \$812.50; Lee's Chapel, Four Oaks \$1,051.00; Lee's Union, Four Oaks \$88.53; Garner \$2,089.65; Hollandale, Spring Lake \$1,832.28; Mills Memorial, Willard \$200.00; Salem, Mt. Olive \$306.60; Mt. Pleasant, Clayton \$40.00; Piney Grove, Delco \$156.15; Pleasant Hill, Linden \$851.81; Potter's Hill, Pink Hill \$969.84; First, Wilmington \$360.00; Myrtle Grove, Wilmington \$504.24; United, Wilmington \$1,930.30

**South Carolina** — Charleston \$830.11; Columbia \$436.35; Hartsville \$875.00; Hickory Grove, Saluda \$326.00; New Hope, Islandton \$196.00; Ridgeland \$558.17; Savannah, Bishopville \$1,324.00; Berea, Smoaks \$1,826.33; Buckhead, Smoaks \$645.00; First, Sumter \$10.00

**Tennessee** — Chattanooga \$300.00; Memphis \$160.00

## Western Region

**California** — Valley, Arleta \$968.99; Dos Palos \$241.20; Eastgate Community, Fresno \$477.45; Bonita Avenue, LaVerne \$633.70; Los Angeles \$100.00; Calvary Chapel, Oakland \$178.00; Pasadena \$581.30; North Park Community, San Diego \$6,029.10; Parkside Community, San Francisco \$422.41; First, Santa Cruz \$643.15; Tustin \$2,500.00

**Idaho** — Neighborhood, Lewiston \$654.49

**New Mexico** — Clovis \$1,004.07

**Oregon** — Medford \$1,164.50; Portland, Milwaukie \$2,287.62

**Washington** — Bellingham \$463.49; Hope Community, Lynnwood, \$467.69; Nooksack \$1,768.55; Seattle \$873.17; Sumas \$3,000.00

## Individuals

William H. Caron, Sterling Heights, MI \$646.92; Leslie and Alene Jackson, Spokane, WA \$100.00



# The Nature of God...

**M**any of our readers have asked for a special feature dealing specifically with Advent Christian doctrinal distinctives and issues. Our first feature focuses on the nature of God, an issue Advent Christians have discussed since their inception. Future articles in this series will deal with conditionalism and other key issues of Advent Christian thinking.

For well over one hundred years, the Trinitarian-Unitarian question has been a live issue of theological debate throughout Advent Christian circles. Many, like myself, who have joined the Advent Christian church over the last fifteen to twenty years have been surprised by the emotional tones that this issue can sometimes spark. In looking over past Advent Christian publications we discovered many articles and apologies dealing with the Trinitarian-Unitarian debate but few that divorce emotional harranges from sound scholarly arguments.

We offer the following two articles as a hopeful corrective. Dr. Freeman Barton, Professor of History at Berkshire Christian College, Lenox, MA has demonstrated his careful scholarship in books like *Heaven, Hell and Hades*. He presents the Trinitarian perspective. Sir Anthony Buzzard, visiting professor at Oregon Bible College, Oregon, IL holds the M.A. in Biblical Languages from Oxford University in England and has written extensively for scholarly journals such as *Resurrection*, published by the Conditional Immortality Fellowship. He writes from the Unitarian perspective.

Both articles in this scholarly

debate are followed by responses from Dr. Buzzard and Dr. Barton to each other's writing. For more information on the background of the Unitarian-Trinitarian question, see Dr. David A. Dean's helpful exposition. "The Significance of the Trinitarian discussions for Advent Christians" in the May 1981 *Advent Christian Witness*.

## The Nature of God: A Unitarian Argument

Anthony Buzzard

It is a privilege and pleasure to be asked to contribute to a discussion of the nature of God in the Bible, especially since the writer's view has been hammered out over many years of study, meditation and dialogue. By this I mean that my understanding does not depend primarily on what I was taught as a child, but on a personal quest for the most central of all Bible truths.

A substantial body of scholarship now recognizes that the trinitarian idea, especially as it relates to Jesus as a coequal, eternal being, owes its origin to significant influences from the Graeco-Roman thought world, in the early centuries A.D. However, the substance of my argument will be derived not from this or that scholarly quarter but from the plain propositions of Scripture.

We are dealing with the crucial

matter of creed. What sort of God does the Bible ask us to believe in? It is logical to ask whether the Bible makes any kind of basic assertion which could answer our question. Are there credal statements about God which we might take as axiomatic?

## The oneness of God

It is at this point in the argument that the trinitarian concept is for me quite plainly discordant with Scripture. In John 17:3 — from the very document which is often thought to provide evidence for the Trinity — there proceeds from the lips of Jesus a statement about the Godhead which is strictly monotheistic, in the Old Testament, non-trinitarian sense. Jesus' declaration here leaves no room for doubt that God is one, and that the God in question is the Father *alone*: "You (Father) are the only true God."

The implications of this statement are simple and clear. There is one person who is "the only true God." That person is the Father of Jesus Christ. The term "only," let us be reminded describes something that is unique in its class, belonging to an order of which it is the sole representative. It is the Father who is here designated by Jesus as unique in his class, as the only being who may be addressed as God in the absolute sense. He is "the only true God."

A similar proposition is stated by Jesus in John 5:44, where He describes the Father as "the one who alone is God" or "the one and only God" (NASB). Parallel statements are found, in a credal setting, dispersed throughout the New





## Focus on Doctrine

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Testament: "There is for us (Christians) one God, the Father..." (1 Cor. 8:6). Paul's assertion represents the heart of New Testament monotheism and is markedly different from the unbiblical statements of a later age which work in terms of "One God, the Father, Son and Holy Spirit." Surely the difference is glaringly obvious! Paul elsewhere speaks of "One God and one mediator, the man Jesus Christ" (1 Tim. 2:5); and Jude speaks in typical New Testament Christian style of "the only wise God" who is to be approached through Jesus Christ (Jude 25).

The point about all these verses is that they define the Godhead in strictly monotheistic terms. What is crucial for our discussion is that these monotheistic "labels" are attached to one person only, the Father, and never to three.

It is in the light of these plain scriptural assertions that the careful seeker for Truth ought to abandon the incompatible notion of God being "three-in-one." The trinitarian idea simply confuses and contradicts the monotheistic propositions we have cited. It will be no answer to claim that "Jesus and the Father are one," (not "one God"! ) since the disciples are to be one in the same sense (John 17:11, 22), and no one argues that this makes the disciples God!

To our Trinitarian friends we would say this: Help us, if you can, to see things your way by showing us a single indication in Scripture that Jesus is ever called "the one true God" or "the only true God." If such clear evidence is forthcoming we could agree that Scripture designates for *two* persons a unique position as "the one God." If,

however, no sure evidence can be found, will you not agree with us that it is nonsense to talk of two, or three, who are coequally and coeternally "the one God," when the New Testament predicates that unique status for one person only, the Father?

We, for our part, will call your attention to the fact that some eight "church fathers" were unable to reconcile John 17:3 with Trinitarianism, and resorted to an act of violence by which they restructured that verse to read: "...you (the Father) and Jesus Christ, the only true God" (see, for example the commentaries by Henry Alford or Heinrich Meyer on John 17:3). Is not this a plain proof, obvious to scholar and layman alike, that Jesus' credal statement in this verse cannot, without rewriting the Bible, be brought in line with Trinitarianism?

### Jesus distinguished from the Father

Having shown that the New Testament predicates a unique status for one person, the Father, calling Him "the one God," we readily concede that Jesus is most intimately connected with the One God, though always distinguished from Him. The title "God" (theos) is applied to the Father some 1,450 times in the New Testament and only about three or four times to Jesus, His Son. (Some passages are disputed for syntactical reasons, as is well known.)

In view of the fact that the monotheistic statements of the New Testament are unipersonal and not tripersonal, it is fair to ask why Jesus is called "god" in a handful of texts. The inference to be drawn from the

data is that "god" is applied to Jesus in a different sense from its use of the Father. We all acknowledge this phenomenon in the English language. No confusion arises because we recognize one President (of the USA), but other presidents (of oil companies, etc.). We may not often so use the term "god"; but does the Bible? The answer is plainly yes, since Moses, the judges of Israel and pagan gods and even Satan are called "god," as is also the Messianic King in Psalm 45:6. A representative of the One God (or in the case of Satan, one permitted to exercise authority in opposition to Him) may bear the divine title "elohim," God. But this does not mean that he is "coequal, coeternal God," for any Hebrew would recognize at once that such a proposition would negate the monotheism for which he was prepared to die.

Clearly the unipersonal monotheism of the Old Testament remains just as much a central tenet of New Testament monotheism. Jesus commended the scribe for his intelligent perception of the basic truth that "God is one and there is none other beside Him" (Mark 12:32, 34). Statements like John 17:3, cited earlier, and 1 Cor. 8:6, "there is one God, the Father...;" Eph. 4:6 "one God and Father;" 1 Tim. 1:17, "the only God;" 1 Tim. 2:5 "one God, and one mediator between God and men, the man Jesus Christ" leave us in no doubt that the Old Testament unity of God is not to be disturbed in the New Testament.

What is new in the New Testament is the appearance of a figure, Jesus, who is uniquely God's spokesman, born of a virgin, combining in himself the ideals "Son of

God" and "Son of Man," both of which are messianic titles. This person, who is as unique in His class as the Father is in His, speaks the words of God, acts in concert with Him (John 10:30), embodies the fullness of the divine character, (Col. 2:9) and claims a perfect unity of function with His Father.

All this does not however make Him God in the sense that His Father is God. In fact he quite specifically claims *not* to be God in a passage in John 10:36, where He sets the record straight by maintaining that He is Son of God, the representative of God *par excellence*, foreshadowed by the divinely ordained functionaries in Israel who also bore the title "son of the Most High" (Ps. 82:6). Certainly Jesus possesses a functional equality with God; He "stands for" God as His commissioner on earth, but this is a very different matter from proposing that He is actually God as the Father is God, arriving on earth from a previous life in eternity, as a second member of the Godhead.

### A radical leap

It is that radical 'leap' from the functional representative Jesus to the coessential, coeternal Jesus which the monotheistic statements of the New Testament will not allow us to make. To do so is at once to blur the crystal clear distinction which the Bible makes between the 'One God' and Jesus the Messiah, and to move from biblical monotheism to trinitarian monotheism, from "Son of God" to "God the Son," which is very different.

The translation from one form of monotheism to another is quite explicable in terms of post-biblical

Greek and Roman categories of thought, and the transition began to happen soon after the New Testament was written. The result was a disastrous shift from concentration upon the biblical Jesus who is Messiah, coming King of the restored theocracy on earth as all Old Testament prophecy had taught, to a Jesus who is less than fully human because his origin was pushed back into eternity.

No wonder, then, that New Testament scholars are not pointing out that "Incarnation in the full and proper sense is not something which is directly presented in Scripture," and that "the church has not usually in practice (whatever it may have claimed to be doing in theory) based its Christology exclusively on the witness of the New Testament." Leonard Hodgson tells us that the Unitarians as well as their opponents accepted the Bible as containing revelation given in the forms of propositions. He concludes that 'on the basis of the argument which both sides had in common, the unitarians had a better case.'

Maurice Wiles adds that "Christological doctrine has never in practice been derived simply by way of logical inference from the statements of Scripture." (Maurice Wiles, *The Remaking of Christian Doctrine*, pp. 54, 55, quoting Leonard Hodgson, *The Doctrine of the Trinity*, 1943, pp. 220, 223).

Logical inference from the Scriptures requires that One alone is God, and that is the Father (John 17:3, 5:44). Any doctrine which negates those precious truths is an attempt to superimpose upon the Bible an alien concept of the deity. Defense of the Trinity is often prompted by a desire to defend

traditional belief, rather than objective exegesis of Scripture. The fact that the trinitarian idea has enjoyed a long "innings" should not obscure the very considerable weight of protest that has been mounted against it.

Let the student of Scripture examine Matthew, Mark, Luke and Acts. He will find there a Jesus who begins to exist at His birth. Though force of habit and some questionable translations will suggest a preexistent Jesus in a very few Pauline and Johannine texts, the New Testament Christian creed is that "there is one God, the Father" (1 Cor. 8:6). The full Lordship of Jesus may be acknowledged without in any way blurring the Bible's witness to the Father's unique status as "the one and only God (John 5:44)"

*Sir Anthony Buzzard holds the MA in Biblical languages from Oxford University in England. He is currently a visiting professor at Oregon Bible College, Oregon, IL.*

## The Nature of God: A Trinitarian Argument

Freeman Barton

Let me set forth clearly and simply why most Christians say "Yes." Then, because the evangelical view of Christ is so frequently misunderstood, we will look at a few cautions as to what the "yes" does *not* mean.



### Called God

First and most important, in the New Testament Jesus is called God



## Focus on Doctrine

repeatedly. Sometimes he is called God to his face or is accused of calling himself God. Rather than denying it, he confirms it. Thomas, for example, on his first encounter with the risen Lord, called him "My Lord and my God!" The Jews understood Jesus to be "making himself equal to God" (Jn. 5:18; similarly 7:30; 8:50; etc.).

Particularly striking is John 10. After Jesus taught much about himself, his enemies reacted, "We are not stoning you for any of these (good works)" replied the Jews, 'but for blasphemy, because you, a mere man, claim to be God' " (v. 33). Jesus could easily have straightened out their thinking, had they been mistaken. Instead he defends his unique association with the Father, including the propriety of calling himself God (v. 34-38).

Paul rejoices that we await the "glorious appearing" of "the great God and Savior of us, Jesus Christ" (Tit 2:13, literal Greek translation; in idiomatic English, "our God and Savior"). "The" occurs only before "God" indicating that "God" and "Savior" apply to the same person, Jesus. We expect the coming, not of God the Father, but of God the Son. The same grammatical phenomenon (one personal pronoun qualifying and thus identifying two nouns) occurs elsewhere. Paul refers to "the kingdom of Christ and of God" (the-Christ-and-God; Eph. 5:5). Peter speaks of "the God and Savior of us, Jesus Christ" (2 Pet. 1:1; idiomatic English, "our God and Savior, Jesus Christ").

Some majestic expressions of Christ's deity appear in the New Testament. The writer of Hebrew calls the Son "the radiance of God's glory and the exact representation of

his being" (1:3). The Father says of the Son, "Your throne, O God, will last forever and ever" (v. 8). Paul calls Jesus "the image of the invisible God," the one in whom the whole fullness of God dwells (Col. 1:15, 19). In perhaps the second best known Christological passage, Paul reminds his readers that Christ is in "the form of God" ("in very nature God" NIV) and equal with God. He "did not consider equality with God something to be grasped" (clung to), but he humbled himself, becoming a man (Phil. 2:6-8).

The classic passage on the nature of Christ, John 1, is sharp and clear. In v. 1-3 John tells us about the Word: existing from the beginning with God, being God, creator of all things, source of light and life. Who or what is the Word? An impersonal power? A principle of reason? John makes the identification unmistakably clear: "The Word became flesh and lived for awhile among us" (v. 14). It is he of whom John the Baptist bore testimony (v. 15). He, Jesus Christ, gives "grace and truth" (v. 17). He is "God the only Son" (or "God the only Begotten") who makes known God the Father (v. 18).

### Called Lord (Kyrios)

In the New Testament Jesus is given the divine title Lord (Kyrios), the Greek equivalent of the Hebrew Jehovah (or more properly Yahweh). Repeatedly Old Testament references to Yahweh are in the New Testament applied to Christ. Three examples of many will be sufficient. Isaiah speaks of one who will come calling, "In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God" (40:3). Each of the gospel writers

sees the fulfillment of this passage in John the Baptist and Jesus: "This is he who was spoken of..." (Matt. 3:3; Mark 1:3; Luke 3:4, John 1:23). David speaks of the "Lord God" who ascended on high, led captives, and received gifts (Ps. 68:18); Paul applies the passage to Christ (Eph. 4:8). "The day of the Lord" in the Old Testament (Joel 2:31; etc.) is applied in the New Testament to the coming of Christ (1 Thess. 5:2; etc.).

### Performs divine acts/ receives divine honors

We know that "In the beginning God created..." The New Testament repeatedly calls Christ the Creator. "Through him all things were made..." (John 1:3). The same Son who redeems, forgives sins, is the head of the church, is the firstborn from the dead, reconciles the world, sheds his blood on the cross (Col. 1) is the One by whom and for whom "all things were created" (v. 16). "But about the Son he says, 'In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands'" (Heb. 1:8-10).

Jesus does other things which only God can do: forgives sin (Mark 2:1-12), gives authoritative revelation (1 Thess. 4:5, Rev. 1:1), exercises divine authority (Matt. 12:8), and judges (John 5:22-23; Tim. 4:1). He receives honors which would be idolatrous or blasphemous were he not divine. He is worshipped (John 20:28; Matt. 15:25; Phil. 2:10). He is prayed to (Acts 7:59; 2 Cor. 12:8; Luke 10:2).

### Jesus is not...

According to Scripture Jesus is the divine Son of God. His sacrifice on the cross was thus of infinite

**Continued on page 27**



## Vision, Faith, and Courage



*Tsuyama Advent Christian Church*

**"H**ow about starting a church halfway between Osaka and Tottori Prefecture?" Edgar Hickel suggested as he looked at a map of Japan, knowing that the Advent Christian churches were located only in those two separated areas. That was at a meeting of pastors and missionaries in 1976 when the Director of Foreign Missions was visiting the Japan field. This challenge kept ringing in the heart of Mitsuo Masuda, a recent graduate of the Japan A.C. Bible Institute, and assistant pastor at the Shinobugaoka Church. It wasn't long until he volunteered to become

a pioneer evangelist of the Japan A.C. Conference.

A Church Planting Committee was formed. The chairman and Mitsuo visited all the Advent Christian churches to tell them of the vision and to enlist financial and prayer support. Surveys were made in Tsuyama, a city of 80,000 population and it was chosen as the site for the new venture of faith. In April, 1977, the Masuda family rented a large house in Tsuyama and began services in the front two rooms. Floyd and Musa Powers traveled to Tsuyama from Tottori each week during the first six months to hold English conversation and American cooking classes to stir up interest in the community. But the main efforts were carried out by Pastor Masuda and his wife, Yukie.

Before long there was a sizable group of young people attending the worship services. A gospel band and a high school Bible Club were started. Pastor Masuda quickly involved these young people in helping him to carry on the activities. Soon there were baptisms and the church was organized. The Mission

loaned the Jack Jones family to help in the work for one year as assisting missionaries.

Within five years time the church in Tsuyama with 32 members, became self-supporting and self-governing. In 1983, a quarter of an acre of land was purchased for about \$80,000 and another \$63,000 was needed to construct an attractive church building with the parsonage for the pastor's family, including four children, on the second floor.

On July 1, 1984 the new building, now named Zion Green Chapel, was dedicated with Pastor Y. Nagashima as speaker. Pastor Nagashima was chairman of the 1980 Billy Graham Crusade in Japan. His church is about one hour from Tsuyama.

Now with 40 members, Tsuyama is a young and energetic group that reflects the leadership of their pastor. At the time of the dedication, \$56,600 had been received in offerings, most of this from the members, the majority of whom are under 30. Praise the Lord for vision and faith and courage to undertake great things for God and His Kingdom!

—Dorothy Warriner  
and Floyd Powers

## I Choose

I was born a sinner in this world full of sin. I did not know Jesus. Neither did I obey my parents. I began to smoke while I was still at school. As I grew I learned gambling. By the time I was 17 or 18 I had started drinking, and was living an immoral life.

My life seemed to be full of

**Continued on page 27**



*Pastor Mitsuo and Yukie Masuda with their children*



## Think on These Things

"Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things," (Philippians 4:8).

1. Am I so critical that I see only a person's faults and not his merits?
2. Am I so childish that people must handle me gently lest I be offended?
3. Am I mature enough to receive hurts and disappointments without feeling mistreated or making everyone else miserable?
4. Can I be completely trusted with confidences?
5. Am I guilty of making sarcastic remarks about the success of others?
6. Am I capable of admitting that I am wrong, or do I seek to excuse myself by blaming others?
7. Do I excuse my sins while self-righteously condemning those of others?
8. When a discourtesy is shown me, do I brood over it and determine to get even?
9. Do I follow after peace, or do my words and actions promote strife?
10. Are others encouraged and helped by their association with me?

—Selected

## News & Notes

### Auckland, New Zealand...

There was a special meeting of ladies at Salisbury House, East Street Church, to hear reports about

women's ministries in America given by Lynn Cameron and Ruth Iris Postleweight. These ladies had attended General Conference in Tacoma.

### Koga, Japan...

Floyd Powers responds, "We have received the generous and heart-warming Christmas in October gift. God bless everyone who participated in this Christmas celebration that we benefit from so wonderfully."

### Shijonawate, Japan...

"We are grateful indeed for the check from Christmas in October. This "bonus" which is more than that, a gift of love, helps us to meet the expenses that invariably arise," writes Dorothy for the Warriners.

### Iligan City, Philippines...

"Thank you for the Christmas in October check. It was a special blessing this year. The adult group of the congregation of Christians that meet on campus for worship has decided again this year to try to help a particularly needy Maranao family like we did last year. We will use some of our check as a contribution toward this project." This was in a letter from Anna May Towne.



*Japanese ladies relaxing at the Goodwin's home in Aobadai after a Thursday morning Bible study led by Pastor Takagi. In the center back of the picture are Pastor and Mrs. Takagi and on the right is Dan Goodwin.*

# A Fresh Breeze Blowing

**Mary Ellen Ingersoll**

Three years ago the WHFMS of the Seattle, Washington church decided to reactivate an old custom of sponsoring a mission conference for the church. We came up with the idea of a Mission Fair to catch some of the excitement of missions. For two years we held a Fair on the first Sunday of October, World Communion Sunday. The Sunday School time was used for three workshops—short presentations of our conference church planting, home missions, and foreign outreach. Each was given three times; and, as the congregation was divided into three groups, everyone participated in all three on a rotating basis. The downstairs was festive with decorations. The workshops were followed by the worship service with special music and message. The morning ended with a coffee hour celebrating Christmas in October. A jam packed morning, admittedly, but successful—successful in creating interest in missions and widening that interest.

Last year our church, encouraged by Austin and Dorothy Warriner, created a World Mission Committee and joined the Association of Church Mission Committees. The main thrust of this committee is to educate about and promote missions so that the mission goals of our Ten Year Plan will be met, among them the goal of fielding and fully supporting a missionary. The mission conference now falls under the work of this committee, and the WHFMS is delighted to have this church committee, this broader base, sponsoring the Mission Conference. Missions is not just

“women’s work;” the whole church must be involved. Dietrich Bonhoeffer wrote, “Unless we’re a church for others, we’re not a church at all.”

## **An expanded conference**

The Mission Conference this year was somewhat more expanded; it covered the first two Sundays of October with a dinner meeting on Friday. The theme was “The Needs of the World.” During the month preceeding the conference twenty-five to thirty of our people read the exciting new book on becoming a world Christian, *On the Crest of the Wave*, by C. Peter Wagner. A discussion of the book took place the first Sunday evening of the conference.

That first Sunday morning we began with a continental breakfast followed by a workshop conducted by Rev. Douglas Pennoyer, head of the Intercultural Institute of Missions at Seattle Pacific University. This workshop centered on the spiritual needs of Hidden People Groups around the world.

The Friday night dinner was a hunger-awareness dinner. People drew tickets telling them at which table to sit. The American table was beautiful with linen and china and heaped with food while the other six tables had paper plates and either rice and vegetables or just rice. It was hoped that America would share and eventually it did when one young woman sitting there was worried about what her husband was eating at the Ethiopian table.

Our speaker, Dr. Tom Sine, futurist, lecturer, teacher, and author of *The Mustard Seed Conspiracy*, suggested new ways by which we can make a difference in the world. Pastor Clio Thomas challenged us to

fast at least one meal a week for six weeks, spend that time in prayer, and contribute the money saved to Africa famine relief.

The second Sunday the WHFMS presented a look at some of the things Advent Christians are doing to meet the world’s needs, locally, nationally and worldwide. The presence and words of Frank and Judy Jewett made that morning memorable.

Worship services were mission oriented in music and message with the children and the choir bringing special music. The conference ended with a coffee hour with the WHFMS hosting the Christmas in October celebration.

## **Awareness of needs**

A Mission Conference is a great deal of work from the brainstorming, planning, publicizing and executing, to the final evaluation. But that is what makes a successful conference! We know more about the exciting things happening in the Lord’s church today, we’re more aware of the needs of the world, and we’re feeling more our responsibility — that we’ve been saved to serve. We feel a fresh breeze blowing.

One of our young women, Karla Salveson, is now in Thailand for a five-month period using her skills as a physical therapist in a hospital there. She goes with a Christian witness, utilizing her gifts and skills cross culturally. In the introduction to his book, *On the Crest of the Wave*, Dr. Wagner writes, “Becoming a Christian is optional. But once you decide to ask Jesus Christ to take control of your life, involvement in world missions is no longer optional.” We pray that we

**Continued on page 25**



# Just a Reminder



**Ruth Flewelling**

“**T**herefore I will always remind you of these things, even though you know them,” (2 Peter 1:12). We are all familiar with the “string on the finger” method of reminder, as well as many less noticeable ways to jog our memories concerning things that need our attention. What I want to share with you is not new, but a *reminder* of an important responsibility that is ours as Christian women.

Scripture repeatedly exhorts us to “pray without ceasing,” to “devote yourselves to prayer,” and to be anxious for nothing but to pray about everything.” We are not only told to do it, but are given examples in Scripture how it’s done. Each WHFM Society receives monthly the “Call to Prayer,” and the “Mission Prayer Partnership” is printed in each issue of the *Advent Christian Witness*. These and individual newsletters from various missionaries provide us with the information we need to carry out this task. They are the tools, but they are only as useful as we make them.

In this age of new methods and ideas, we can get sidetracked into thinking we need something new in order to pray more effectively. Instead, we actually need more *commitment* and *discipline* in prayer. Peter

warns, “The end of all things is near. Therefore be clear-minded and self-controlled so that you can pray,” (1 Peter 4:7). Just as this was true for the early Christians, it is even more pertinent for us today. As I prayed about what to write, the answer has been to remind you of what you already know, we are prayer partners for the needs of our missionaries, our denomination, and people of our world. We must be faithful in praying with a purpose.

The Lord has reminded me of these very things recently. One of the enemy’s methods of rendering us powerless is to decrease the flow of prayer. We succumb to the pressures of our day and find it difficult to take the time to be prayer warriors. In fact, most of us know little of what it means to be a warrior in prayer! When did you win your last battle through prayer? Would your prayer life change if you believed that God was waiting for your prayers before carrying out His purposes? When we start to grasp this thought, our prayer life takes on new meaning. Prayer no longer is a last resort tactic but rather a first thought, battlelines-drawn approach.

It is told that Suzanna Wesley, who had 17 children, spent one hour in prayer daily. Whenever her children saw her with her apron over her head, they knew not to disturb her. *What will it take for you to set aside time for your prayer privilege and responsibility?*

Let us all be reminded to be consistent and persistent in praying not only for those near and dear to us, but for those whose needs are made known to us through these pages and others. Just as Peter said he would keep on reminding the early Christians, let us be faithful in reminding each other of this call “for the purpose of prayer.”

## To You, First

To You first, I go, Lord...to search Your knowledge, then to read my book.

To You first, I go, Lord...to gain Your strength, then to my housework and chores.

To You first, I go, Lord...to seek Your attitudes and opinions, then to face the world’s input.

To You first, I go, Lord...for Your gentleness and peace, then to my gardening and plants. □

*Ruth is our National Spiritual Life Chairman. She has been involved in spiritual growth through Bible studies and counseling with women in her community. She will appreciate getting your response to her articles. Her address is Box 486, Crouseville, ME 04738.*

## From the President's Pen



A group of pastors' wives were sharing their observations of the WHFMS. One statement particularly spoke to me. "If the needs of women are met, they will be better able to meet other's needs." Women need to be challenged to recognize and develop their spiritual gifts. God has given us spiritual gifts so that we may be a gift to those around us.

What is a spiritual gift? Pamela Heim, in her book *The Ministering Woman*, asserts "a spiritual gift is an ability God has given to every believer in order to serve Him and His church." If our women's ministries flounder, we will do well to examine the extent to which we encourage the identification and operation of our spiritual gifts.

Women have many ideas, needs, gifts, and usually the time to be a force for Christ in the church. We must plan for balance in our meetings so as to meet needs in every part of a woman's life. In other words, don't just meet her social needs and ignore the spiritual, or vice versa.

The Spirit will direct us to new and creative ideas. Only ministries energized by the Holy Spirit and bathed in prayer will meet needs. Spirit filled women using their Spirit given abilities ensure effective ministry. Let us commit our time, talents, and treasures for His use. What a challenging opportunity for trusting God and watching Him in action.

—Marian Wrigley

*Marian is the National President of WHFMS and resides with her husband, Donald, in Walterboro, SC. She will appreciate hearing your responses to her column. Write to her at 209 Mt. Carmel Rd., Walterboro, SC 29488.*

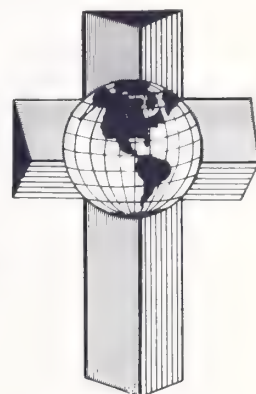
### A Fresh Breeze Blowing

From page 23

will become world Christians giving the global cause of Christ high priority; serving Him by serving others in Seattle, America, and the world. □

*Mary Ellen is a vivacious, retired widow who recently spent one year in Japan as a short-term missionary. She lived at the Asukano Christian Center and is anticipating another trip to Japan in the Spring. She is the chairman of the World Missions Committee for the Seattle Advent Christian Church.*

## Mission Prayer Partnership



### February

- 16 **Pray** that Advent Christians everywhere will catch a new expectation of our Lord's return and will respond to the urgency of the work.
- 17 **Praise** God for the work accomplished by the Advisory Committee (Foreign Missions) at the Advent Christian Village last week.
- 18 **Pray** for Marion Damon as she instructs and guides the new students at the School of Evangelism.
- 19 **Pray** for Beryl Joy Hollis and the newly formed Women's Group at the Nandanam A.C. Church, India.
- 20 **Praise** God for Barbara White's innovative ministry at the Kodaikanal Church.
- 21 **Pray** for Dan Goodwin and his continuing ministry through the English conversation classes at Aobadai.
- 22 **Pray** for Marjorie Goodwin that her students will soon make a commitment to Christ.
- 23 **Pray** for Austin Warriner in Asukano as he leads the women of his classes to confess Jesus as Lord by Easter time.
- 24 **Pray** for the health and well being of Dorothy Warriner as she serves as pastor's wife at Asukano.
- 25 **Pray** for David E. and Melodie Dean as they represent Advent Christian Foreign Missions at Berkshire Christian College during World Outreach Week. (WOW)
- 26 **Pray** that the foreign missionary candidates will have the courage of their convictions.



- 27 **Pray** for Floyd Powers as he uses his influence for Christian unity in Japan.
- 28 **Pray** for Musa Powers to have continued strength as she serves the Lord in Japan on this her birthday.

## March

- 1 **Pray** for Ed Hickel as he visits our mission work in Asia this spring.
- 2 **Pray** that the needs of our people in India will be met following the severe cyclone.
- 3 **Praise** God for the past benefits of Penny Crusade and **pray** for this year beginning today.
- 4 **Pray** for Howard and Anna Mae Towne in Marawi City, Philippines.
- 5 **Pray** for the Evangelical Foreign Missions Association (EFMA) convention at Los Angeles this week.
- 6 **Praise** God for the continued growth and prospects for Margaret Helms in Cebu City.
- 7 **Pray** for Bessie Smith as she makes final preparations for her upcoming furlough.
- 8 **Pray** for added strength for Alice Brown as she takes on additional responsibilities during Bessie Smith's furlough.
- 9 **Praise** God for Frank Jewett's continued optimism for Christ on his field, Cebu City.
- 10 **Pray** for Judy Jewett as she makes the adjustments as a mother and missionary in Cebu City.
- 11 We join with others in remembering **Sylvia Whitman's** contribution to Foreign Missions.
- 12 **Pray** for optimistic career foreign missionary candidates.
- 13 **Pray** for the Advent Christians in Africa as they assist their neighbors during the Hunger crisis.
- 14 **Pray** for James Devairakkam as he takes up additional ministries in the Advent Christian Conference of Malaysia.
- 15 **Pray** for David E. and Melodie Dean as they wind down their deputation prior to returning to the Philippines.

# Mission Directory

## INDIA

<b>Marion Damon</b> (March 27) American Advent Mission Guindy, Madras 600 032 India	<b>Beryl Joy Hollis</b> (December 16) American Advent Mission Velacheri, Madras 600 042 India
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**Barbara White** (January 14)  
American Advent Mission  
Guindy, Madras 600 032  
India

## JAPAN

<b>Dan Goodwin</b> (January 4) <b>Marjorie Goodwin</b> (May 18) 18-4 Minami Aobadai Kawachi - Nagano Shi Osaka Fu 586 Japan	<b>Floyd Powers</b> (October 8) <b>Musa Powers</b> (February 28) 26-817 Kubo Koga Machi, Kasuya gun Fukuoka ken, 811-31 Japan
--	--

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
JAPAN  
Tel. 0720-76-0580

## MALAYSIA

<b>T. Devairakkam</b> <b>Victoria Devairakkam</b> Advent Christian Church 3A, Jalan Sayang Housing Trust Kluang, Johore, Malaysia	<b>Lucas Devasahayam</b> <b>Beulah Devasahayam</b> 635 Jalan Sena Lorang Sena Dua Banting, Selangor, Malaysia
---	---

## PHILIPPINES

<b>Alice Brown</b> (March 24) Box 223 Cagayan de Oro City 8401 Philippines	<b>Bessie Smith</b> (March 27) Box 223 Cagayan de Oro City 8401 Philippines
<b>Margaret Helms</b> September 18) P.O. Box 230 Sanchez Compound Joaquin Panis Street Banilad, Cebu City 6401 PHILIPPINES	<b>Frank Jewett</b> (December 11) <b>Judy Jewett</b> (January 29) Box 230 Cebu City 6401 Philippines

## ON FURLOUGH

<b>David E. Dean</b> (December 20) <b>Melodie Dean</b> (August 9) P.O. Box 23152 Charlotte, NC 28212	<b>Sylvia Whitman</b> (emergency) c/o Ruby Kulpa 3959 Jason Street Denver, CO 80211
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\*The missionaries' birthdates follow their names.

value. It is important to note, at the same time, that Jesus is not *only* divine. He was also a complete human being, one who grew, learned, suffered, and was tempted. He was a true human sacrifice for sin. "For there is one God and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). The Biblical and evangelical teaching is that Christ is "fully God and fully man."

Note also that the Son is not the same as the Father. The biblical data indicates that the *one* God has personal distinctions, Father, Son, and Holy Spirit. In 1972 a well-intentioned Advent Christian writer in the *Witness* objected to the supposedly orthodox view of Christ. "Some people claim that God, in the form of Jesus, died on the cross and raised Himself from the dead...If I tried to believe that Jesus and God were the same One, it would be a mystery to me how Jesus could be the Father Himself, the Son of Himself, and how He could sit down on the right hand of Himself" (March, 1972, p. 14).

What the writer condemns is really an unbiblical heresy (formally called modalism). No evangelical Christian believes that Jesus and the Father are the same. Jesus died on the cross; the Father raised him. The Son sits beside the Father.

Unless one recognizes that Jesus was both divine and human and that he exists eternally along with the Father, he fails to do justice to *all* of the biblical data. ☐

*Dr. Freeman Barton (Ph.D. — University of Iowa) teaches history and theology at Berkshire Christian College in Lenox, MA. He is the author of Heaven, Hell, and Hades (Advent Christian Publications).*

darkness. I had no peace. I did not taste love. I tried in wrong ways to fulfill earthly desires, but without profit. So my character worsened.

I quarreled with my family and with the neighbors. Not only so, I was in the Communist movement, which is anti-God. I have parents, two younger sisters, and a younger brother. Except for my father, all of them believed in the Lord. My father was a zealous Communist.

The older of my sisters was saved. My mother, through the love of the village people, was a teacher. My mother had many worries and problems because of me, so she met every servant of God and asked them to pray for me. Others of God's children were also praying for me. At that time a servant of God came from Mysore. My sister, with a heavy burden, told him about me. He prayed and fasted continually for me. My sister was also praying earnestly.

Day by day a change took place in my heart. At that time an evangelistic meeting took place in my village. I attended it. I, who did not like such meetings or workers, was unintentionally pushed into attending. That night passed. Next morning I met and talked to the worker. Then God caused me to understand Isaiah 1:18, "Come now, and let us reason together, said the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." My sins stood before me. I confessed them. I chose Jesus. I received Him as my own Savior.



The darkness in my life and my heart changed. He filled my heart with joy, peace, assurance, and hope. Jesus is the true God. From now on there is room in my heart for Him. —Marshall L. Pereira ☐

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# Advent Christian WITNESS



Women...  
Another Point of View

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MARCH 1985



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from the editor



## Schools: Do You Care?

School prayer. Since the Supreme Court's 1962 decision outlawing the "Regent's Prayer" in the New York state schools, school prayer has remained a live issue for many politically and theologically conservative Christians in the United States. In the last five years, the school prayer issue has been intimately tied to the political agenda's of organizations like the Moral Majority, the American Coalition for Traditional Values, the Eagle forum, and others. President Reagan has proposed legislation that would allow for an organized period of classroom meditation or prayer at the beginning of each day.

While this editor opposes all forms of *organized mandatory* school prayer, he understands and is sympathetic with the concern that many feel over the deteriorating quality of education and the rampant secularization of morals and values being fostered. To put it simply, public schools are not doing the best possible job in educating our young and in many cases, they teach values and morals that stand in opposition to the teachings of Scripture.

Would a mandatory form of school prayer solve these twin problems? Obviously, not. At best, mandatory prayer would set off competition between different Christian and non-Christian denominations and organizations within the school systems. While people would battle over the percentage of "prayer-time" allowed to Catholics, Baptists, Buddhists, Jehovah's Witnesses, and the more than 1,300 other religious groups with representation in our country, the real issues facing public education in America would go unaddressed.

Having said this, a problem remains. How can students be guaranteed their right of free speech, especially religious speech, without turning the schools into religious battlegrounds and forcing one religious belief on the entire student body? Fortunately, Congress addressed that problem when it passed into law the Equal Access Act of 1984. The act assures that high school students have the right to *voluntarily* associate and meet in school facilities before or after school for religious purposes.

Equal Access represents a sensible approach to the issue of school prayer. It allows Christian students to voluntarily practice their faith on campus while at the same time, it keeps school officials from forcing one religious viewpoint on a student body. Christians must be vigilant in making sure that Equal Access guidelines are not watered-down.

But now, it's also time to stop this meaningless debate over mandatory, organized School Prayer and begin to address the real concerns of education in this country. Evangelicals and Advent Christians can do more good for American education through their attention to and involvement with the real problems facing schools as opposed to concentrating on issues like school prayer that have minimal impact on the morals and values being taught in school. □

# Advent Christian WITNESS

Volume 33 Number 3

March 1985

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*An interview with noted conditionalist theologian and author Edward Fudge. Mr. Fudge describes his interest in conditionalism and looks at the next ten years in the life of the Christian church.*

### **India...Advancing the Gospel**

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*The Kodaikanal School of Evangelism turns out men dedicated to communicating the Gospel and planting new congregations. Several of them share their personal testimonies and news about their ministry.*

### **Solving Financial Problems** Joyce Thomas

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*The Director of Stewardship for the Advent Christian General Conference discusses how Christians can effectively use financial resources to further the mission of the Church.*

### **Another Point of View...About Women!** Susan Shaw

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*Susan focuses our attention on the great Biblical heroine, Esther and draws some important insights for living effective Christian lives in today's world.*

### **Focus on Doctrine**

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*Our newest regular feature appears again this month with a look at conditionalism written by Dr. Freeman Barton*

## On the cover...

*Women...Another Point of View, is our feature article this month. Berkshire Christian College Director of College Relations Susan Shaw takes us to the Book of Esther to show us how God used Esther's life to glorify Him and provide us with some Biblical principles to measure success and fulfillment.*

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# Eternal Life: A Gift from God

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## *An Interview with Edward Fudge*

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**E**dward Fudge has done a great service to the Christian faith through his research and publishing of *The Fire that Consumes*. This nearly 500-page book has exposed many evangelicals in the western world to the doctrine of Conditionalism for the first time. Recently, the Advent Christian Witness interviewed Mr. Fudge to provide you with an insight into his life and ministry. In the words that follow, Edward Fudge shares the beginnings of his research into Conditional Immortality, his current ministry as editor of *The Good Newspaper*, and some of what he thinks are trends in the Christian church over the next ten years.



**Your embrace of conditional immortality has occurred recently. What motivated you to even consider studying what many evangelicals would consider an obscure theological issue?**

I would like to tell you that I had some great unanswered questions of mind or heart which finally exploded into diligent research — but that would not be true! In fact, my interest was aroused in the mid-70s when a brother at St. Louis Christian College (operated by the independent Christian churches) invited me to give a paper at a forum they hosted, on the topic of eternal punishment. The other speaker presented his conditionalist views — the first time I had heard the position from a living person — and, frankly, I thought him a bit peculiar at the

time. My own study then led me to a kind of openness on the topic, a suspicion that the reality would probably catch us all by surprise in terms of the traditional understanding and a readiness to espouse what someone has called a “reverent agnosticism” on the topic.

Later, when Bob Brinsmead of *Verdict* Publications invited me to do a research project for him on the subject of final punishment, I accepted largely because I liked to study, welcomed the challenge intellectually, and needed the money. I had no idea at the beginning of that research what it would eventually uncover. A little deeper into the study I decided perhaps I should just pack off the whole research to *Verdict* and hope nobody found out who had done it!

But several good brothers and sisters in the little church fellowship I

was then a part of were praying daily for the research, and I knew I was using the right tools and methods as best as evangelical scholarship could teach me to do — so somehow the courage came (now I know from Whom) to persevere. Finally, by the time the research was done, I was so stirred up — a little “put out” with traditionalist authors for not telling me so very, very much that was really there — that I asked *Verdict*’s permission to write a book. They not only agreed, but asked to publish it, which they did in the first printing.

***The Fire That Consumes* was no small project. What goal did you have in mind when you first began?**

It was simply a research project at first. Bob Brinsmead, whom I had learned to highly respect as editor of *Verdict* magazine, had read an earlier article I wrote on hell for *Christianity Today* (which grew out of my speech at the St. Louis forum mentioned earlier) and was apparently impressed with a certain openness of mind. He had questioned almost everything in his own Seventh-day Adventist background by this time, but had never done a thorough re-investigation of the subject of final punishment. He wanted someone outside his own tradition to do the study, and I became that person. Bob’s assignment to me was to learn all I could from the Old Testament, the intertestamental literature, the teaching of Jesus, the writings of Paul, the rest of the New



Testament, the Cross, the apostolic fathers, the Latin and Medieval writers, the Reformers and modern scholarship. That was obviously a big assignment, but I knew so little that I didn't really know how big it was! My goal in first beginning the project was to complete the assignment for him. That was all. Later the idea came to write a book.

### **Has the book sold well and who have been its primary readers?**

Yes, the book has sold quite well — for a 500-page, footnoted book on a rather technical and obscure subject. Verdict sold out their first printing of 2,000 within about five or six months, almost without any advertising except to their own readers. After they gave me rights and the second printing came out, it also went very well. Its primary readers have been ministers and teachers or students, I suppose since most orders have come either from ministers or colleges or seminaries.

The book is now in libraries of Bible colleges and seminaries of most major denominations (Catholic and Protestant), in the U.S., Canada, as well as Australia, New Zealand, Japan, England, Ireland, Africa and perhaps other countries and continents. It was a selection of the Evangelical Book Club during 1983, and that gave it a real boost. The Word Book Club people printed an article about it in their journal to members, although they didn't use the book itself. (They invited me to write that article, by the way — and paid me for it as well. I felt like Moses' mother being hired to care for her own baby!) Many people have been very kind.

### **The Journal of the Evangelical Theological**

### **Society did not favorably review *The Fire that Consumes*. What problems do you sense that they might have had with the book?**

The greatest problem with JETS and its review was not with JETS but with the reviewer. Of all people they could have given the book to, they happened to select one of the more strident advocates of what is one of the most closed views of the end-times, in my opinion. Given the reviewer and where he was coming from, it was inevitable almost that his review would turn out as it did.

A couple of other points should be mentioned about that, however. At the request of a friend who is a Dallas Seminary alumnus, I send a copy to DTS's own journal, *Bibliotheca Sacra*. Dr. John Walvoord, the president of Dallas Seminary, reviewed it there and, while he strongly disagreed with the book's conclusion, he paid it some very respectable compliments in the process.

Another interesting sidelight to the JETS review is that I then sent an article to JETS myself, summarizing the evidence for our view of final punishment, and the editor accepted it for publication. At this writing (December 1984) it still hasn't been published, but it likely will be by the time this interview is published in 1985. So I am thrilled for the openness on the part of the JETS people. They are being very scholarly and fair about it, which doesn't surprise me because that is the kind of people most of them are.

### **In your opinion, how can belief in conditional immortality strengthen our proclamation of the Gospel?**

I have nothing new to say here. I

would repeat what earlier conditionalists have often said — particularly Edward White's *Life in Christ*. Our message is that God so loved sinners that He gave His Son, so that all believers might have eternal life and not perish. The wages of sin is death, but God's free gift is eternal life. As did the earliest gospel proclaimers, we herald words of life to a dying race.

Unless one understands the mortality of man — and therefore the awfulness of death in its stark reality — he or she cannot probably appreciate the gift of life which is ours by grace as well as otherwise is possible. So long as we think of the "immortal soul" we will always have a tendency to think of death as a release instead of an end, and our funerals can become rather un-Christian, platonic affairs with no mention at all of resurrection as our blessed hope. People in that situation, of course, still honor God and praise Christ for their hope, but their hope isn't as definite as it can be when they focus on the resurrection of the whole person instead of the heavenly escape of the "soul." I hope that isn't unfair to anyone; there are many great Christians in the other category.

### **Do you sense conditionalism gaining more acceptance from evangelicals in the academic, pastoral, and lay settings?**

I am certainly no expert on this or any subject, but since you asked me I will try to answer as best I know how. I have personally experienced a great acceptance from evangelicals in all settings since the book came out. I have given papers on the subject at regional and national



meetings of the Evangelical Theological Society, at a Christian scholars conference at Abilene Christian University (my alma mater, a Churches of Christ school), at Covenant College (Presbyterian), Athens College (formerly a Methodist school), and at several churches and ministers' meetings. In almost every situation, the *general* response has been a kind of open-mouthed amazement: "That's very interesting; I'll have to study it more carefully!" Usually there have been some folks who have come up afterward and confided that they were thinking this way already. And most of the time no more than one or two people have appeared hostile or closed-minded.

One very well-known Christian author and radio personality responded with the immediate exclamation, "Well, that certainly sounds more like God!" It has been especially gratifying to me that so many people who consider themselves "regular laypeople" have read *The Fire That Consumes* and found it rewarding of their time and efforts.

**You edit *The Good Newspaper*. Could you tell our readers about the paper and its purposes?**

*The Good Newspaper* is a national, interdenominational biweekly Christian newspaper. We only print good news — or at least focus on a good news angle. Because our whole base and focus is the gospel, we have a double meaning to the name "Good Newspaper." And since we try to achieve excellence in content and production, that has a triple sense as well.

Our board consists of Christian

businessmen and professionals from a number of denominations. We do not have an official "conditionalist" position, although our doctrinal statement may be interpreted that way if one holds to conditionalism. Our chief purpose is to give readers good news from around the world that can stimulate, inspire, encourage and motivate them to active service wherever they live and whatever their own situation.

The paper costs \$15 per year (24 issues, and is available from Box 219214, Houston, Texas, 77218. We include editorials, news, features, entertainment, reviews, as well as Bible studies, material for the family, sometimes sports, and so forth — all from a positive, Christian point of view.

**Looking into the next ten years, what are some key ideas or movements that you see shaping the church in America?**

Don't you agree that a return to the biblical view of man is one trend already happening? I think that is certainly the case, thanks to men like Oscar Cullmann and many others. Even Anthony Hoekema's book on the last things starts out the chapter on immortality by saying that the notion of the immortality of the soul is not a distinctly Christian notion but was first popularized by Plato!

There seems also to be a new movement toward servant leadership in the church, the ministry of believers to each other through the exercise of their various grace-gifts; and a stronger sense of belonging to each other across all denominational lines. As the world becomes more openly pagan (at least as America becomes so), the line between belief

and unbelief becomes more apparent. One result is that Christians see in each other what is universally true among them all — and are sensing that they are really one in Christ all the time. That answers Jesus' own prayer in John 17, and we can give thanks for it.


There also seems to me to be a growing awareness that God is alive and well today as always, and that charismatic element of the early church need not be thought of as something only to be read about in ancient history. The charismatic leaders themselves are frequently taking responsible positions on some controversial points — the "side" is maturing. And many who have been traditionally non-charismatic are realizing that a modern scientism has often colored our world view to the point of reinterpreting the Bible in almost deistic terms rather than accepting its message with all its full force.

The church in America is also being shaped into a more people centered body, I think, as we come to see that evangelism must be the result of transformed lives, shared through authentic relationships in the course of daily life. It is good that we are learning to think in those terms, rather than in the "grab them-by-the-collar-and stuff-a-tract-in-their-pocket" way of the past. Of course there is a place for the mass distribution of material without personal follow-up, but it cannot take the place of a Christian church in its own community being salt and light to the people who are watching every day.

These are exciting times! Not because of any prophetic charts or "newspaper eschatology", but because God is alive and Jesus is

**Continued on page 19**

# India



One building serves many purposes in India. The Kodaikanal Advent Christian Church and the Advent Christian School of Evangelism share one facility. The Kodaikanal Church was begun in January of 1983 by Marion Damon with the assistance of Barbara White.

The testimonies of some of the students follow on the next few pages. These will acquaint you with their work and encourage you to pray for them.

The School of Evangelism at Kodaikanal is financed through the Department of Foreign Missions.

—Ed Hickle

## Advancing the Gospel...



## Evangelism: My Experience

When I first received Jesus, I used to read the Bible and pray. I didn't understand anything about the Bible. I did not know very much about God. I only knew about His death at Calvary and His birth. At that time I surrendered myself to His service.

In those days I went with the pastor who led me to the Lord, and gave my testimony in meetings. As I continued to read the Bible I had a great desire within me to understand it. So I decided to first learn all about the Bible, and afterwards to serve God. The Lord helped me to join the Advent Mission School of Evangelism.

When I first came to the School of Evangelism I did not know about Bible schools. I discovered that I was being led in experience, training, discipline and strictness. At first this was very difficult for me. But before long I realized it was important for me to receive training here.

It did not stop with merely reading the Bible, but gave direct training. For example, in the first year, according to the discipline of the School of Evangelism, every student was given some work. This was new to me, so I became discouraged with the work that was given to me. The reason was that it was sweeping up the rubbish, and clearing the grounds. But I surrendered myself to God. I felt I should be humble, according to James 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up." I realized how true this was.

Moreover, I saw how important time was. From six o'clock in the

morning until ten o'clock in the evening, there were prayer times, reading the Bible, classes, study, games, homework, and so on, making careful use of time.

The warden and the missionary authorities watched over us with love and diligence, advising us from the Bible, warning and disciplining us. Most important, they caused us to search out and learn the secrets of God and the Bible.

Everything I have experienced and learned in the School of Evangelism has made me grow in fruitfulness.

—Marshall L. Pereira

## A Sister Who Rejoices

In the Andivilla American Advent Mission Church, Kodaikanal, there is an elderly lady from a Hindu family named Periyakkal (Big Sister). She is an illiterate widow.

However, she comes without fail, eagerly and earnestly, to the meetings. If anyone is ill or demon-possessed this lady will bring them to church, and the Lord will deliver them.

She told the pastor she was eager to take baptism. The pastor taught her the truths regarding baptism and she obeyed the truth and took baptism.

Her name was changed from Periyakkal to Samathanam (peace). She has brought other new decisions for the Lord, and lives as a testimony. When the believers call her "peace" she overflows with joy. The Lord is leading her with a new blessing.

—D. Nallathambi

## A Living Testimony

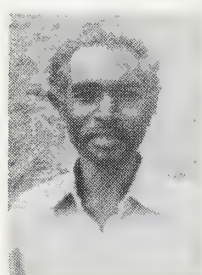
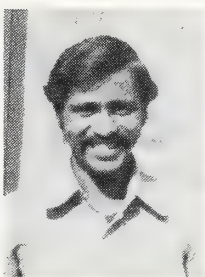
The Andivilla Prayer Hall, Kodaikanal, began in March 1983. This church has grown quickly in one year. Many people have accepted Jesus Christ as their own Saviour, and received baptism. Seven people repented, obeyed, and received baptism this year glorifying God.

A few among them met much opposition before their baptism. One woman suffered from severe stomach ache. Another sister's baby died. But even though they had so many problems, they are living a Christian life of joy in the Lord.

One important thing is the amazing testimony of a brother called Govindaraj. Because he was in the habit of drinking, I had been telling him about Jesus Christ, and also my own testimony, for the past year. But no change was seen in him. I and my fellow-students were praying for him. The Lord heard and began to work.

One day he came to the missionaries for prayer because he was ill. While the missionaries were praying for him, the evil spirit which he had, began to trouble him, then left him. From that time faith took root in him. That same week, when the pastor and the Bible School students went to visit him, he had been drinking. There was liquor in a bottle under his bed. When he saw us he was afraid, and asked forgiveness. Then the pastor talked to him in depth about Jesus Christ. The next day he came to a decision, "From now on I am going to live for Jesus. I commit myself completely to him."

Afterwards he took baptism, and on that day we heard a living



testimony from him. "The Lord has changed me, who was a drunkard and a sinner opposing Him, into a new man. I shall never be able to forget this day," he said. Today he is a witness in the church.

Pray that the Lord may continue to bless this work.

—J. Solomon

## The God Who Sought Me

I was born in a farming family, the last son born to my parents. My family experienced many trials, so everyone said, "He is poverty-stricken."



As a child I was crazy for fortune-telling and movies. I would not obey my parents, and walked in an evil path. I was very afraid of the dark.

I lost my parents in my youth. I stopped school and looked for work. I could not find permanent work, and was doing very hard work for a small wage. My friends and relatives did not help me. In this state I sold the little I had and tried for many jobs, but was defeated. I went into business and made a loss. I trusted many people and was deceived.

As I thought about my condition, I was disgusted. I tried to commit suicide, but I did not die. Finally, I stayed in my sister's house and worked in Madras. One day when I was walking down the street, somebody was preaching about Jesus. I thought, "There's no one listening," and I stopped and listened. The preacher gave out some tracts, and spoke about Jesus. I took the tracts and went home.

On a holiday I went to a prayer hall for fun; I had no desire to accept

**Continued on page 10**

## India update...

**Beryl Joy Hollis**

Over the past months some changes have taken place in my regular activities.

In the *Lay-workers' Course* on Tuesday evenings we finished one set of lessons and the exam. The next classes will start soon.

We are no longer able to hold the "Sunday School" in *Alwarpet*, as a new building there prevents us using the courtyard. Instead, R. David's wife and myself work in homes in the area, and have been well received.

This last Monday evening I started, at their request, a *Women's Meeting* for ladies of the Nandanam Church.

There have been other activities. *Pastor Samuel* was ordained. His "official" name is Rev. Samuel T. Joseph. I conducted a five-day *Writing Workshop* for the six students of the School of Evangelism. As a result we have some *testimonies and articles for publication*; and six tracts are at present being printed in the Wellcome Press in Velacheri.

Our church women took part in an all-day meeting for the women of all the American Advent Mission churches; I had a part in the *Lay-Preachers' Seminar*. Our *Sen-thil Nagar Church* celebrated its first Annual Day in the midst of a cloud-burst! Nandanam, Vanniya and Toynampet Churches will be two years old

in February. I had a week's trip to Coimbatore where I conducted Bible studies in Roman Catholic homes. Do pray for these Roman Catholic women and their families. I also had a part in various special meetings conducted by the Advent Christian Conference, at their request.

India is still reeling under the impact of the assassination of Mrs. Indira Gandhi, the Prime Minister. Her ashes have been sent to various parts of the country so people can pay their respects, and will be scattered in the Himalayas. Her son, Rajiv Gandhi, has become Prime Minister taking the place of his mother. He needs the prayers of Christian people.

### Other matters for prayer:

*Church Members' Retreat* to be held in Guindy. Marion Damon will be the main speaker.

*Special Meetings* to be held in the various churches, with the School of Evangelism students and the missionaries when street preaching will be arranged as evening meetings.

*Purchase of Land*. We expect the problem in Vansiya Toynampet to be solved, in time. In Nandanam, we really need a miracle of God, to give us a better place than the one we are renting in a slum area.

I close by wishing you God's best.



Christ. At night when, as usual, I was sleeping, about one o'clock in the morning I heard a voice saying, "Walk in my way; I will lead you," and I woke up. I knew Jesus was the true God.

From that day I sought Jesus. I gave myself to Him. He became mine. Then I confessed my sins, and took baptism for the forgiveness of sins. The Lord in a miraculous way gave to me, who had been lonely, a saved wife. Now Jesus and His children have become my own.

I and my wife were saved as one. There was opposition in my family, but Jesus did not forsake us. We were redeemed by the Lord and obtained joy and gladness. Trouble and distress flew away. We fear the Lord. He leads us.

Now I am studying in the School of Evangelism to be a full-time worker.

— V. Daniel

## All Has Become New

I was born as the third son of my parents, in my home village of Ambattur. From childhood my parents brought me up in the fear of Christ.

Later, I stopped going to school, and started work. At that time I joined with some evil friends. I, who had not even seen a movie until I was 18, learned to go to the movies, drink, smoke, use marijuana, and other drugs. I became a terrible ruffian. Even the police had trouble because of me.

My parents, thinking that I would change, arranged a marriage for me. For one or two months I was quiet, then again I began my old habits. My

wife suffered because of me.

I was working in a company as a sub-contractor. All my income I spent with my evil friends. Because of this my mother, father, wife, and neighbors all hated me. I wandered in this world like a beast, without peace. Many times I went to jail.

In the second year of my marriage, in the evening about seven o'clock, I was alone at home. My wife had gone to the shops. I was bored, and my wife's Bible was nearby. I opened it and read a few verses. One verse made me think deeply, "It is of the Lord's mercies that we are not consumed, because His compassions fail not." (Lam. 3:22)

*Then all the teaching and verses I had learned as a child came back to memory.* I began to think, "What kind of life am I living? How is it I am still alive?" I had been snared in many dangers; I had been attacked furiously by the police; I knew that the fact that I was still alive was the mercy of Jesus Christ. As I continued to think, the love of Jesus Christ pressed me greatly. I thought, "Alas, how greatly I have sinned against such a loving God." Every sin I had done appeared before me.

I couldn't remain still after that. I sobbed and sobbed. My wife returned. Seeing my state, she was afraid and asked, "What is it? What is it?" I couldn't answer, and kept on weeping. My wife, who couldn't understand what was happening, began to weep, too. After about forty-five minutes I told her what was the matter. The two of us prayed together. I confessed all my sins to Jesus Christ, not hiding any of them. At that moment, without me even realizing it, a quietness came into my heart. I realized that peace had filled me, and a weight had lifted from me. My wife was joyful. I knew that Jesus Christ had

forgiven all my sins.

From that day peace came into my family and into my life. I surrendered myself fully to Jesus to serve Him. Now I am experiencing in my life the great benefits which Jesus Christ brings. I'm serving Him at the American Advent Mission School of Evangelism.

— J. Solomon

## The Glorious Light of God

The testimony of one who is a slave to God's glorious light:

Before I was converted I was a drunkard, one who attended movies, gambled, and joined with evil friends, living in the mire of sin. I sought the pleasures of the world to avoid accepting Christ in my heart. Although I had studied in Christian schools, I did not know Jesus even by 19 years of age.

As the days went on, my sins grew bigger. I lived a life without lasting peace. Many times I sent God's servant away from our home, because I did not like his praising God, clapping his hands, and singing. Suddenly one day the same servant of God came and asked me to attend a meeting. I sent him off, telling him I would not come. That night, when I was sleeping along with my family, about midnight, I saw the Lord in a vision. At that moment it was as though I was running into the Lord's presence, clapping my hands rapidly and praising Him. But I was unable to see His face. He made me see a shining light — the "glorious light of God." Since that day I have given myself to Jesus. I confessed all my sins and received forgiveness. I obeyed the Lord's





word and received immersion baptism.

Following this, as the Lord anointed me and guided me, my family turned against me; but the Lord changed them. He led my family and gave many benefits and blessings for the glory of His Name. The Lord called me to His service many times, but I continued my secular work in order not to commit myself to the ministry. However, the Lord did not let me go. Suddenly I was taken ill and was in bed for five days. I thought I would die. When I asked, "Lord, why am I in this state?" He again spoke about the ministry. At that moment I wept and asked forgiveness. I obeyed the Lord, resigned from my work and gave myself to the Lord's service. The Lord is blessing me to this day. I believe He will guide me to the end.

— P. Nallathambi

## The Call of My Friend

My parents brought me up in Christ from my childhood. Not only so, they would tell me that they had dedicated me to God's service,



and would pray for me. But, except for going regularly to church, I was like the people of the world who stand with "one foot in the mud and one foot on the shore," not accepting the Lord with my whole heart.

Afterwards, I finished my school studies and started work. In those days my parents were praying for me to enter the ministry. Hearing this, I thought, "I'm working and earning, why should I go into the ministry?" Some time passed. As the Bible teaches, "Whom He did predestinate, them He also called."

The Lord met me and called me.

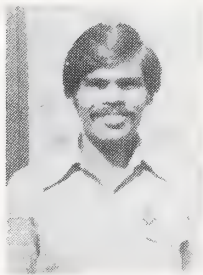
One day the Lord spoke to me through a Bible verse, Isaiah 6:7,8, "Lo, this hath touched my lips; and thine iniquity is taken away, and thy sin purged."

"Also, I heard the voice of the Lord, saying, Who will go for us? Then said I, Here am I; send me." These verses not only made me realize my sin, but called me to service. That day I received the joy of salvation in my heart. A burden for souls came to me. From that day I joined with my parents in prayer that a door might be opened for me. At this time I secured a place in the American Advent Mission's School of Evangelism. By the grace of God I am now studying. I have decided to serve my Lord God all the days of my life.

— R. Prabhu Manuel

## Will Love Continue?

One evening I heard a sweet song and looked above my head. There in a tree a bird was giving food to its chicks lovingly. The chicks were eating it, without a care. They had so much love—and what joy! Will this love and joy last?



Immediately I thought of the earlier days of my life. Previously I was a petted child living, like these chicks, with my mother and father, my brothers and sisters, as a family. Whatever I did wrong, I was not punished. So, as a small child, I dared to do many wrong things.

As I grew these wrong things led me into many sins, even during my school days. So I became a boy whom no one liked. At that time my father died. I became anxious. I finished my school studies amid many difficulties, and passed the examinations.

I came to Madras for work. I stayed with my brother and worked in his company. I continued to live in my old sins. If God's workers came around I would seize and beat them, tear up their Bibles and burn them. While I was living like this, my mother died. I was troubled in my mind. At that time my brother, also, began to hate me. Who would show true love to me? I lived without peace.

In this state I attended a Christian meeting. There I learned the truths that Jesus is the living Lord, that He is loving, His love has no limit, He loves everyone, but sin is the hindrance to receiving that loving; if I confessed my sin to Him, He would forgive it and cleanse me by His love. Immediately I confessed to Him all the sins that were a hindrance to receiving His love. He removed my sins, and saved me by his love. I received baptism for the forgiveness of my sins.

At the time when I was wandering and seeking unfailing love in this world, my Lover came seeking me. Now I am living in His love. This love will never change.

So I left that place thinking, "Will this love and joy which these chicks receive, continue?" Why? Because only Jesus gives unchanging, everlasting love.

— A. Gell Knight



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## The Kodaikanal Church Arises and Shines!

By the will of God, the Kodaikanal Church was established in 1983 by the joint efforts of Miss Marion Damon and Miss Barbara White. At the beginning three or four families gathered to worship God. Afterwards, through the individual prayers of these families and of other Christians, the church began to grow.

In the beginning twenty or thirty people gathered for worship, but the School of Evangelism students, the pastor, and the two missionary ladies joined together and through continual prayer, and by God's grace, the church began growing rapidly. Old families which had become discouraged, revived. Methods of ministry expanded. Through Sunday School, visitation, tract ministry, and prayer meetings the Lord began to work. The crowd grew till there was no room to sit.

"The Lord added to the church daily such as should be saved." (Acts 2:47) The Lord continued to fulfill this verse. In order to expand, one wall of the church was demolished and the building extended. When Satan saw this, he began to work. For example: because of the wall

near the church, the neighbors began to complain. Satan worked amongst some who had come to the church recently and brought them sickness, worry, and trouble. Some discouragement began among the members. At the right time God's children taught from the Scripture how to stand and fight against Satan, and his deceitful doings were broken up. The church members became even more enthusiastic than before.

Some new plans were made in the church. Most important were the sisters' meeting, the men's meeting, and the young people's group. Through them the work expanded even more. The believers began to get together for ministry. The sisters gave their offerings enthusiastically and supported the work. Some special training was given to the men for the ministry. They glorified the name of God by their enthusiastic labor.

So the believers' meeting which began with *four* families grew to *forty* families. God worked, so that there are more than one hundred believers gathered together for worship. Every believer gives and prays enthusiastically for the future of the church.

Through their continued effort, and by the grace of God, there is no doubt the future of this church is to arise and shine! —A. Gell Knight



## Making ar

Jesus expressed confidence and hope in the church when He said it would flourish and grow and fill the whole earth. He said that the gates of hell would not prevail against it, that it would not fail.

The Advent Christian people, individually and collectively, as a part of the great Church of Jesus Christ, must express that same kind of hope; to have a restored confidence in the denominational mission; and a renewed faith that God will not fail those who are about His business.

From its very beginnings, Advent Christians have been involved in a wide variety of mission endeavors on the five major continents of the world. There are those who say that for a denomination our size, we have done exceptionally well. Without arguing as to how well or how poorly we may have ministered, we must recognize that we still have great work ahead of us. The kingdom ministry is in our hands.

### Commitment

The Lord's able to express Himself in the world. The church is a lampstand. Lampstands give no light. They hold forth the light. That is the work of the church, holding forth the Light of Christ. So we give to God through the church that His work might be accomplished.

It seems that some people get their feelings hurt when they are called upon to give to the church. Maybe this is our problem—that many think of it as "giving to the



# Impact!

church." Mentally we need to get past the idea that we are giving to the church. The believer's commitment is not primarily to a church or to any other institution. It is a personal loyalty to Christ who gives His love to all men. True giving is the measure of how much one is willing to submit to Christ's lordship. So our giving is to Him, not the church. We ought to be talking about "giving to God through the church." Giving will then be dealt with in terms of commitment to the Lord.

Here's something to think about. If every professing Christian in North America were committed to Jesus Christ, giving time, abilities, and money sacrificially to the Lord, what an impact this could make on our continent. The average church member gives 1.6 percent of his income to the church which amounts to approximately \$21.5 billion annually. If giving were at the 10 percent level—the tithe—an additional \$100 billion would be available each year.

## Malachi's challenge

This is what Malachi challenged his nation to do. Israel had neglected the tithe. Malachi asked his nation to prove God. Maybe it is time to challenge our people to prove God. It is time we threw out a challenge to Advent Christians to prove God, and begin ourselves by giving appropriately to the work of His kingdom. The church could increase local church programs, meet foreign mission needs and even have money to apply to need

within North America through an old-fashioned concept called the tithe.

You and I may not be in a position where we can do much about our nation as a whole, but each one of us can do something about one local church where we are. If each member of every Advent Christian Church would accept the challenge to tithe it would make a tremendous impact that would be felt all over this earth.

Based on figures reported by churches in the 1984 Advent Christian Manual, the average Advent Christian gives approximately 3.2 percent of income to the church. This compares to 6.05 percent given by Seventh-day Adventists, 1.57 by Southern Baptists, 1.48 by United Methodists, and 1.6 as the national average. But think what Advent Christians could do if the 3.2 percent could be increased to 10 percent, the tithe.

Instead of thinking that we are doing all that we can do, we need to realize that we presently have at our disposal thousands of additional dollars that we, the church, Christ's body can use to help further the Kingdom of God on earth. If our hearts will change over the use of our present possessions, our minds may be opened to the many possibilities available for us to do ministry in the name of Christ. God and our loyalty to Him should set our agenda.

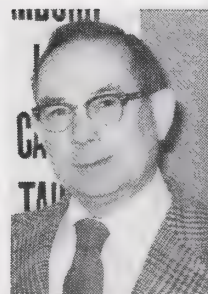
## Making an impact

As Jesus is the fulfillment of the law, the freedom we as His

followers have is not to be bound by the law but to exceed it. We are not to be limited by the tithe but to exceed it as the Lord enables us. Let us challenge and encourage more Christians to explore giving ten percent to kingdom work as a first step.

We could make a long list of needs in the missions fields—both at home and abroad. The world is crying in need. Obviously, Advent Christians can't meet all of the needs in all of the world. Then do we give up in frustration, simply because the list of needs is too great for us? Of course not; but we must continue to try to make an impact upon the world through our ministries and missions.

Out of the possessions that we now control, let us dedicate at least ten percent of it to the Lord. This would be more than three times what we are now doing. What a challenge this presents to Advent Christians! What a vision for work for Him! Isn't this a way to solve our financial problems? □



Joyce Thomas is director of Stewardship for the Advent Christian General Conference.



## Another Point of View... About



In this day and age of the liberated woman and the applause and accolades for the development of self and self-interest for women, it is important that we examine the example set for us by someone with a different point of view about "making it" as a woman!

The celebration of "Purim" is a custom shared by Jews around the world and is a holiday based on the Book of Esther in the Old Testament. The entire story is interesting and instructive, but the most outstanding feature about it is that the hero of the story is a "heroine!"

Esther became the Queen of the citadel of Susa only after a "sister", Vashti, refused to appear before her husband, the King, when asked to do so. This rebellious and arrogant behavior not only cost the former Queen her throne, but her reputation as well!

Vashti's defiant actions were construed to be dangerous, heretical manifestations of potentially destructive attitudes within the home. It was feared that these attitudes could ultimately undermine the entire community. Authority could not be questioned in such a fashion without severe consequence!

### **A sense of loyalty**

Vashti's resultant banishment created the need for a replacement. It was Esther's charm and beauty that caused her to be

# but Women!

Susan Shaw

selected as Vashti's successor, but it was neither of these two virtues, nor the ultimate wealth and power she was to accumulate, that won her a place in Biblical history!

Rather, it was Esther's sense of loyalty and obedience to God and family that enabled her to show the courage and perseverance for which she is remembered. Despite the fact that she had the option to keep her true Jewish identity a secret and spare her own life and position, she never considered that a real possibility!

When Esther learned that her immediate family and entire nation were in danger of total annihilation, she did not turn her back, nor run away and hide. At the risk of losing her very own life, she chose to expose the murderous intentions of Haman, the Jews' adversary, in a manner that was infused with prayer, fasting and the most humble and penitent of attitudes!

It might be thought that revenge would be sought as a by-product of Esther's success in exposing Haman's scheme, but, such was not the case. Although she and her cousin Mordecai received honor and glory for their bravery, their interest was never in personal aggrandizement or material gain.

## A priority to serve

It was Esther's priority and interest at all times to serve God as

He made His will known to her. She believed that His will was made known to her through her cousin who had acted as father and mother to her when her own parents had died (probably during the dispersion of the Jews from Jerusalem).

When we examine the difficulty wives experience today in accepting direction from their husbands, we cannot help but wonder at Esther's ability to accept direction, without question and complaint, from someone who was "cousin" to her! Not only did she heed the advice of Mordecai as a "daughter", but as a woman and wife as well. After all, she was a "married" woman, if in a unique way, and she had rights and opinions of her own which she had the "freedom" to exercise!

Esther chose, instead, to act in accordance to a greater authority. Under duress, she did not panic or flee. She accepted her circumstances and responsibilities with calm faith and obedience. As a result, not only was her wealth increased, but her fame as well!

The reward for such obedience cannot adequately be measured in human terms. How much greater than wealth and fame was the gift of life presented to her in the thousands of lives spared by her heroism?

## A model for today

Acts of heroism need not be measured on the large scale of

saving an entire nation, however. Our small acts of obedience to God, first, and mate, second, can prove just as fruitful and rewarding. As we are able to move away from the need to satisfy self and begin to learn to serve others by first serving God, we change the destructive patterns so deeply entrenched in our personalities that we refuse to submit when summoned and come when called!

Esther answered the call and was indeed greatly answered in return! While we look at the liberated lady of today, let us take a look at Esther and others like her, who clearly demonstrate by their behavior that the road to successful living as a woman, need not necessarily be paved with worldly aspirations and personal actualization.

Success, as evidenced by Esther, may come, instead, through submission of self and personal interest. In the process, God may then have the chance to work through us as He worked through Esther. Our success will then be far greater than anything we could have possibly imagined for ourselves! □



*Susan Shaw is a graduate of Alliance Theological Seminary and Director of College Relations at Berkshire Christian College, Lenox, MA.*



# The Wrath of God

**Freeman Barton**

**T**ime: 50 A.D.

Place: Thessalonica, a thriving Greek seaport of mixed population.

Situation: a small Christian community suffering persecution.

To this steadfast body of believers, Paul wrote with praise, encouragement, and reassurance. His second letter to the Thessalonians reveals much about the future. We know that a day is coming when God will call every person to account for his deeds. What happens to those who are declared guilty at the judgment? What is the fate of the lost? Three different answers are given by modern Christians.

## Three views of immortality

*Universalism.* Everyone makes it into the kingdom because God is a loving Father. He would never condemn one of His children. Christ died for everyone. To become aware of God's love is good. It makes us feel better about ourselves and the world. It is not necessary for salvation. A person does not have to believe, or even to hear the gospel, in order to obtain eternal life.

Is God too loving to condemn anyone?

*Natural immortality.* Everyone lives forever because one's soul is created indestructible. Believers live forever in bliss, unbelievers in torment. "You have seen asbestos lying amid red hot coals, but not consumed. So your body will be prepared by God in such a way that it will burn forever without being consumed. With your nerves laid

raw by the searing flames, and the acrid smoke of the sulphurous fumes searing your lungs and choking you breath, you will cry out for the mercy of death, but it shall never, never, no never, give you surcease." (Charles Spurgeon)

Is man's soul beyond the reach of death?

*Conditional immortality.* The first two positions agree that everybody lives forever, but conditionalists believe that Scripture teaches otherwise. Life is a gift of God coming through faith in Christ. Death is the penalty for unbelief, conditionalists take the words *life* and *death* literally. The unrighteous will suffer for an appropriate period. The unbeliever is condemned, "not to a life of endless loss, but to a loss of endless life."

Which of these three views does the Bible really teach?

## What is death?

Biblical evidence concerning the intermediate state is relatively scanty and may at times be obscure. Not so the *final state*. God's Word speaks frequently and clearly on this matter.

*The Nature of man.* The foundations of conditional immortality appear in two statements; one about God, the other about man. In a hymn of praise, Paul glorifies God, "who alone is immortal" (1 Tim. 6:16). What could be clearer? If only God is immortal, man isn't. But there's more:

*For the perishable must clothe itself with the imperishable, and the*

*mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory" (1 Cor. 15:52-54).*

Immortality is obtained at the resurrection; it is not a quality which the person has always possessed.

*Death.* The fate of unbelievers is stated unequivocally to be death. "...the wages of sin is death" (Rom. 6:23). "The soul who sins is the one who will die" (Ezek. 18:4). But what does Scripture mean by death? We all know the literal meaning. Life is "the quality or fact of animate existence." Death is the opposite. We have no reason to give death other than its obvious, everyday meaning, when it is used to describe the fate of the unrighteous at Christ's Second Advent.

Adam was threatened with physical death if he ate of the tree of the knowledge of good and evil—"when you eat of it you will surely die...dust you are and to dust you will return" (Gen. 2:17; 3:19). Christ paid the penalty for the sins of believers by literal death on the cross. One would expect, then, that unbelievers would die physically as penalty for their own sins.

We would also expect the penalty to be real physical death because the opposite, the life given to believers, is real physical life. Christ rose bodily from the grave, "the firstfruits of those who sleep." "When he comes, those who belong to him" will be

raised (1 Cor. 15:20-23). If eternal life is literal, the death which is the penalty for sin is eternal also.

**Destruction.** Repeatedly, Scripture maintains that the destiny of unbelievers is destruction. Blasphemers, false prophets, and the ignorant and unstable will be *destroyed* (2 Pet. 2:1, 12; 3:16). The broad road leads to *destruction* (Matt. 7:13). Concerning the "enemies of the cross," Paul says, "Their destiny is *destruction*" (Phil. 3:19). God "*will punish those who do not know God and do not obey the gospel...with everlasting destruction*" (2 Thess. 1:8f). In the parables of the talents and of the wedding banquet the owner, or king, comes and *destroys* the murderers (Matt. 21:41; 22:7).

What does it mean to "destroy?" According to Scripture, it means "to kill." Herod wanted to destroy (kill) Jesus as an infant. Likewise, Jewish leaders wanted to kill Him when He was a man. The flood and the sulphuric fire on Sodom destroyed people. The murders in the parable just mentioned were executed. Where the KJV has "destroy," the NIV frequently translates "kill" or "bring to an end." Matthew 10:28 (compare Luke 12:4f) is sharp and impressive:

*Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the one who can destroy both soul and body in hell.*

**Gehenna.** One of the most striking biblical figures is Gehenna, which is consistently translated "hell." Hinnom is the valley on the southwest boundary of Jerusalem. It was polluted by human sacrifices to Moloch. King Josiah thought it worthy of use only for the city dump. The origin of this figure is important to our understanding of the biblical

teaching. It is used in a number of instances.

One who mistreats a brother is liable to be thrown into Gehenna. Better to throw away an eye than to be thrown completely into the city dump. God destroys both body and soul in the dump. The Pharisees and their converts are headed for "hell." A similar figure is "the lake of fire."

You may remember when the city dump was neither a sanitary landfill nor a source of energy for industry. You saw the smoldering piles of rubbish and areas of open flame. If you looked carefully (you probably didn't), you saw a variety of creepy creatures. Someone was usually there shooting at rats with a .22 rifle. It was quite in keeping with the old-fashioned dump that "their worm does not die and the fire is not quenched" (Mark 9:48).

The source from which Jesus quotes also indicates that the lesson concerns not torment, but inescapability. In Isaiah's imagery God's people

*go out and look on the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind (Isaiah 66:24).*

The prophet says earlier about the wicked, "The mighty man will become tinder and his work a spark; both will burn together with no one to quench the fire."

The references to Gehenna are evidence that unbelievers are eventually destroyed. Refuse is thrown into the dump, not to inflict pain on it, but to get rid of it. The fire and the worm continue as long as they have substance to burn and to eat. Nothing combustible or consumable escapes.

**The new earth.** The judgment is followed by a new heaven and a

new earth. They are pollution free. Death, mourning, crying, and pain are eliminated. "...the old order of things has passed away" (Rev. 21:4). Wild animal and tame, carnivore and vegetarian will live together happily in the new Eden. "...the earth will be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9). Eternal sin and misery will find no place in creation perfected.

**Scriptural analogies.** Jesus and the writers of Scripture use several illuminating comparisons. The unrighteous are like a house which falls flat; weeds which are burned; plants which are uprooted; trees which are cut down. They are compared to: burned chaff, discarded fish, dry stubble, slaughtered animals, burnt out meteorites, a burned over field.

In the human realm, unbelievers

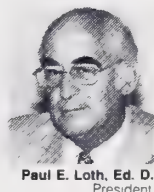
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## Focus on Doctrine

are likened to executed criminals, those killed in the flood, the incinerated citizens of Sodom, and Lot's wife. Concerning people killed by a falling tower and others slaughtered by Pilate, Jesus said, "but unless you repent, you too will all perish" (Luke 13:5). The second death is compared to the first death (Matt. 10:28). All of these analogies involve capital punishment.

### Objections to Conditional Immortality

Universalists object that a loving God would not torment nor destroy His creatures. We do not know what God would do, however, apart from what He has revealed. The Bible indicates that God is holy as well as loving and that His wrath is aroused by sin. Jesus puts it simply: "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him" (John 3:36). Universalism is uncommon among those who take Scripture as completely authoritative.

Those who hold to natural immortality do so largely because of tradition and Greek philosophy. They use only one significant biblical argument. It is based on the Greek word *aeon* (age) which is frequently translated as *everlasting*, *eternal*, or *forever*.

*Aeon* refers often to a period of long, but limited, duration. Scripture refers repeatedly to this *aeon*. The gospel is a mystery hidden for long ages (*aeons*) but now revealed (Rom. 16:25).

Jude says that fallen angels are kept in "*everlasting chains*" until the judgment (Jude 6). They are kept until a particular time. Sodom and Gomorrah "serve as an example of

those who suffer the punishment of *eternal fire*" (Jude 7). Sodom is not still burning. In both cases the time involved is clearly limited.

Matthew 25:46 is a verse often quoted against conditionalism. "Then they will go away to eternal punishment, but the righteous to eternal life." Surely if the life given to the believer is eternal, so also must be the punishment given to the unbeliever. It is important to distinguish here between eternity of process and eternity of result. All conditionalists believe in eternal punishment but not in punishing. For example, a criminal is sentenced to death and, after a series of appeals, executed two years later. The punishment is not a long process but a single event—execution. The event was permanent in result; the criminal never returned to this life.

The distinction between process and result is crucial in understanding Matthew 25:31-36. The scene is a courtroom. The judge renders a verdict and passes sentence. The sentence lasts. It cannot be appealed. The divine Judge makes no mistakes. Life is assigned forever; the believer will never die. Death is assigned forever; the unbeliever will never live again.

Does eternal refer elsewhere to result, not to process? Yes. Jesus provides "eternal salvation" and "eternal redemption" (Heb. 5:9; 9:12). The writer of Hebrews denies that Christ is eternally saving or redeeming. He speaks of "eternal judgment" (6:2), not of eternal judging. Blasphemy against the Holy Spirit is an "eternal sin," although the guilty person does not keep on committing it (Mark 3:29). In all these instances the reference is to result.

### What difference does it make?

What difference does it make that eternal life comes only through faith in Christ? So what if the unrighteous are executed, not tormented forever, or brought into the kingdom despite their rejection of Christ?

1. Conditional immortality represents a literal interpretation of the Bible. It breaks with the common view of the immortality of the soul inherited from Plato and dependent on philosophic argument. Conditional immortality takes seriously and literally the entire scriptural teaching about the nature and destiny of man.

2. Conditionalism presents a healthy view of the wholeness of man. He is not a loosely combined mixture of immortal soul and inferior moral body. The whole person was created good, exists in the image of God, and may be redeemed through faith in Christ. A person is mortal, but he may be the recipient of immortality at the resurrection.

3. Conditionalism makes it possible to give equal importance to both the grace and the holiness of God. The Father cannot endure sin in His creation. He will eliminate it and those who insist on doing it. On the other hand, He is compassionate. We cannot rationalize sentimentally that God could not torment anyone forever. We are relieved, however, to discover from His Word that He does not intend to do so.

4. God "is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Pet. 3:9). He "wants all men to be saved and to come to a knowledge of the truth" (1 Tim. 2:4). The Father is eager to save. Can we be any less zealous in leading people to

salvation? Should we not join Him in warning people to flee from the wrath to come?

5. God does not gloat over the execution of the wicked. Neither should we, who but for divine grace would also receive God's wrath. Our burden must be to win the lost to Christ. Apostle Paul's attitude is an example for us. "Therefore watch, and remember that by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20:31).

### Stimulus for Thought

1. How do you define conditional immortality? How does the nature of man relate to the destiny of unbelievers? Paul states, "This mortal will put on immortality." What does his reassurance imply concerning unbelievers?
2. How did the popular view of eternal torment become so prominent?
3. What is the basic problem of universalism?
4. Why believe that the words *life* and *death*, when used of eternal destiny, have their everyday meanings?
5. From a study of these scriptures, what do you know about Gehenna? (Matt. 5:22; 2:29; 23:15; 33; 10:28; Luke 12:4; Rev. 20:14)
6. Explain to another person your view of the eternal destiny of the saved and unsaved. Support your view with Scripture. ☐

*Dr. Freeman Barton is Professor of History at Berkshire Christian College in Lenox, MA. This article is excerpted from God's Prophetic Calendar, copyright ©1983 by the Advent Christian General Conference. God's Pro-*

*phetic Calendar is available from the Advent Christian General Conference, P.O. Box 23152, Charlotte, NC 28212.*

### Eternal Life

From pg. 6

Lord and the Holy Spirit is very much at work. It is thrilling to see the message of Christ's grace penetrate movements that have been self-centered and legalistic and sectarian, and turn them into loving, praising, witnessing fellowships of healing and reconciliation! We cannot live any longer in our little corners of the theological world. Anyway why should we want to, since truth never has anything to lose but only to gain!

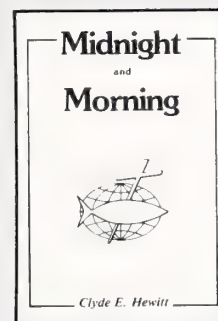
Finally, I think there is also a movement toward recovering the "catholic" part of our heritage which most evangelicals have simply tossed overboard without consideration. In that category I would include the richness of the historical liturgical tradition (particularly of the Lord's Supper or Eucharist), the sense of cycles as portrayed in the church's calendar (of which only Christmas and Easter remain for many of us today), and a return to a biblical appreciation of the sacraments of baptism and the Lord's Supper (and maybe anointing of the sick as well) as physical signs and tokens of the spiritual realities they involve.

We have much to learn from many quarters. I want to be open to all truth, no matter who says it. Rather than standing in our little corners and throwing little pieces of the truth at each other (or hugging "our" part jealously), we need to share what we have and learn from each other. In this way, we can all grow toward the wholeness of Christian maturity that Christ expects and desires. ☐

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# Prepare for Battle

## *Ephesians 6*

**Sam Warren**

A few years ago there was an onslaught of defective toys coming on the market. Parents were immediately up in arms, and understandably so, about the welfare of their children. Manufacturers began to comply with their concerns by establishing stricter factory standards, placing warning labels on potentially dangerous toys and in some cases, eliminating the product completely.

That experience was not different from the recent Tylenol murders. Someone, for some unknown, totally unacceptable reason, implanted poison in a certain amount of Tylenol bottles. The country, if you will remember, was in an uproar with everyone concerned for the protection of themselves, their family members and for that matter, anyone that might take a "defective Tylenol" pill. The drug administration reacted by taking Tylenol off the shelves across the country in an attempt to deal with the problem.

Then we have the recent issue of child restraint by car seat. In most states, if not all, it is required by law to have your baby buckled in a car seat. I for one know that this can save lives if we would only abide by it. Recently a young mother and her baby, who attend our church, were in a serious car accident. The baby and mother were saved and it was especially noted that the baby was one of three children within the last week whose lives had been saved by the merefact that they were in car seats.

Each of these examples illustrates two important things. *First*, we are all concerned about protection and *second*, that we will work hard to insure the protection of something that holds value to us.

### **Protection**

It is interesting to note how much we are caught up

in this matter of protection. Another word might be defense, namely the defense of those things that hold special value and meaning for us.

What exactly are we talking about when we discuss the matter of protection or defense? It seems clear to me that we are aware that there are conditions, happenings, events, and situations, call them what you will, but if they are not dealt with they will seek to destroy us. For example: (1) What person who knows about the effect of the sun upon the skin will deliberately and excessively expose themselves to the sun rays without insuring some kind of protection for their skin? (2) What person who knows that the chances are extremely high that they might be involved in an automobile accident would not heed the call to "buckle up"? It's one thing to not buckle yourself up but to not do it for your child is quite another. (3) What person who knows that the chances of contracting cancer would smoke or drink excessively? To knowingly participate in an active way toward a bad experience that you could help prevent does not make a lot of sense. However, this is exactly what we do every day of our lives. We do this both in the physical world and in the spiritual world.

Indeed, we are caught up in this issue of defense. Look around you and you will see it everywhere. People are taking every precaution necessary and fulfilling every requirement to be prepared. The most vivid example that comes to my mind in the physical world is the jogging craze that has swept our country.

### **Spiritual protection**

Recently, as I was traveling to a church service on the West Coast I noticed a number of joggers. It occurred to me that these folks were concerned about their bodies. First of all, they wanted to get into shape for the present and secondly, they were most likely con-

cerned about their bodies of the future. Jogging in a real sense is a protective-defensive method to deal with the negative possibility of being out of shape and possibly even "flabby."

Those who participate in jogging know that it takes a great deal of determination to keep at it in order to reap the "positive results." Yet, there's one thing that puzzles me about joggers and people in general. I am amazed that we can care so much about protection and defense in so many areas of life and totally neglect the most important area of our lives, *the spiritual*. For joggers I saw it made no difference that it was Sunday, the Lord's Day and that there in lie an opportunity to seek God's face and prepare themselves spiritually. Sunday for them appeared to be like any other day; a day to rest and seek their own pleasure.

But suddenly I realized that this is the problem. We are caught up in the concern for protection but not if it means that I should stop my personal pleasure cruise through life. If I must stop what I am doing for the sake of the protection then I can do without protection.

But this reaction is quite understandable to me considering the nature of our society. We live in an extremely humanistic culture. Yes there are some positive elements to this emphasis, namely "love thy brother", but that is not enough. Humanism goes much further in its belief. It suggests to us that man has the answers to life and if he doesn't know now, just give him time and he will find out. By doing this, many have removed God from the center of their lives to some point on the outer rim (agnostic). In some cases man has totally removed him (atheist).

Unfortunately this kind of thinking has invaded the church of Jesus Christ. Christians are guilty of living a "humanistic" Christianity. These Christians are guilty of living with one foot in the world of humanism and one foot in the church or so they think! I do not believe that this can be done in a way that would be pleasing in the sight of God, and this is one way in which the Christian ministry is losing its effectiveness in reaching the lost. We have in many ways become a worldly religion.

This discussion, believe it or not, brings us full circle to the issue of "spiritual defense". Should we not be equally concerned if not more concerned about our "spiritual welfare" than we are about the daily routine matters of life? Are we spiritually concerned or have we agreed with the world that this life is all there is to our existence? The Apostle Paul leads us to God's answer to this crucial question in his writing to the Ephesian Christians. We find his discussion in chapter 6:10-18.

Paul writes in verses 11-13 of chapter 6:

*"Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood but against rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.*

*Therefore, put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground and after you have done everything, to stand."*

Paul concludes the book by telling the Christians how to protect themselves. He makes it clear that our enemies are not "flesh and blood" but spiritual in nature. Isn't it interesting to note that we are often guilty of disobedience when it comes to protecting our lives from those spiritual forces, even when we know what to do in order that we might "stand firm". Once again, I must ask why? And once again my answer is the same in that we have become too much like the world to defend ourselves from the world's influence. Look please more closely at Paul's list of defensive tools found in Ephesians 6:10ff.

### Tools for defense

It is worth mentioning, I think, that the spiritual armor is overwhelmingly defensive in nature. The only offensive tool in the armor is the Word of God. This

**Continued on pg. 27**

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## Waiting to be Delivered

How much would it matter to you if someone sent you the most important message of your life, but that message was never delivered?

Apply this same urgency to a person who grows up without hearing about the God who loves him and gave His Son to deliver him from sin. That person would never be delivered from a powerful master, Satan.

In light of this, how compelling is our commission to share the good news? Dr. Ralph Winter, director of the U.S. Center for World Missions shares these facts:

1. There are over 4 billion people in our world.
2. Only 1 billion are Christians.
3. One billion non-Christians live among Christians.
4. The rest — 2.4 billion — live outside of direct contact with Christians.

Dr. George Sweeting, President of Moody Bible Institute declares, "Our problem is not the greatness of the task, but our attitude. We can't pawn this responsibility onto missionaries. The whole body of Christ needs to shoulder the burden of reaching our generation.

"The person who has yet to receive Jesus Christ is a prisoner in bondage, whether he lives in a "heathen country" or on Park Avenue...Our world cannot afford to wait."

What was Christ's last command while on this earth? The Great Commission! This was Christ's order to all

Christians to go out and preach the gospel to all who are lost, to do this where we live as well as in distant places.

But you say you don't know if this command includes you. If we look carefully at the Great Commission, I believe we will realize that each one of us has, in fact, been drafted by God for this task of reaching our generation. The appalling need of the lost people in our world gives us all a call that demands immediate action.

*Why should our denomination be highly involved in evangelization?*

1. To obey Christ's command.
2. It is our responsibility as individuals and collectively.
3. Today is the day of salvation.
4. People are lost outside of Jesus Christ.
5. It has eternal results.

*What is the purpose of "outreach evangelism?"* To bring non-Christians to a commitment to Jesus Christ as Saviour and Lord, and to nurture them to become knowledgeable about God's Word so they can obey it.

*How is "outreach evangelism" different from "community mission" projects?* Community mission projects show our love and concern as Christians in a hurting and needy world. These projects are more concerned with physical and social needs and doing deeds of compassion. These are excellent forerunners to actually sharing the gospel

which may lead to the salvation of those to whom we minister.

*Outreach evangelism* is more than deeds of kindness and compassion. It is planting the seeds of God's Word and sharing positively what Jesus Christ is doing in your life and what He can do to deliver people from the bondage of a sinful life.

Evangelism is not essentially a strategy, a four-point plan, or some smooth-sounding method. We evangelize best by living a victorious and obedient Christian life and by seizing day-to-day opportunities for telling others the good news about Jesus. We need to be like mirrors that clearly reflect the light and love of Christ.

Many believers are intimidated by the thoughts of "outreach evangelism" and have not discovered the joy of witnessing where they live, work, and play — in their own domain. But in the context of the Great Commission, He has promised to be with us.

Our witness is only going to be effective as it is given in the power of the Holy Spirit. When He is resident within us, actively controlling us, we live a supernatural lifestyle. He will enable us to do what He has called us to do.

How serious is this matter of delivering the message? It is a battle against Satan, the ruler of this world. It is a battle of life or death for the billions who have not yet accepted Jesus Christ.

*What are you going to do about it?* ☐

# News & Notes

## **Aurora, Illinois**

Reports are that the Women's Fellowship's biennial bazaar was a tremendous success! They are donating some of the \$4000 profit as follows: \$1000 for mini-blinds for all classrooms; \$500 for David and Melodie Dean, missionaries to the Philippines; and \$700 to various local social service organizations.

Another special event for the women of the church was the Christmas Salad Luncheon. Each lady brought her favorite salad to share. The program was presented by the Youth Choir directed by Ina Heup.

## **First Advent Christian Church, Hickory, North Carolina**

At a recent general meeting of the WHFMS, President Betty Starnes reported on the year's activities and concerning the group's responsibility for stuffing thirty Christmas stockings for the Salvation Army. Esther Walsh presented an inspiring book report on Charles Keyser's book, "Forgiveness Is a Two Way Street."

## **Boone, North Carolina**

Patsy Richardson, WHFMS Northern District Chairman of the Piedmont Conference, presided at a recent meeting. Special music was sung by Mozelle Younce of First Church, Lenoir. The ladies were divided into small groups for a time of interaction. Caroline Michael, National Director of Women's Ministries, spoke on the topic, Finders Keepers. *Finding* is making friends with non-Christians and loving them into a relationship with Jesus Christ. Some elements of strategy mentioned were ways to become involved with those in your neighborhood, at your place of business, and with new people at your church. *Keeping* is teaching those who accept Jesus how to obey all that He commanded. One good way is through small group Bible studies. She challenged the ladies to bring at least one friend to Christ this year.

## **Villisca, Iowa**

Frances Gray, Central Region WHFMS President, presented an encouraging report about the Tacoma General Conference to the members of the Missouri Valley WHFMS at their annual meeting. Lorene Neal highlighted the social and "fun times" of General

Conference. Ruby Woody, WHFMS Conference President, presided and utilized the slide/tape presentation, "What is WHFMS?" They retained as officers: President Ruby Woody, Vice-president Lorene Neal, Secretary Grace Groves, and Treasurer Zola James.

## **Manchester, New Hampshire**

The New Hampshire WHFMS Conference sponsors unique projects. In 1983 they raised enough money to purchase a new prosthesis for Lynn Roome, a student at Berkshire. They voted scholarship monies for her this year. The 1984 project successfully raised nearly \$800 (a total of \$1000 was sent) for Philippine Scholarships. These contributions were sent for Alice Brown to dispense to two Filipino pastors who are taking courses by extension from Asian Theological Seminary.

Chuck and Michael Bailey, missionary candidates with the Sudan Interior Missions, challenged the ladies at their annual conference meeting to prayer concern for the hidden people groups in our world. Officers elected include President Marguerite Flewelling, Vice-president Ardith Yoder, Secretary Shirley Nemiccolo, and Treasurer Viola Moore.

## **Altha, Florida**

WHFMS President Mary Marchant commends her women for caring concern shown in their community. Some of their projects have included: raising funds in cooperation with several other churches to build a home for two ladies; sharing food with shut-ins and those in need; helping a young lady in prison; helping financially a lady who needs a liver transplant; and witnessing to these people about our Savior.

## **We're Counting on You**

We sympathize that filling out report forms may be tedious. But we want to hear from you! There are still some missing reports. *Are they lying on your desk?*

This reminder is for WHFMS, YWA, Junior Action, and King's Jewels.

Please send a report for WHFMS, YWA, and JA to P.O. Box 23152, Charlotte, NC 28212. Send your King's Jewels report to Hazel Blackstone, 1421 Powers Ave., Lewiston, ID 83501.



# Junior Action

## **Savannah Advent Christian Church, Bishopville, SC**

One of our biggest accomplishments this year was our participation in the Penny Crusade. At the beginning of Penny Crusade, the Junior Action group challenged each of the other organizations of our church to raise a donation of \$100. The youth enjoyed watching how the other groups raised their \$100!

Through the challenge of the Juniors, five other groups responded. A total of \$1300 was raised for the Penny Crusade, greatly exceeding our goal!

—Reported by Allan Grantham,

Leader of a group of 7 Junior Action members

## **What is Junior Action?**

It is any ministry to junior-age youth (grades 4-6) beyond the Sunday School hour.

## **What is the purpose of Junior Action?**

To help juniors understand the relevance of doctrine, missions, stewardship, devotional life, character development, and spiritual growth to their personal lives. It is a place where juniors can develop leadership

abilities and be prepared to witness to their peers.

## **What leadership material is available?**

A leadership packet is mailed by the Department of Women's Ministries at least once a year. In November these packets were mailed to over 200 of our Advent Christian churches. This packet contains three program units involving life in the Philippines with true missionary stories and real life application for juniors. There is also a program unit developing basic belief in repentance, salvation, and holy living. Leadership articles, a list of recommended curriculum, a recommended reading list for Juniors, and order forms for the curriculum and books are included. Packets may be ordered from *Junior Action*, P.O. Box 23152, Charlotte, NC 28212 for \$2.50.

## **Is your ministry to Juniors a secret?**

Write and tell us what you are doing to minister to the Juniors in your church. Better still, fill in one of the report forms sent in the leadership packets, and send it to us. We are waiting to hear from YOU!



*May be ordered from Venture Bookstore*

## **Women in Mid-life Crisis**

by Jim and Sally Conway (Tyndale House Publishers, 1983, 394pp, \$7.95)

The authors of this useful guidebook believe women progress through four stages in life: childhood, adolescence, young adulthood, and "you-look-wonderful." Whether married or single, all women are vulnerable to what may be termed mid-life crisis. This occurs somewhere between stages three and four. Symptoms of this stage have just begun to be recognized and openly discussed.

In this book the Conways make a major contribution by explaining the problem and showing specific ways to assess and face frustrations being felt. Sally explains that a series of "psychological collisions" occur during a woman's late thirties such as the increasing in-

dependence of growing children, unrealistic expectations of personal success, the aging of parents, and glimpses of one's own physical aging. The Conways encourage women to be prepared to take positive action to smooth any turbulence they may experience.

They suggest a thorough self-evaluation, thinking about who you are as a person, your value system, and what is happening in your life at present. With reassessing values and goals, checking priorities, and emphasizing one's assets, a woman can be successfully productive and "bloom" at mid-life.

Keeping in touch with God is essential as spiritual health makes a difference. Sally suggests that talking your feelings over with an older woman may be helpful, and gathering ideas from books, articles, and/or discussion groups can be encouraging.

## From the President's Pen



Should the minister's wife be a member of the WHFMS? I make no apology for my answer. *Yes, the minister's wife should be a member of the WHFMS.* As the wife of an active minister who has served our denomination for over thirty-five years, I have come to value my role as a pastor's wife in relationship to WHFMS in the ways expressed below.

The Woman's Home and Foreign Mission Society is a ministry to women organized by women of the Advent Christian denomination. WHFMS has made significant contributions to Advent Christian churches and to the cause of world missions for many years.

WHFMS creates a natural opportunity to fellowship with other Christian women.

WHFMS offers an occasion for developing leadership skills as well as other spiritual gifts.

As a member of WHFMS, one can influence the direction of this organization.

The WHFMS will help one to become a knowledgeable, praying partner for those on the mission field and those ministering at home.

A WHFMS goal is to strengthen the spiritual life of the women of the church—a worthy goal.

WHFMS promotes service projects through which Christian women reach out to their communities.

The WHFMS is a *valid* and *valuable* part of the Advent Christian Church. At the national level, WHFMS is desiring to broaden the scope of our ministries to better meet the needs of more of our women. We desire the freshness, ideas, and creativity of our younger women to help the organization grow.

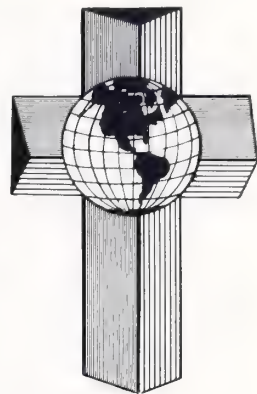
A minister's wife has a unique position to influence the women in a local congregation. I challenge you to give your attention and support to WHFMS to help make this organized service to women a ministry that will honor and glorify the Lord.

What do you wish the WHFMS would do for you? What changes would you like to see? I would like to hear from you. Your ideas will be presented at the spring WHFMS Executive Board meetings.

—Marian A. Wrigley

219 Mt. Carmel Road, Walterboro, SC 29488

## Mission Prayer Partnership



### March

- 16 **Praise** God for Bessie Smith's safe arrival in the States to begin her furlough and also care for her mother during her mother's illness.
- 17 **Pray** for Margaret Helms as she adjusts to the loss of her mother, Mrs. Sena Helms.
- 18 **Pray** that ministers attending the Berkshire Christian College Ministers Conference will be refreshed physically and strengthened spiritually.
- 19 **Pray** for the missionaries in India as they live in the tense political atmosphere of the country of their choice.
- 20 **Pray** for the new Prime Minister of India, Rajiv Gandhi, as he takes over the reign of the government there.
- 21 **Pray** for Dorai Raja and Susanna as they direct the Tamil Bible Institute in Johore Bahru, Malaysia.
- 22 **Praise** God for the Devairakkam family as it continues to enlarge and reach out in evangelism in Malaysia.
- 23 **Pray** for the Devasahayam family as their children continue to take their place in witnessing in Banting and as they continue to build the church there.
- 24 **Pray** for Alice Brown as she continues to spread the gospel in the Philippines, on this her birthday.
- 25 **Pray** that ministers attending the Appalachian Ministers Conference will be refreshed physically and strengthened spiritually.
- 26 **Pray** for the pastors of our churches in the Philippines as they face the continued upward spiral of inflation.
- 27 **Praise** God for such ladies as Marion Damon and Bessie Smith who share this day of birth. They are both dedicated workers in the ministry of the Lord.
- 28 **Praise** God for the openings for Dan Goodwin as he continues his witness in the Aobadai area and his relationship with Pastor Takagi.
- 29 **Pray** for Marjorie Goodwin that she may be able



to fit into her schedule all the opportunities for ministry.

- 30 **Praise** God for evidence of continued growth in our work in Japan.
- 31 **Pray** for Austin Warriner as he continues to minister as pastor of the Asukano Advent Christian Church in Japan.

## April

- 1 **Pray** for Dorothy Warriner as she searches out opportunities to witness to those who are most likely to commit their lives to Jesus Christ.
- 2 **Praise** God for the income through Penny Crusade for 1984 and **pray** for the Penny Crusade Missions giving for 1985.
- 3 **Praise** God for the contributions through Minute Man for Foreign Missions for 1984.
- 4 **Pray** for Alice Brown as she faces the impossible task of caring for all the responsibilities in the Philippines during the absence of Bessie on furlough.
- 5 **Praise** God for Frank and Judy Jewett as they continue to witness with "their rusty Cebuano" on Cebu.
- 6 **Pray** for the five young adults who are searching God's will concerning career foreign missions work.
- 7 **Praise** God for the hope that the resurrection of Christ brings to the world.
- 8 **Pray** for the missions' majors at Berkshire Christian College.
- 9 **Pray** for Floyd Powers as he continues to keep contact with the Advent Christian people in the Tottori area of Japan.
- 10 **Praise** God for Musa Powers and her handling of various responsibilities upon the death of Sylvia Whitman.
- 11 **Praise** God for David E. Dean's influence at Berkshire Christian College during World Outreach.
- 12 **Pray** for Melodie Dean as she continues to represent Christ in her home and through her children.
- 13 **Pray** for the students at the School of Evangelism in Kodaikanal, India, that they may learn the lessons being taught them.
- 14 **Praise** God for the opportunities of Barbara White to speak concerning Christ to the Sri Lankains in Kodaikanal.
- 15 **Pray** for Beryl Joy Hollis as she faces the frustrations of growing congregations and inadequate facilities to house them.

# Mission Directory

## INDIA

<b>Marion Damon</b> (March 27) American Advent Mission Guindy, Madras 600 032 India	<b>Beryl Joy Hollis</b> (December 16) American Advent Mission Velacheri, Madras 600 042 India
<b>Barbara White</b> (January 14) American Advent Mission Guindy, Madras 600 032 India	

## JAPAN

<b>Dan Goodwin</b> (January 4) <b>Marjorie Goodwin</b> (May 18) 18-4 Minami Aobadai Kawachi - Nagano Shi Osaka Fu 586 Japan	<b>Floyd Powers</b> (October 8) <b>Musa Powers</b> (February 28) 26-817 Kubo Koga Machi, Kasuya gun Fukuoka ken, 811-31 Japan
<b>Austin Warriner</b> (January 1) <b>Dorothy Warriner</b> (January 18) Japan Advent Christian Mission 3-37 Okayama Higashi 5 Chome Shijonawate Shi Osaka Fu 575 Japan Tel. 0720-76-0580	

## MALAYSIA

<b>T. Devairakkam</b> <b>Victoria Devairakkam</b> Advent Christian Church 3A, Jalan Sayang Housing Trust Kluang, Johore, Malaysia	<b>Lucas Devasahayam</b> <b>Beulah Devasahayam</b> 635 Jalan Sena Lorang Sena Dua Banting, Selangor, Malaysia
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## PHILIPPINES

<b>Alice Brown</b> (March 24) Box 223 Cagayan de Oro City 8401 Philippines	<b>Frank Jewett</b> (December 11) <b>Judy Jewett</b> (January 29) P.O. Box 230 Cebu City 6401 Philippines
<b>Margaret Helms</b> September 18) P.O. Box 230 Sanchez Compound Joaquin Panis Street Banilad, Cebu City 6401 Philippines	

## ON FURLOUGH

<b>David E. Dean</b> (December 20) <b>Melodie Dean</b> (August 9) 3 High Street Lenox, MA 01240	<b>Bessie Smith</b> (March 27) c/o Mr. Bernard Smith Waukegan Street Meredith, NH 03253
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\*The missionaries' birthdates follow their names.

fact along should suggest the need for a proper defensive stance in the life of every Christian.

The first tool is the *belt of truth*. This is significant since the world appears to be in search of Truth. However, what makes life difficult is that there are a lot of non-truths in the world today being presented as "truth". The Bible tells us that God's Word is Truth so it makes all the more sense that the Word of God is the "sword of the spirit" which will be the offensive tool that the Christian uses to confront all the false beliefs that exist in the world today. The belt for Paul is a graphic way of illustrating that everything is upheld and supported by the truth of God. All things find meaning when walked in the light of His truth.

The second piece of armorment is likewise illustrative. In the Hebrew world the heart was considered to be the seat of emotions and the expression of a person's true character. Jesus likewise taught this when he said that man denies himself not by what he "takes in" but by that which proceeds "out of" man. We live in a world that in many ways plays on our human emotions and often traps us into lifestyles that normally we would not accept. The *breastplate of righteousness* keeps us from "buying in" to the selling job being made by the world, and enables us to live in accordance with the ways of God.

It is at this point that the Christian is prepared to approach the world. I am not sure whether Paul had a particular sequence in mind at this juncture but I'd like to think so. It seems that a person supported by truth and guided by righteousness has a message to bring to the world. This "gospel of peace" encompasses all that Jesus stands for and we must be prepared or we must be preparing our "feet" to go with this gospel to a world that is desperately in need of Christ.

This task of bringing the gospel to the world will not be and is not an easy one. There will be times when the obstacle seems so great that "retreat" rings true in your ears but you can not turn back. How can one proceed in the midst of what seems to be insurmountable odds? The only answer is the *shield of faith*.

By faith a Christian can face temptation! By faith a Christian can overcome fear! By faith a Christian can deal with depression and discouragement! By faith the Christian can endure frustration and disappointment! By faith the Christian can live life in the very way that God intended him to live it! Therefore, it is not surprising that the *helmet of salvation* is the next item. Why? It appears that one of the biggest attacks being made upon people today is an attack upon the mind. The

more I think of it, the more I realize that it has been going on for centuries. Consequently it is no wonder that Paul told Christians to be transformed by the renewing of your mind (Romans 12:2).

It is also interesting to think about the fact that one of the biggest obstacles to the growth of the first and second century churches was the movement of Gnosticism. This was a movement named after the Greek word "gnosis" meaning "to know" and it claimed a superior understand of life. Today we likewise are being bombarded by new theories of thought, attempting to entice us away from our strong biblical beliefs, but we can not allow this to happen. God wants to capture the heart but the mind as well which gives direction to the heart, therefore we must put on the *helmet of salvation*.

Now we reach the offensive tool of the Christian; the Word of God. Properly dressed and protected the Christian soldier can now attack Satan and his forces with the *sword of the spirit*. What often happens is the opposite. We work so hard spouting off Scripture attempting to stay alive and deal with the world's pressures and Satan's shemes, while never worrying about our defense against Satan. Slowly and surely we are overcome and begin to take on the very character, ways, and mind set of this sinful world! We cannot and must not allow this to happen for our own sake but most importantly for the precious sake of our Lord Jesus Christ and the advancement of His kingdom on this earth.

### Be alert

Finally Paul admonishes the Christians to pray and be alert for each other and for him that he might be the kind of "Christian soldier" that would be acceptable in the sight of God. This is my prayer too! Let's pray and be alert for each other. Let's work til Jesus comes! Let's join together for the sake of Christ and let's renounce and forsake the world in order that we might take up the cause of Christ. Let's bring Christ to the world. Let's be prepared. Let's be ready for the darts of Satan and prepare to deal with him and his ways victoriously through putting on the armor of God. To God be the glory and praise for the work that he will do through you and through me. Amen! □

Sam Warren serves as Dean of Students at Berkshire Christian College in Lenox, MA. This is the last article in his *Studies in Ephesians* series for the Advent Christian Witness.





Construction of a new wing to our nursing home is now in progress. To pay for this we need \$100,000 of which \$42,000 has been received. Please give to the Challenge Fund which has been established for this purpose. Please send donations to:

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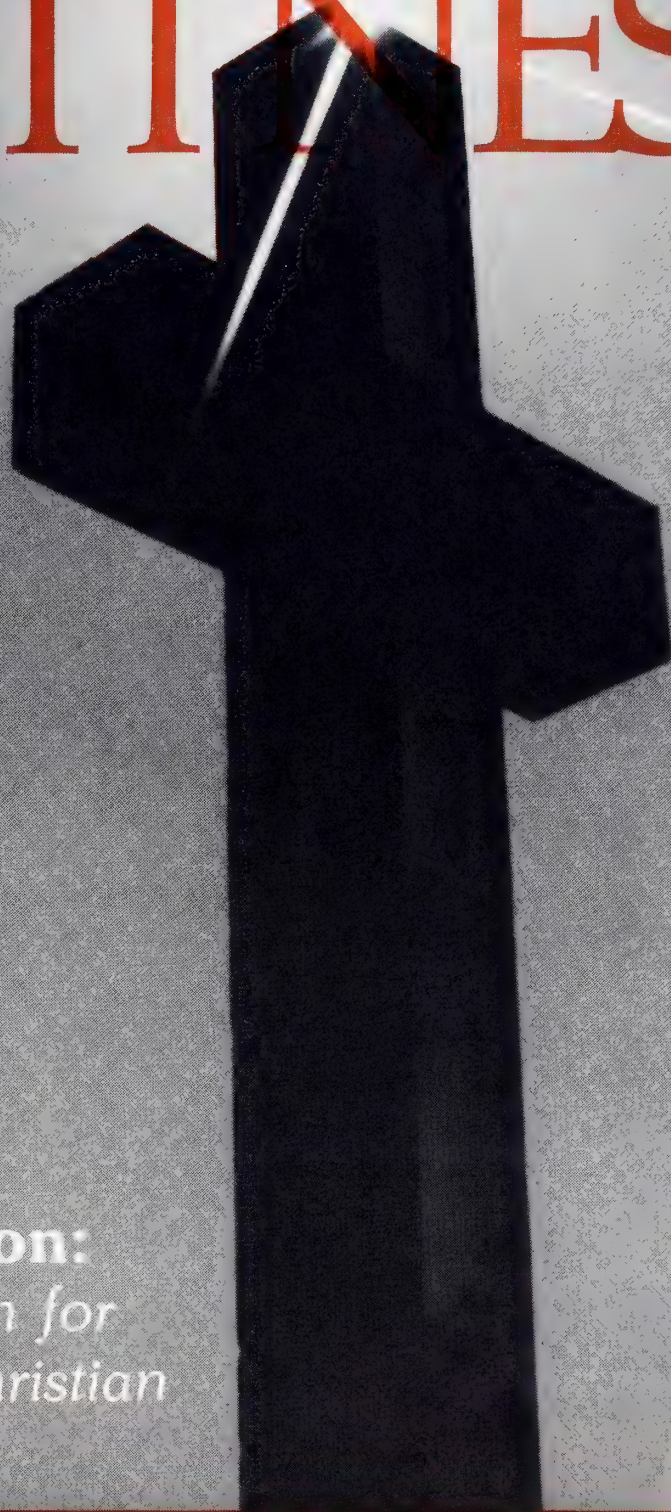
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# WITNESS

Advent Christian



**Resurrection:**  
*Foundation for  
Advent Christian  
Thinking*

APRIL 1985



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*from the editor*



## He's Risen!

**H**e's Risen! The sound of those words brings a song to my heart and communicates joy to my very being!

Amidst the daily struggles of finances: He's Risen! Through the nagging pressures and problems we face: He's Risen. In our struggles to relate to the significant others God causes us to cross paths with; family, friends, work associates, problem people, church people, and so on: He's Risen. In the midst of national and world problems; two hundred billion dollar deficits, the arms race, war in Central America, and endless debates about problems too numerous to list: He's Risen.

Today, as I think about Easter, I'm reminded that the ultimate meaning to our lives will not be found in the Democratic or Republican platforms, the Communist manifesto, Mein Kampf, or in any of the thousands of political tracts written throughout human history. You see, those two words, 'He's Risen!' assert a truth that make political treatises seem small in comparison and that truth is this: God is in control of human history and through Jesus Christ, we can know the living God and be a part of his purposes and plans.

Carl Sagan opens his popular book *Cosmos* with these words, 'The Cosmos is all that is and all that will ever be.' Despite the popularity of *Cosmos*, I know that Sagan's basic assertion is false. The Cosmos is not all that there is and the Cosmos is not all that will ever be. Why? Because Jesus Christ is Risen! His resurrection is not a fanciful myth dreamed up in the mind of some abstract first century theologian. His resurrection is an historical reality. It stands as the centerpiece of human existence!

I pray that your resurrection Sunday will be joyful and glorious. Moreover, I pray that you will celebrate! Easter is not a day to be sad, mournful, or grumpy. Jesus Christ has risen. He is alive! □

## Features...

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## On the cover:

The empty cross provides a visual picture reminding us that Jesus Christ is alive! Our annual Easter issue looks at the importance of Christ's resurrection and highlights some men and women who have boldly declared His second coming. Also look for our new cartoon feature by Debby Schulz on page five.

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# Resurrection

## Foundation to Advent Christian Thinking

**A**dvent Christians know that *resurrection* is central in our hope—the second coming of our Lord and Savior Jesus Christ! Not only do we look to that future event for immortality, but our advent hope is founded on the Easter message, the resurrection of Jesus. “If Christ has not been raised, ... Then those also who have fallen asleep in Christ are lost. ... But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep” (1 Cor. 15:17, 18, 20, NIV).

These inspiring words of the Apostle Paul have a special ring of truth for the Christian who expects to enter into the future life not at death but at the second advent. As Paul says, “According to the Lord’s own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep” (1 Thess. 4:15). Paul implies two facts in his statement: The believer will enter the future life at the resurrection, and believers living and dead will be gathered as one in the great event of the last day.

Indeed, as the Apostle states, Jesus also taught these two great truths.

### **Resurrection to eternal life**

Four times in one sermon Jesus spoke of the believer’s future life and said, “I will raise him up at



the last day.” Indeed, this is our Easter hope, the promise of the empty tomb! Our Lord’s teaching is found in the sixth chapter of John’s Gospel:

I shall lose none of all that he has given me, but *raise them up at the last day* (vs. 39).

For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and *I will raise him up at the last day* (vss. 39,40).

No one can come to me except the Father who sent me draws him, and *I will raise him up at the last day* (vs. 44).

Whoever eats my flesh and drinks my blood has eternal life, and *I will raise him up at the last day*...He who feeds on this bread will live forever (vss. 47,48,51, 54,58).

Why did Jesus four times in this sermon affirm the resurrection? Because, with the prophets of the Old Testament and with the faithful of his day, he knew that it is the resurrection that gives entrance to the future life. Did not Martha express her hope for Lazarus when she said, “I know that he will rise again *in the resurrection at the last day*?” (John 11:24) Did not the penitent thief say, “Remember me *when you come into your kingdom*?” (Luke 23:43) Yes, and the archangel said to Daniel, “multitudes who sleep in the dust of the earth *will awake...to everlasting life*?” (Dan. 12:2) It is the resurrection, not death, that fulfills the believer’s hope.

### **All meet Jesus at the resurrection**

What of our second affirmation, Believers living and dead will be gathered as one in the great event of the last day? This truth Jesus also taught:

They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels...and they will gather his elect...from one end of the heavens to the other (Matt. 24:30,31).

All the elect will be gathered, as earlier implied by the prophet, Daniel (7:13,27). The resurrection insures that the living will not precede the dead.

The Apostle explains: "The Lord himself will come down from heaven...and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so shall we be with the Lord forever" (1 Thess. 4:16,17).

The resurrection is the turning point of history. "The trumpet will sound, the dead will be raised imperishable, and we will be changed." "We will not all sleep, but we will *all* be changed" (1 Cor. 15:52,51). We will *all* be made immortal. We will be caught up *together* to meet the Lord. What a glorious hope! Then we will be with Jesus.

### Christ the firstfruits

What is the emblem of our future hope? Not the return of Jesus to heaven, though that event has great significance. We celebrate the empty tomb, the bodily resurrection of our Lord. In the ascension the Son of Man was glorified *bodily*. So our reunion with Jesus will be with the incarnate Son of Man. New Testament Christians were never told, "You shall die and be with Jesus in heaven," disembodied spirits with

the incarnate Jesus. The angels promised, "Jesus will come back in the same way you have seen him go" (Acts 1:11).

The believing dead must first be raised. "Christ...the *firstfruits* of those who have fallen asleep." The resurrection of Jesus is more than an illustration. It is the promise and the seal. As the farmer took the firstfruits of his harvest to the temple to pledge the remainder, so the great Redeemer God pledges glorious meeting with Christ!

The Empty Tomb, however, is more than a pledge and seal. In Christ's resurrection our full redemption is accomplished: God "will also raise us *with Jesus* and present us with you in his presence" (2 Cor. 4:14, italics mine). "In Christ all will be made alive. ...Christ, the firstfruits;

then, when he comes, those who belong to him" (1 Cor. 15:22,23). "Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep."

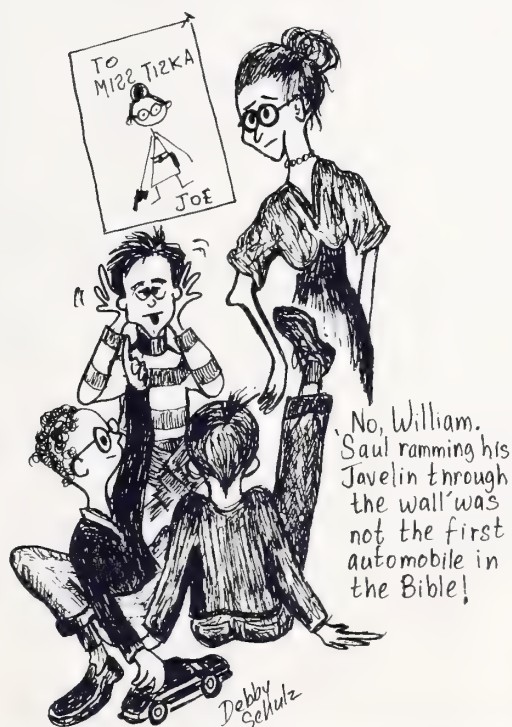
How wonderful the mystery! "We will not all sleep, but we will all be changed." "The perishable *must* clothe itself with the imperishable, and the mortal with immortality." "Then the saying that is written will come true, 'Death has been swallowed up in victory'" (vss. 53,54, Isa. 25:8).



Dr. Oral Collins teaches theology at Berkshire Christian College in Lenox, MA.

### View from the Back Pew

Debby Schultz





# Declaring His Return!

*Prophetic Exposition Among Advent Christians: Part One*

Clyde E. Hewitt

If the Holy Spirit distributes gifts to denominations as well as to individuals, then surely, He has given the gift of prophecy to the Advent Christian people.

No member of this denomination in his or her right mind has tried to be a prophet in the sense of proclaiming new truth from God. But, in reproclaiming Biblical prophecies about the last days and final judgment, Advent Christians have long been preeminent expositors of God's prophetic Word.

In earlier days not only did virtually all Advent Christian preachers loudly proclaim the soon coming of the Lord, but they utilized that message, and the allied one of conditional immortality, to call upon their hearers and readers to repent before the day of wrath came upon them.

Today one hears less of this preaching from Advent Christian pulpits than formerly, but the topic remains a lively one in our ranks. The General Conference has a Task Force on Prophecy with Dr. Freeman Barton as chairman. *Henceforth* magazine, which he edits, and the denominational press frequently publish prophetic studies.

*The Advent Christian Witness* has asked this writer, as part of a wider



study, to prepare an historical article about five or six "outstanding" prophetic expositors.

The task of choice is formidable, if not impossible. With one-hundred twenty years, hundreds of excellent preachers or writers (if one includes tract writers) to choose from, unanimity of choice is not to be expected. Probably no two people conversant with our history would come up with the same list.

The problem is simplified a little if

one defines "outstanding" so as to include not only effectiveness in the pulpit but effectiveness in reaching a denomination-wide audience through the written word aided by the prestige and outreach of official denominational position.

And so, with reluctance at having to overlook such equally outstanding people as H.L. Hastings, William Sheldon, A.B. Cargile, Alvin Lobb, G.L. Young, A.E. Hatch, Milton Burt, Susie Davis, C.O. Farnham, and others, to say nothing of current figures such as Earl Waterman, David A. Dean, or Oral Collins, five men and one woman are herewith considered.

## Daniel T. Taylor

The first, D.T. Taylor, dates back to the Millerite movement, itself, when in the winter of 1843 he embraced the teaching of the pre-millennial advent of Christ. It was not until 1846 that he felt called of God to preach. From then until his death in 1899 at age seventy-six he labored mightily and effectively to save men and women and advance the truths held dear by fellow Advent Christians. To him it seemed obvious that Christ's return was relatively near at hand.

Although many of his sermons were prophetic in content, D.T. Taylor's greatest contribution as a prophetic expositor was through his writings. Particularly significant were two major and masterful works. Through these his influence reaches even into our own day.

Early in his career (1852-55) he prepared *The Voice of the Church on the Coming and Kingdom of the Redeemer*. Near the close of his life, or in 1891, he published *The Great Consummation and the Signs that Herald Its Approach*. Between these two dates he wrote at least a dozen other valuable and scholarly books—all of them prophetic in content.

Taylor's approach to prophecy was eclectic, i.e., it reflected his own wide-ranging intellectual interests. He was a research historian. The major burden of his *Voice of the Church* was to trace the continuous existence in the Christian church from the very earliest days onward of a belief in the pre-millennial return of Christ. "It was," to quote A.C. Johnson, "a work of some seven-hundred quotations, taken from over four-hundred authors, embracing the mightiest names of the past." Rev. John Cumming, D.D., of London wrote, "I think it eminently fitted to disarm prejudice, and show there is no novelty in doctrines some think are new." Others of recognized standing outside the denomination gave it equally high praise.

D.T. Taylor greatly appreciated the value of statistics. His 1860 survey of total membership in Adventist denominations as published in the *World's Crisis* was so well done that later the United States government asked him to survey Advent Christian membership for its

1890 census.

Taylor also exhibited a more than average interest in matters scientific. As the *World's Crisis* put it in an obituary in Nov. 22, 1899, he pressed scientific phenomena, in the divine purpose, "beyond what the common mind paused not to consider." With his lively mind and the scientific discoveries of his later days, he found "signs of the times" where even the earlier Millerites had not.

These numerous interests interact uniquely for the mature Taylor in his *The Great Consummation and the Signs that Herald Its Approach* (1891). The first eleven of its thirty-three chapters are historical. They particularly stress his earlier detailed studies that Papal Rome was the "abomination of desolation" and the agent of "The Great Tribulation." Here he was in the tradition of Protestantism generally and Millerism in particular, but was able to add the weight of his own research to the argument.

The remainder of his work details his conviction that commotions in the heavens, on the earth, and under the seas were increasing in frequency and intensity to such an extent that surely the great cataclysmic end of the age must be near. Famines, earthquakes, pestilences, tornadoes, tidal waves, sun spots, fiery magnetic storms on that heavenly orb, and many other scientific phenomena, including those cited by the Millerites, are all marshalled in evidence. His statistical approach is everywhere apparent.

## Miles Grant

Hardly anyone in the annals of

the Advent Christian people has occupied so dominant a position over so long a period of time as has Miles Grant. Converted from skepticism by a Millerite preacher in late 1842 or early 1843 he began to preach for the emerging Advent Christians in 1850. Like D.T. Taylor he was one of the signers of the call for the Providence Conference of 1860 which saw the formation of the Advent Christian denomination. Also like Taylor, H.L. Hastings, and other prominent Adventists of the day, Grant, for the rest of his life, decried the name "Advent Christian Denomination." He preferred the more scriptural name, and the one adopted by the group at Providence, "Christian Association."

Grant had already prominently served this emerging new group for four years as editor of its paper, *The World's Crisis*. With one brief exception he held that post until 1876 either as sole or associate editor. For much of that time, however, his greater devotion to evangelism and extensive travelling in the interests of preaching and doctrinal debating led him to do less editorial work than would normally have been expected of him.

Rather early in his professional life Miles Grant distinguished himself as a debater of consummate skill. Frequently he met, and perhaps bested (his supporters always thought so) disputants of considerable ability and distinction. Usual topics of debate included conditionalist doctrines, spiritism, and Sabbath-keeping. The noted early Adventist historian, Isaac C. Wellcome, who expressed some doubts as to what real benefits all this disputation brought about, nevertheless, recognized Grant's ability and praised his style,



## Declaring His Return

*He is open, frank, easy in his manner, direct in his aim, clear in his statements, positive in his assertions, forcible in his declarations, gentlemanly in his bearing, self-possessed, calm and collected in his thoughts, and perfectly cool under the most severe attacks of his opponents, whether they use arguments, sophistry, opprobrium, or slander.*

Wellcome then added, "These important qualities of a disputant are well combined in his mental composition."

Not much has been written about Grant as a prophetic preacher, yet his reputation lingers on. There are people who still remember, or remember hearing about, his chart. Its visual impact supplemented by his own lively and lucid presentation almost literally enveloped his listeners. Whereas the original Millerite prophetic chart of 1843, which popularized the public use of these visual aids, was only 3'4" by 4'7", Grant's monster was nearly 100' in length and comparably wide. When displayed in the usual church auditorium or lecture hall it ran down part of one side of the room across the front and up the other side!

In content both the chart and the accompanying lecture encompassed prophetically outstanding events of Judaic-Christian history from earliest days to his own. It is reported that "thousands were greatly enlightened and helped" by this double witness. Nor was that help limited to audiences in the United States and Canada. F.L. Piper in his over-enthusiastic biography of Miles Grant says surprisingly little about the prophetic lectures at home but does record their extensive presen-

tation overseas (Grant made several trips abroad) in Ireland, England, Italy, Australia, and India.

## Miriam McKinstry

Without question the most unique expositor of prophecy which the Advent Christians have yet produced was a woman! Mrs. L.C. McKinstry, like the men being here considered, served as pastor (jointly with her husband) of several churches. Like three of them, also, she published a widely-read book on the fulfillment of prophecy. Unlike the men, however, she held no prominent, official, denominational positions.



Why, then, was she unique? The answer involves her sex and, somewhat allied to that, her manner of presentation. Her handling of prophetic fulfillment was also distinctive.

Although Advent Christians since their origins as Millerites have accepted women preachers in their pulpits and even their pastorates, only Miriam McKinstry among them has gained a denomination-wide reputation as a public lecturer in the

colorful field of biblical prophecy.

It was around 1880, when she and her husband were in the pastorate of the Beebe Plain, Quebec church, that Mrs. McKinstry conceived what would turn out to be a series of lectures and a book on the interaction of history and prophecy. She felt the public both needed and would appreciate this approach. She was right. After two years of ready acceptance of her lectures she was led to enlarge upon and write them out. In 1883 they were first published by Elder L.C. McKinstry under the title, *The World's Great Empires*. Subsequent editions by the Advent Christian Publication Society sold around fifteen thousand copies!

There is some evidence to suggest that her husband was the chief author of the book (he was the more knowledgeable historian) and that she, as the better speaker, gave its views public expression. In any case, though, he always credited her with being the book's author and it is a matter of record that they labored together harmoniously and cooperatively in the Lord's work.

Mrs. McKinstry's prophetic interests lay almost entirely with the utterances of Daniel, and the book's great world empires were restricted to those of the metallic image of Daniel 2: Babylon, Medo-Persia, Greece, and Rome. What made her handling of the prophecies and the empires different from the traditional presentations of other Advent Christians and Millerites was a matter of order and emphasis. Whereas most earlier expositors started with prophecy and then showed how it had been fulfilled in history, the McKinstry approach was to do it the other way around. She started with secular history and then showed how much of it had already been



foretold in the Old Testament.

It is safe to say, though, that it was the manner of her presentation and her presence in the pulpit, as much as her remarks themselves, that led to her initial appeal. To this writer who once, as a youngster, listened to her preach she is still a formidable figure. Adults were impressed with her dignity, her air of reserve, perhaps her severity of manner. Always—always—she dressed in black from chin to ankle. Always she carried into the pulpit with her a pointer and always it seemed to be moving over her large chart with its metallic man and hideous beasts.

Her voice was deep. With her hair cut very short and combed somewhat in the manner of men she exuded altogether an air of masculinity. (Her listeners could not always resist an inclination to smile when she referred slightly to some of the rulers in her ancient kingdoms as being “effeminate.”)

Yet, the historian would seriously miss the mark if he ascribed her appeal merely to her gender and to her mannerisms. She was completely sincere in viewing her work as God’s work. Though not an evangelist herself, she counted upon the interest her lectures stirred up as preparing the way for evangelistic efforts.

Evangelistic campaigns were often planned to follow immediately upon her lectures and the fields she had just cultivated were usually ripe unto the harvest. Frequently, even up to six times, she was invited back to the same location to repeat her course of lectures. Her place in the athenaeum of Adventist prophetic expositors is secure. She died suddenly in 1930 at the age of eighty-four. She was scheduled, even then, to speak the very next day. □

## Difficult Questions

Traveling overseas requires detailed physical preparations. The traveler must dress for formal and casual situations. Climate must be taken into consideration. Much of getting from one place to another, especially in the Third World, has to be done by walking.

Needless to say, packing the right clothes for all of these situations becomes a difficult task. On my last trip to India and the Philippines, I packed three dress suits, three pairs of shoes (plus my infamous western boots), seven pair of underwear, several shirts, a variety of toiletries, in addition to two pair of casual pants. Moreover, I lugged three cameras, a dictaphone, an electric hairdryer, a pair of binoculars, and pages of notes and papers necessary to the trip.

Despite all of my physical preparations, I discovered some situations that I simply could not prepare for. One village I visited had no electricity, no running water, and no bathroom. (Can you imagine trying to use your electric hair-dryer here?) While the people were very gracious in helping me to cope with an environment so foreign to me, nevertheless I returned to North America a humbled person.

All of my physical preparations did not prepare me for some of the questions I received from the many people I met. “Why are you carrying so

much with you? You can only wear one shirt at a time!” My favorite question had to be, “Why have you brought those big boots when you already have three other pairs of shoes with you?” Also, to my chagrin, I discovered that in some countries, only the extremely poor wear tennis shoes. Figure that one out if you can! Handling some of these issues makes one think about the spiritual issues involved in dealing with money and possessions.

Some recent deputation work in North America forced me to wrestle with those issues on an even more personal level. Recently, I stayed in a nice home with several bathrooms! I thought of the question that some of my friends in India or the Philippines might ask: “Why several bathrooms when only in rare circumstances would they all be needed at one time?”

God has allowed many in North America to enjoy tremendous material benefit. Many believers in the United States and Canada enjoy a standard of living far above the level of necessity. While I do not question the fact that God in His providence has allowed this, one question does loom large in my thinking, “Why do we need all of these things and why do we insist on accumulating more and more as millions starve to death?”

This year, I will return once  
**Continued on page 12**





# **Foreign Missions Emphasis: Some Suggestions**

Following is a compilation of ideas gathered from small groups at an Evangelical Foreign Missions Association convention. They represent the outcome of "brainstorming" sessions and we hope they will help you to promote the task of missions in your local church.

## **Ideas for stimulating interest in missions in your local church:**

1. Corresponding with missionaries.
2. Pictures, films, and music of overseas work.
3. Missionary (informal) meetings in homes; coffee, potluck, sharing personal needs.
4. Shorter missionary conferences (Wednesday-Sunday, for example).
5. Send pastor to visit mission field and allow for counseling ministry on field.
6. Pastor needs to read current missionary literature and convey changes to the people.
7. Brief mission presentation every Sunday, including book reviews.
8. Make church aware of the "why" of missions.
9. Encourage church members to pray and give especially for an individual missionary.
10. Prepare "blow up" pictures of missionaries prior to their arrival, paint posters and give prizes for best.
11. Have each family adopt a missionary to pray and pledge funds for his ministry.
12. Secure cassettes from missionaries to play at Sunday School classes.
13. Prayer breakfast.
14. Let home church adopt a sister church overseas. Various services can be provided, such as: laymen going to help in construction, bringing pictures to report to the church (all communication must be channeled through mission board).
15. Encourage individuals to support and correspond with an orphan.
16. Plan dinner like one eaten on mission field, featuring music and culture.
17. Use drama to present missionary problems, challenges and experiences in coordination with visiting missionary.
18. Use trans-oceanic telephone conversations with missionaries to heighten interest during missionary conference.
19. Send young people on short-term service and use them to report back.

20. Send cassettes to missionaries with news about the church. (Ask the missionaries to send them back with news of the work.)
21. Tie the minimum growth in missions giving to the growth of total local income; give proportionately, in other words.
22. Organize specific small mission prayer cells that meet regularly.
23. Make mimeographed lists of prayer requests for special small groups and prayer cells.
24. Decorate by use of flags for missionary conference.
25. Have display booths at the church.
26. Conduct an elective Sunday School class on missions.
27. Maintain book table with good mission books.

### **Helps for missionary going out in deputational work:**

1. Delay deputational work four to six weeks when missionaries come for furlough to allow time for missionaries to adjust.
2. Provide orientation seminars (led by mission executive, by missionaries on furlough, or by strong missionary pastor) within short time of return for furlough.
3. Provide a "communication seminar" to assist the missionary with his verbal and visual presentation for deputation.
4. Furnish missionaries with attractive displays, literature, and films.
5. Provide special bulletin to missionary on furlough with suggestions on ethics, length of messages, etc.
6. Emphasize that the missionary is to minister to the people during deputation, not just raise money.

### **Help and guidance given to missionaries by church:**

1. Subscription for missionaries to missionary magazines.
2. Send missionary bulletins, church newsletters, and other materials about your church, for six months before he visits your church. Also send him statistics about church, such as number of young people in missionary work and number preparing for missionary work.
3. Give missionary a particular subject to speak on. Provide congregation with background information on the topic missionary is to use.

4. Have missionary stay for one or two weeks at a local church. This provides opportunity for reciprocal ministry.

5. Have missionary stay in homes of supporters. This exposes family to missions "in depth."

6. Advise of conference theme. Give caution on time schedules. Give guidance on type of information desired. Advise against long messages.

7. Suggest the missionary emphasize work or ministry rather than "field."

8. Encourage honest response to inquirers, sharing problems as well as achievements.

9. Encourage missionary to avoid negative reporting.

10. Suggest these topics:

- (1) How gospel was passed on to me
- (2) How I passed it on to others
- (3) How nationals passed the gospel to others.

11. Suggest to missionary that he speak concerning his call and leading in missions.

12. Missionary not to preach but to report on the work.

13. Reports of revival and true stories which show opening of doors.

14. Have missionary speak on what is happening in his own spiritual life.

**Continued on next page**

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## **Foreign Missions Emphasis: Some Suggestions**

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15. More spiritual emphasis on field progress rather than factual information.

### **Special features of missionary emphasis in local church:**

1. Annual missionary conference. Maintain active missions committee in church. Missions during family devotions — specific missionaries or projects or card pictures.

2. Bring national to speak.

3. Parents take name of young people and become a prayer partner for young people being called to mission field.

4. Have each missionary paired with a pastor or layman in a shared experience — each to be committed to the other, sharing in each other's concerns — needs — victories — it in turn provides a means for sharing with larger groups.

5. Prayer and study groups based on geographical interest which would meet weekly or bi-weekly for six to eight weeks prior to annual convention. Give each participant an air mail form on which to write missionaries for whom they have prayed.

6. Coffee time in church parlor with missionary.

7. Feature missionary of the month — post picture, information about field, about family and work — prepare bulletin boards.

8. Missions Sunday every one, two or three months.

9. Involve men of church on planning committee for missionary convention.

10. Plan "encounter" with people to another culture to demonstrate cross-cultural missionary task.

11. Develop a missionary in residence program. Provide housing for a missionary family on furlough and seek to have them related to the church during furlough year, involving all members of missionary family.

12. Have missionary committee interview missionaries who are supported by church.

13. Each summer send one or more church members to a mission field to work and report back.

14. Regular preaching on mission responsibility by pastor.

15. Arrange meeting in public schools.

16. Give opportunity for faith promise.

17. More direct communications from mission board to local church.

18. Arrange special pastors conference on missions in conjunction with missionary convention.

19. Use missionary team for deputation work.

20. Encourage local church to give full support to a missionary family.

21. Have team — one preaching, another describing work.

22. Prepare notebook containing pictures, information and prayer requests. Keep updated.

23. List missionaries in bulletin for prayer. ☐

*from the Evangelical Foreign Missions Association news service*

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### **Difficult Questions**

**From pg. 9**

again to India, the Philippines, and Malaysia to evaluate and oversee the progress of Advent Christian mission work in those countries. I anticipate taking Hunger relief funds with me for distribution to our missionaries who daily rub shoulders with those who desperately need food. Moreover, I will once again do something that to be honest with you causes a tremendous uneasiness within my soul and spirit. Through spending time with the poor and hungry, I will once again be reminded of their plight and the questions they ask will fill my thinking.

All of the physical preparation possible will not enable me to emotionally handle those wrenching situations. I do hope that my life will radiate the truth of God's love: That through Jesus Christ, salvation from the bonds of sin and the promise of God's kingdom is available to all.

I praise God for the opportunities, the obligations, and the difficult questions of life whatever they may be. Pray that God will instill in our minds the purity of the Gospel, the absoluteness of sin, and a realization of our hope in Jesus Christ.

—Ed Hickel

## Can Short Term Missionaries be Effective?

For the past several years quite a bit of advertising has been put out inviting adults to go to a mission field, often "giving" a month or more of professional aid to a developing country. Sometimes it may be in the area of medicine, or education, or as secretarial help. Or it may be a plea for teenagers to go abroad for six weeks or so to help build a church or other project. One basic question has been put to me in several ways. Essentially it is this, "Wouldn't it really cost much less and be better for us to send the money and let the nationals get the work done in their own way?"

A quick and un-mediated answer would probably be "Yes, it would be much better." Indeed, many a national church would love to have that money to spend as they pleased, to put up the building as they wished, etc. It might even save many a headache for the missionary too. Being a liason for a group of 30 teenagers, for example demands quite a bit of time and energy for the missionary, even though it provides him (or her) a lot of fun, joy, and fellowship too.

But thinking a bit longer on that question leads me to recall the poignancy of watching a community discover that American teenagers care enough about others to come over and *work!!* For even girls to carry cement blocks and wooden beams. Money can never show that kind of love. People in the flesh can portray it.

Some jobs can truly be done better by a national. But the national in

most countries also needs to "see" people to visualize them as Christian brothers and sisters. Do you really "see" a missionary as a human being until he or she has been to your church, or at your table, until you have had opportunity to hear with your ear a "real live missionary"? Do you easily perceive of the Japanese professional, or the Indian nurse, or the Filipino pastor as your brother or sister in the Lord with very real problems, joys, and emotions? It is all too easy to just "see" shadowy half-real people.

The other evening I listened and watched as one of these short-term missionaries told of her work in Jamaica. I knew that she was describing things that I had "seen" in my first abroad. Her sharing spoke volumes to the people listening to that first-person account, and it demonstrated her love to the U.S. audience even as it had demonstrated her love to the Jamaican audience.

As I see it, missions today still requires many people who will give of their finances to support worldwide projects, but it still needs plenty of people who will give of their own time, energies, and personal involvement to demonstrate in person their Christlike love. Which person will you be in 1985? ☐

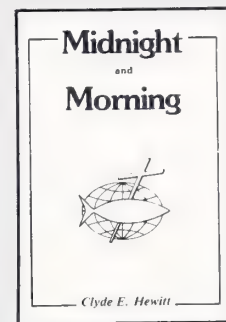
—Laura Putnam

*An Advent Christian missionary to the Philippines, Laura Putnam now works at the Advent Christian Village in Dowl-  
ing Park, FL.*

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**E**aster means celebration! The joy of knowing the risen Lord's presence in our lives makes Resurrection Sunday special for many believers. We asked three people to share their most memorable Easter experience with you, our readers in the hope that your observance of Christ's resurrection might be all the more special during this time of celebration throughout His church. May the Lord of hope communicate His joy to you in a unique way during this resurrection season!

## New Life

Some events are so etched into our minds that they are never forgotten. Such was Easter Sunday, April 21, 1935. My memory goes back to a series of events in and around my room on the first floor of a hospital. I had been ill for a week, was much improved, and looking forward to the events of the day.

Across the corner from the hospital was a large brick church and on this beautiful warm April day I could watch families in their Easter finery, walking happily to service. I would be missing our usual church service and family gathering that always followed, but I did not sense great disappointment.

My lunch tray arrived with a small Easter basket filled with miniature colored eggs, the symbol of new life, and then daddy arrived with red roses, family, and friends to share in the celebration.

On this day I re-experience the miracle and wonder of a small new life, born on Sunday and one week old on Easter. This child—our first-born and a son, is complete hap-

piness for me. What a beautiful way to celebrate the resurrection of Jesus, and what a vivid example of the miracle of newness of life in Christ! "I have come that you might have life and that you might have it to the full" (John 10:10).

-Marjorie L. Pitts



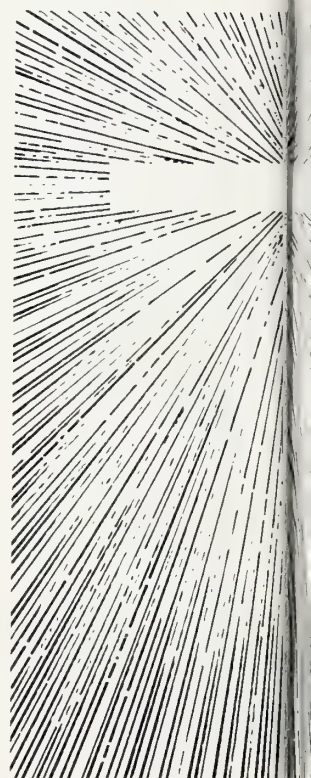
*Marj Pitts and her husband, Harry live in North Hollywood, CA. Marj is active at the Valley Advent Christian Church in Arleta, CA and has served as National President for the Woman's Home and Foreign Mission Society.*

## A Unique Experience

From 1925 to 1967 the Lord gave me the blessed privilege of preaching on 38 Easters in 14 churches from Maine to California. I used 31 topics, and in a few places participated in sunrise services, baptized converts and welcomed new members into church fellowship. Easter was always one of the highlights of the year, with its emphasis on Resurrection as the only gateway to future life.

Of all those Easters, the most memorable was that of 1967, which I spent with the National Advent Christian Church in Chillum, Maryland. Rev. Delano Hagin was its pastor then. Dr. J. Howard Shaw was the Executive Secretary of our General Conference, and I was his Administrative Assistant in the office at Aurora. He was invited to minister at Chillum that Easter weekend, but

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Easr.



he had a previous engagement elsewhere. So it was arranged that I should go to Chillum in his place, to speak on Thursday and Friday evenings and twice on Easter.

In addition to the privilege of ministering to the friends at Chillum, what makes that weekend "My Most Memorable Easter" was the opportunity to visit our National Capital, Chillum being one of its suburbs. I flew into and out of the Washington Airport, visited the Capitol Building, the White House, the Smithsonian Institute, and other points of interest.

Thank God for the First Easter, and thank God for the Greater Easter to come!

-Herbert H. Holland Sr.



*Herbert Holland has pastored Advent Christian churches all across North America and has served as Director of Publishing for the Advent Christian General Conference. He and his wife Loa, live at the Advent Christian Village in Dowling Park, FL.*

## Decisions

Even though I do not recall making any major decisions on Easter Sunday, most of them have happened within four months after Easter and all of them within six months. Thus, the aftermaths of Celebrating the Resurrection of Christ have actually molded the tone and direction of my life. You might want to pause and reflect upon the

time of year major decisions occurred in your life.

I accepted Christ as my personal Savior in September. My initial response to a full-time Christian vocation and my ordination occurred in August. The calls to my three pastorates were accepted during the summer. I became engaged in early summer and married two years later in August.

I was privileged to tour the Holy Land in February 1975. The experiences of that trip indwelt me as I lead the congregation in worship Easter Sunday. I felt for the first time "I have been there!" "I walked where Jesus walked!" I could recall seeing the Jordan River where Jesus was baptized; the empty tomb; The Sea of Galilee and visualizing the calling of the disciples

Easters also have been meaningful times to remind me of the importance of family. For example, the first Easter after the death of my mother; the first away from home; the first after marriage; the first after the birth of our first child; the first Easter as a pastor.

I am looking forward to the celebration of another Easter within the congregation and with the family and wondering if this Easter will be preparing me for another major decision.

-Marshall A. Tidwell



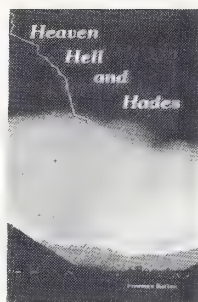
*Marshall Tidwell serves the congregation at Central Advent Christian Church in Lenoir, NC. He and his wife Judy and their children live in Lenoir.*



# Wrestling with Immortality

Clyde E. Hewitt

An inescapable fact of life is death! All human experience demonstrates it. History books are full of people who once lived, but no longer do.



Poets may speak of death with a grace and dignity which nearly masks its unlovely nature, as when William Cullen Bryant intones,

*...sustained and soothed  
By an unfaltering trust, approach thy  
grave  
Like one who wraps the drapery  
of his couch  
About him, and lies down to  
pleasant dreams.*

The Bible sometimes speaks of death in starker terms comparing it to withered grass and faded flower and asks, "What man can live and never see death?"

Yet, withal this—and much more—mankind finds it hard to accept the finality of death. Its inevitability is intellectually acknowledged. Its finality for the individual concerned is emotionally hard to comprehend. It is hard realistically to imagine oneself being dead! Like Mark Twain's Tom Sawyer attending his own funeral, we "see" ourselves lying in state. We "hear" our children referring to "dear old dad" or "good old mom."

But, if we are dead, we can neither see nor hear.

And so it goes. Think not of whether your grandchildren's grandchildren will ever look a little like you, for there is not thought in the grave. Perhaps you say, this is all a silly and naive reflection. We think not! Rather it may be one clue as to why mankind so universally assumes that life goes on after death, that once born a soul can never cease to exist.

## Natural immortality?

Left to his own devices man has often posited a belief in the "natural," or "inherent", immortality of his soul. It has been repugnant to his thinking about himself that the end of this life can be the end of everything for him. Some essential part of him must be eternally indestructible. Call it a "soul," if you will, but, whatever it's name, it must go on living forever. So pagans have reasoned. But, does the Bible teach this?

Freeman Barton, author of *Heaven, Hell, and Hades*, thinks not. Advent Christians throughout their history have agreed. The Christian church for most of the first two centuries of its existence, and in some of its sectors throughout its long life, has been of the same mind. The Bible does not teach that mankind has an immortal soul. Men have souls and they can become immortal. But, they are not that way by nature! They can become utterly, finally, and irrevocably extinct. And, the choice for either fate is gloriously and terribly up to each individual man.

Freeman Barton, Professor of History at Berkshire Christian Col-

lege, has done a great service to the Advent Christian church and its membership by thoroughly investigating and clearly setting forth the Biblical teachings about the mortal nature of man's soul and the hope for immortality which that soul possesses and the really very easy way in which, by its own choice, that soul may realize that hope. Man cannot emotionally imagine his own final demise because by an exercise of his own free will he can avoid it.

Nor is that all. Dr. Barton has done more than demonstrate convincingly that man's soul can achieve immortality on the condition that the man accept the offer of immortality by believing on Christ as his Lord and Savior. He presents, also, numerous biblical teachings about allied matters such as the nature of man, his whereabouts and being in the intermediate state between his death and resurrection, and, finally, about the eternal fate of the believers and the unbelievers.

## A clear exposition

There are several reasons why Advent Christian pastors, teachers, and laypeople generally should become familiar with Barton's work. It is an essentially clear, if sometimes seemingly detailed (though usefully so), exposition of important doctrines that have often divided individual Christians from each other. Further than that, these are beliefs that have often separated Advent Christians from many other evangelical believers. In recent days Advent Christians have been denied acceptance into the Wycliffe Bible Translators and refused membership in the Gideon Society because of these doctrines.

Dr. Barton's book, by his own admission is frankly apologetic. As such its rich compilation and quotation of Scriptures in support of distinctive Adventist positions is not only comforting but extremely useful. Especially is this true for any who would like to refute those who hold to the traditional (though not Apostolic) teachings regarding natural immortality, the state of the dead, and eternal torment of the wicked.

In fairness to the author of *Heaven, Hell and Hades*, as well as to his opponents and readers of all shades of opinion, it should be pointed out that Barton's apologetic is seemingly fair, is not polemic, and avoids that proof-texting and use of words and phrases out of context that so often renders suspect the teachings of popular radio and television prophetic expositors. Barton deals kindly with those who differ theologically from him and is not beyond acknowledging when Adventist explanations of difficult texts, while probable, are not as clear as could be hoped. Actually, of course, such frankness can be an aid to those entering the arena of theological debate.

Another useful feature of the book is the completeness of its coverage. To be sure, more details could be presented on each of the topics that are treated. Of significance, however, to all but the most erudite, is the fact that all topics are treated in a succinct and understandable way. We, for example were struck by his treatment of man—body and soul (spirit).

### Body and soul

Plato, and many others who speak of the immortality of man speak only of the immortality of his soul. New Testament writers when

referring to man speak of the immortality of the body as well. Indeed, the entire biblical concept of man is of a unified body and soul, both in this life and in the one to come. The resurrection of the body is a cardinal Christian doctrine. It is the message of Easter—body and soul reunited. Barton's treatment of this teaching is typical of his approach throughout his book. Virtually all scriptural references to man, including synonyms, are examined. Hebrew and Greek words and their usual translations are given—"Adam", man; "sarx," flesh; "soma," body; "nephes," or "psyche," soul (living creature); "ruach" or "pneuma," spirit; "nous," mind; "synedeisis," conscience; and "kardia," heart.

In most instances, as Barton demonstrates from the context, the entire man—a union of body and soul, is meant. When used literally (e.g., as "sarx" of "flesh" meaning the substance of human or animal bodies) that usage is clear from its context. Much more often, though, the above terms indicate that *both* the material and immaterial aspects of man are being referred to.

Nor is this all. Dr. Barton is convinced that the Bible does not consider the soul as superior to the body. Almost as it were, it is part of it, and vice versa. No wonder Christians believe in the resurrection of the body.

In similar fashion Barton treats of the intermediate state of man. Meanings and usage of "sheol" or "hades" together with synonymous words and expressions, are carefully examined. "Death," including "death as sleep," "hell," and terms such as "parousia," "resurrection," and "judgment," which can be thought of as referring to the end of the intermediate state, are also considered in a continuing chapter on

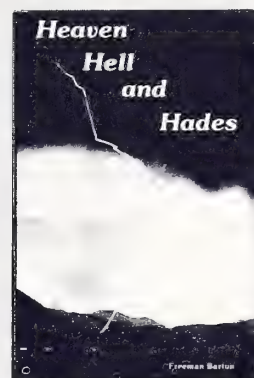
# Heaven,

# Hell

and

# Hades

by Dr. Freeman Barton



Dr. Barton presents a fresh, incisive look at the doctrines held dear by Advent Christians. His work is clear, readable and concise and will benefit Advent Christians everywhere.

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man's condition between the end of this life and the commencement of eternity.

Throughout all this treatment, which is essentially scriptural, considerable attention is paid as well to the differing interpretations which Christians have put upon these passages through the years. As indicated earlier Barton presents these conflicting views carefully and with seeming fairness. Readers of his volume can thank him for this. His historical perspective is essential to them if they are to feel comfortable with their minority Adventist positions—or to fully appreciate those positions, if they do not hold them.

Of course, Dr. Barton's methodology is climaxed in his fourth and final chapter in which he treats of the "final" state of man, the state toward which all creation has been, and is, moving. What is man's final and eternal destiny? If he has a naturally immortal soul which God cannot, or will not, destroy, then one set of conclusions follow. If man's immortality is gained on the condition that he accept Jesus as Lord and Savior, then a quite different set follows. As between these alternatives Barton writes (again in seeming fairness),

*Historically, theologically, and in straightforward biblical statement, the case for conditional immortality is stronger than is the case for the unconscious view of the intermediate state. While scriptural statements about the intermediate state are sometimes opaque, those about the final destiny of man are transparent.*

Then he quickly adds,

*Consequently modern scholars,*

*some of whom hesitantly endorse the unconscious view, straightforwardly reject the doctrine of the immortality of the soul. Man, the person as an entity, is mortal as compared to God who only has immortality.*

### Filling a gap

*Heaven, Hell, and Hades* appeared in 1981. Edward William Fudge's *The Fire That Consumes* was published the following year (reviewed in the *Witness*, February 1984, pp. 22-23). Both books are scholarly in tone and include those useful trappings of scholarship which modern researchers and their readers rightly value—footnotes, bibliographies, appendices, indices. They both argue from the Scriptures and they both contrast scriptural utterances with human secular writings (though Fudge makes even more use of this approach than does Barton). Still, though, Barton, a lifelong Conditionalist, develops his apologetic over against Evangelical writings. Fudge, an active Evangelical and, until his recent study convinced him to the contrary, a non-conditionalist, writes from within Evangelical ranks. Both treatments represent fresh new viewpoints in conditionalist literature.

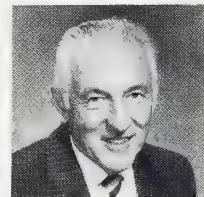
Not surprisingly these two outstanding books, while in no sense duplicates of each other, are similar in their conclusions. Advent Christians should read both. No, that's not quite right—they should "study" both.

*Heaven, Hell, and Hades* for all the overriding importance of its subject matter and its succinct and clear sentence structure, is not a book to be read casually. Its presentation is quite understandable when taken a

piece at a time and the points being made considered reflectively. Approaching it in this way all adults should find the book of absorbing interest and rewarding. With some leadership guidance it should make an ideal "text" for a Sunday School or other discussion group of high school students as well as older persons.

Occasionally Freeman Barton uses a term which may drive his non-professional readers to a dictionary (as a possible example, cf. "prolepsis"), but he does this quite rarely. This is especially true since he is dealing with theology. The temptation to use a narrowly professional vocabulary must be quite great. Dr. Moses C. Crouse, is an excellent foreword to the book (presented in the form of a letter to Dr. Barton), praises the clarity of the presentation, the use of Scripture, and the charity with which Barton treats his doctrinal opponents. As a well-trained theologian, himself, Dr. Crouse suggests certain aspects of the subject matter he would have appreciated seeing more fully treated. The vast majority of Barton's readership will, no doubt, feel that Crouse's more primary observation that the book "fills a real gap in contemporary Adventist literature" is more pertinent to them.

No Adventist, so far as she or he is concerned, should leave that gap unfilled. *Heaven, Hell, and Hades* is readily available. □



Clyde Hewitt is the author of *Midnight and Morning* and a former professor of History at Aurora College.

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### A Small Boy in the Way of the Cross

Murthy is a small boy who has a father, mother, and two brothers. His family came as refugees from Sri Lanka to Tamil Nadu, India, three years ago. Now they have built themselves a house in the hills, at Kodaikanal. Murthy was studying in fourth grade in elementary school. He would go past the church on the way to school.

We students of the School of Evangelism met Murthy one day. We said to him, "If you come to Sunday School we will tell you many stories, songs, and verses about Jesus." Murthy was very happy to hear this. He began to come regularly to Sunday School.

We used to tell each Bible story with the help of flannelgraph. Murthy would pay close attention and be very happy. His attention caused him to receive Jesus. Therefore, he was very clever in class.

In his home Murthy told his mother, father, and brothers about Jesus. They listened; and they, too, believed in Jesus. They came to the church and heard the truth. After four months they received immersion baptism. Now Jesus is the God of their whole family. Therefore, Murthy's family are all happy.

After little Murthy had received Jesus the pastor gave him the name James. When Murthy is home he teaches his illiterate mother Bible verses. His mother learns the verses by heart. Then Murthy is very happy in the Lord. He studies well.

The Lord is continuing to bless this needy family.

*Little boy Murthy —  
To Jesus he came  
In joy and in peace  
He spoke of that Name.*

*Little boy's family  
Thought on this way  
With joy and with gladness  
The truth did obey.*

*You, too, come to Jesus!  
Oh, quickly believe!  
That joy and that peace  
You will also receive.*

—V. Daniel

### Believe It or Not

God works in strange and marvelous ways! Who would ever imagine that in the Buddhist land of Japan one could hold Christian meetings in a government run

Home for the Elderly. But that is what Chikayo Nakai is doing in the Home where she and her husband have lived for the past eight years. Every week she has a Bible Study in her room with from five to eight attending.

The very first year the Nakais were in the Home, Mrs. Nakai received permission to hold a Christmas meeting. It was simple and only a few attended, but it was well received. So the next year she attempted something on a larger scale and each year the program has become more exciting.

In 1983 the kitchen staff prepared a special meal and all sixty-five residents came to the banquet and program. What a program! Pastor Nakai directed many of the residents in a Christmas play, complete with costumes, candles, and chorus. Then she brought a gospel message.



*Christmas program at the government run Home for the Elderly*



Of course, there was also the joyful singing of Christmas carols. Everyone had a good time and appreciated the fine program.

Mrs. Nakai is thrilled with the ministry she has as she lives among these senior citizens, and takes part in the many activities offered. She has taken up pottery making and it has become a productive hobby as she turns out beautiful dishes and vases. When she walks through the halls, her name is often called as someone wants to talk with her, sharing problems and joys. She is a confident and counselor whom God is blessing in this unique ministry.

Mr. Nakai has been in poor health most of their married life, so they moved into this Home in Tottori Prefecture as soon as he was eligible. From their windows they have a spectacular view of beautiful Mt. Daisen, and from the hall they look out on the Sea of Japan. Mrs. Nakai is the only woman Advent Christian pastor in Japan and has been an enthusiastic, dedicated Christian worker. She was the pastor of our largest church, the Uenoshiba Advent Christian Church, in the Osaka area for thirteen years. She has come out of retirement to pastor our church in Yonago City, commuting the twenty miles from the Home. It was with her encouragement that the small group there stepped out on faith and put up an attractive new prefabricated church building.

With patience, love, and vision she endeavors to lead this group to reach out to the thousands of unsaved people around them.

Praise the Lord for Chikayo Nakai whom God continues to use to spread the Gospel in Japan where less than 1% of the people know Christ.

—Dorothy Warriner

## Missions: An Unfinished Task

Put that way, it sounds like we are reaching the entire world. However, in reality we are losing ground in reaching the world for Jesus Christ, even though we have eighty thousand, five hundred missionaries currently serving outside of North America. Note that of this eighty thousand, five hundred, over fifty-five thousand (sixty-eight percent) are from the United States and Canada. That is commendable, but insufficient. There are many people serving in other lands from countries in Western Europe, Australia, New Zealand, and the Third World.

What the world needs, is the Scripture in the language of the people. But that poses a problem. In 1972 the number of illiterate people approximated eight hundred million. Today that figure has nearly doubled to about one and a half billion! Some assume that this is due to explosive population growth in third world countries. That is part of the truth! Part of the problem is also that illiteracy here in North America is also a problem. But we must note that countries like India, Pakistan, and Bangladesh are anywhere from sixty percent to eighty percent illiterate.

This all argues for the continued need for the Christian church to propagate, not only the building of church buildings and the increasing of church congregations, but strong educational ministries and school systems throughout the world. I recognize that there are numerous viable schools here in North America both public and private. However, this does not meet the needs for other countries. School systems are

vital and I believe we should look to that as a means of ministry to the world. Whether we build a school building and start a school system or not, we must recognize the vital mandate of the Scriptures that we “preach the gospel to every person” in whatever form that may take as the Lord leads us into His perfect will.

We only have seven hundred and eighty weeks left in this century! Today we have about sixteen thousand, seven hundred and fifty bypassed and neglected “people groups” throughout the world, who are yet to be touched with the Scriptures especially Scriptures written in their own dialect. When you take the number of weeks left in this century and divide that into the number of the hidden peoples groups, you will be astounded at the number of churches that we must establish within the short seven days of each week for every week throughout the rest of this century.

There are presently over eighty thousand missionaries serving in foreign missions work throughout the world. And now, we are so grateful to see third world countries beginning to more and more send missionaries to previously unreached people in their own country and in areas around about them. We here in North America, with all that God has given us, simply cannot neglect to challenge our young people from their youngest years up with the message of the gospel and the need for ministering to other people—as some folk say, to be missionaries to the world.

May that challenge ever be ours. May that challenge be accepted by all of us! □

—J. Edgar Hickel



## News and Notes

### Bellingham, Washington

Edie Currier opened the annual meeting of the WHFMS Western Washington British Columbia Conference with congregational singing and the reading of Psalm 100. Doris Bundy was the devotional leader and Pauline Craven, accompanied by Trudy Forbes, sang two solos.

Thirty-seven women were present representing 5 locals — Bellingham, Lynnwood, Nooksack, Seattle, and Sumas. Nancy Winslow was elected as President, replacing Virginia Rorvig. The other officers remain the same: Maxine Lobb, Vice-president; Miriam Crouse, Secretary; and Luella Johnson, Treasurer.

The afternoon speaker, Janet Crook Pierson, gave a helpful message based on many of her own life experiences and using the Scripture, 1 Corinthians 1:27.

Their annual spring retreat will be held at Cedar Springs on May 3-4, 1985. Mary Braun and Trudy Forbes will select a speaker.

### Camp Dixie, North Carolina

President Jeanette Johnson presided over the 54th annual meeting of the WHFMS Eastern North Carolina Conference. She introduced Jean Balser, Southern Region WHFMS President, who shared inspiring devotional thoughts. Caroline Michael, Director of Women's Ministries, brought greetings from her office and conducted a workshop on developing an evangelistic lifestyle titled, *Finders Keepers*. After her presentation with visual aids, the ladies were divided into several small groups for discussion and interaction.

Brenda Currens from Holly Grove Church, Benson led a memorial service and Beatrice Adams of Banner Chapel, Benson installed the officers for 1985. The officers include President Jeanette Johnson, Vice-president Sara Baker, Secretary Juanita Brown, Treasurer Phyllis Barefoot, Spiritual Life Chairman Ann Jackson, and Auxiliary Superintendents Janet Jones, Virginia Yates, and Lila Peterson.

Jeanette Johnson commended the locals represented for their response to the financial needs at



Camp Dixie and for giving over \$2300 to the WHFMS General Conference Emergency Fund.

### Hartland, New Brunswick

Nadine Graham organized a YWA a couple of years ago. It was organized as a club which met twice a month. Beside having a time for devotions at each meeting when they used the YWA program materials, she taught the girls homemaking skills including cooking, bread-making, planning balanced meals, and cake decorating. They experienced various facets of child care and discussed relationships between fellows and girls. Making lap robes for a senior citizen home and having a food sale were two of their projects. Nadine stated that they are not meeting presently, but hope to begin again in the spring.

### Pasadena, California

Esther Wilson, president of the Pasadena WHFMS, reports an enthusiastic group of "senior citizen" ladies. They maintain a keen interest in our foreign missionaries by writing letters, sending greeting cards and gifts, and raising funds for the support of our foreign missions. By their correspondence with the missionaries they keep informed about specific prayer needs. They mailed two boxes of used cards and Sunday School papers to India and sent Beryl Joy Hollis 120 Scripture books in English to use in teaching English in India. □

# Love and a Snack Shack

Dotsey Welliver

How often we pray for some glorious and saintly job to do — some job that will call forth great consecration and holiness. While we are praying thus, the answer in slight disguise stands staring us in the face.

More and more, I have been realizing that the greatest dedication for wives and mothers usually involves a more practical and daily sort of love.

I have not been asked to preside over influential meetings of our city leaders. Instead, I was called this week to work in the Little League Snack Shack. I do not care for this type of service. But love demands that a Christian mother become involved in some way in community life.

I was not asked this week to offer deep theological insights to a gathering of prophets and priests. I was called upon to console and advise a child. Some older boys had been throwing walnuts at him. Yes, my son, life does throw its "walnuts" at us all. We learn either to accept them, avoid them, or make friends with the walnut-throwers.

I was not sought after for any great healing powers. I did take a child in for his vaccination, however; thereby helping keep diphtheria, tetanus, and whooping cough at bay.

No one has extolled my profound understanding of great spiritual truths for some time now. However, a mother did tell me that her child was enjoying my Sunday school class.



I could not retreat to a monastic cell this week for long hours of contemplation. But I did remember a friend's need while I was ironing. I prayed each morning for God's watch-care over the schoolchildren. And I asked God to give my husband a light and loving heart to work each day.

I had no opportunity to join a citizens' group or march on Washington, D.C. I could and did write a letter to our senator involving a matter of Christian stewardship.

I was not visited with any prophetic and sacred visions this week. No whirlwind from the sky announced some great and mighty work to be done. The Holy Spirit did bring to mind several commands from God's Word — all the "mighty work" I could possibly attend to. "Go and teach," "Love one another," "Bear one another's burdens," "love the Lord God with all thy heart."

God demanded no act of martyrdom from me this week — save only this: "and he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Yes, I think I am beginning to

see. A very genuine sort of love may be involved in baking a cake.

When love prompts the action, making party decorations with a child may become a high and holy calling.

Spiritual insights may be as easily discovered while waxing a floor as when reading some great classic.

Time spent listening to a friend may in the end yield results equally as glorious as the most erudite sermon.

Heavenly Father, help me to be able to say with John Wesley:

I am no longer my own, but Thine;  
Put me to what thou wilt; Rank me  
with whom thou wilt;  
Put me to doing, put me to suffering;  
Let me be employed for Thee, or  
laid aside for Thee;  
Exalted for Thee or brought low for  
Thee;  
Let me be full; let me be empty;  
Let me have all things, let me have  
nothing.  
I freely and heartily yield all things  
to Thy pleasure and disposal.

*Used with the author's permission.  
First appeared in Light and Life  
magazine.*



## Ministering to King's Jewels Families



### Home Visits

The best way to show your interest in a KJ and his family is a personal visit in their home. Every visit in a home should have a purpose. The following are suggestions for specific kinds of visits:

1. *On a KJ's birthday:* Spend a few minutes visiting or playing with the child. A small, inexpensive birthday present, such as a Bible-story book, would be appropriate.

2. *To introduce your program to visitors:* The week following a child's first visit to church, make a personal visit in that child's home. Use a photo album with snapshots of activities in King's Jewels to explain the program to his parents. Answer any questions the parents may have. Always say something positive about their child's first visit. Before you leave, give them a bulletin or brochure containing information about your church's services and classes.

3. *When a child is sick:* Deliver take-home items when a child is sick and misses class. Use this opportunity to show the parents how they can use these crafts at home to teach their child.

4. *When a new quarter begins:* Visit each child's home to introduce the units of the new quarter to his parents. Suggest ways parents can help their child gain the most from the new units.

5. *When a child is absent:* It is important to keep accurate attendance records. If you will make contact with the parents each time their child is absent, they will know you really care and that their child is important to you. The first time a child is absent, send a card. After the second consecutive absence, make a telephone call. After the third consecutive absence, make a personal visit. Following up on each absentee will result in a growing class.

*Tips for a successful home visit:*

1. Always call for an appointment. Dropping in on a family with young children can be very embarrassing

for you as well as for the parents.

2. Keep each visit as brief as possible.

3. Encourage the parents to do most of the talking.

4. Be sensitive to the spiritual needs of the family.

5. Be positive in all of your remarks, especially if there is a discipline or social adjustment problem with the child.

6. Because of lack of professional training, most KJ leaders should not give suggestions to parents on how to raise their children.

7. Pray privately before and after a visit.

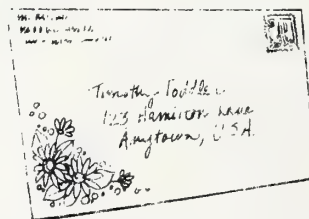
8. If led, share your faith with the family you are visiting through a passage from the Bible and close with a brief prayer.

9. Don't forget the child. You are there to visit him, too. Talk or play briefly with him.

### Telephone

The telephone can be used in effective ways also. Do not talk too long, and be sensitive to home activities in the background; it would be better to call again later than to interrupt. Telephoning is appropriate when the child has been absent from class, when the child has a minor illness, or when you want to share some words of encouragement with the parents. When a personal visit would be more appropriate, don't let the telephone be too convenient.

### Notes and cards



Sending a note or card may be more inconvenient for you than making a telephone call, but because it requires no response from the receiver (usually the parents), it is non-threatening. A note or card is a simple way of saying, "I care," and may open the door for more personal communication in the future. Writing is appropriate when it is the child's birthday, when the child or another family member is ill, when you want to express words of encouragement or gratitude, and when you want to publicize an event in your King's Jewels group.



### He died!

And with Him perished all that men hold dear;  
Hope lay beside Him in the sepulcher,  
Love grew corpse-cold, and all things beautiful beside  
Died when He did.

### He rose!

And with Him hope arose, and life and light.  
Men said, "Not Christ but Death died yesternight!"  
And joy and truth and all things virtuous  
Rose when He rose.

—Author Unknown

## Interesting Facts About Lent

Did you know...

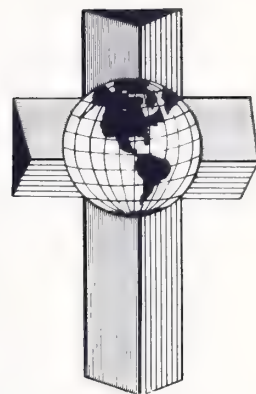
...that the original period of Lent was 40 hours? It was spent in fasting to commemorate the suffering of Christ and the 40 hours he spent in the tomb.

...that in the early days of the church, it was a time to prepare for baptism, which took place on Easter Eve.

...that by early in the third century the Lenten observance was extended to six days. During the reign of Charlemagne, about 800 AD, it was changed to 40 days, not including Sundays.

While these facts about Lent are interesting, the one important fact in your life is this — Christ died for our redemption. That's why Christians observe Lent — to set aside 40 days to think about Christ's suffering for us.

## Mission Prayer Partnership



### April

- 16 **Pray** for the consultation on ethnic ministries in Houston, Texas.
- 17 **Pray** for **Ed Hickel** as he prepares World Missions copy for the *Advent Christian Witness*.
- 18 **Pray** for the India Bible School in Velacheri as it makes multiple use of its properties and leaders.
- 19 **Pray** for the women in our India A.C. Conference as they wield influence in the churches.
- 20 **Praise** God for the continued study of **Alice Brown** at the Asian Theological Seminary.
- 21 **Pray** for a short-term missionary to go to Cagayan for the year starting in May, 1985.
- 22 **Pray** for **David E. Dean** as he travels on deputational work while on furlough.
- 23 **Praise** God for the writing talents of **Melodie Dean**.
- 24 **Pray** for **Margaret Helms** as she continues to plant a church in Cebu City and that she will be able to make the correct contacts.
- 25 **Praise** the Lord for the safety of the **Jewett** family in the Philippines.
- 26 **Pray** for **Bessie Smith** as she ministers in Meredith, NH during her stay in North America after the death of her mother.
- 27 **Pray** that the 1985 graduates from Oro Bible College will be guided into the right ministries.
- 28 **Pray** for more career missionaries, especially someone with accounting ability.
- 29 **Pray** for **Barbara White** as she prepares for her furlough to begin in May of this year.
- 30 **Praise** God for dedicated missionaries like **Beryl Joy Hollis**.

### May

- 1 **Pray** for **E. Mike Jaffarian**, grandson of Flo Jaffarian, as God leads him to the proper mission field.
- 2 Continue to **pray** for **Howard and Anna May Towne**, the only missionaries in Marawi City, Philippines.



- 3 **Pray** for **Marion Damon**, as she prepares the Penny Crusade Programs for 1986 and carries the "unbelievable burden" of the rest of her ministries.
- 4 **Pray** that **Bob Mayer**, Director of Publishing, will enjoy God's peace and love today on his birthday.
- 5 **Pray** for **Ed Hickel** as he ministers in a Missions Conference in Portland, Maine.
- 6 **Praise** God for **Austin and Dorothy Warriner** as they meet the spiritual needs of the people of their church in Asukano.
- 7 Continue to **pray** for **Musa Powers** as she assumes the responsibility of treasurer of the field.
- 8 **Praise** God that **Floyd Powers** is able to "act as a peace maker" among the A.C. Christians in Japan.
- 9 **Pray** for **Dan and Marjorie Goodwin** as they discern God's leading for their future ministry.
- 10 **Pray** for **David Wong** and other Chinese Christians in Hong Kong, as they plan for evangelism among their own people.
- 11 **Pray** for the evangelicals in Central and South America as they undergo persecution because of their faith.
- 12 **Pray** for the **career missionaries** who are mothers and **praise** God for their dedication.
- 13 **Praise** God for our Advent Christian friends in Africa as they evangelize the neighboring tribes.
- 14 Continue to **praise** God for **Judy Jewett** as she adjusts to the tensions of motherhood in her new country.
- 15 **Praise** God for **Dorai Raja**, Principal of the Tamil Bible Institute, and **Susanna** as they assist in the work among our churches in Malaysia.

HE IS  
RISEN

## Mission Directory

### INDIA

<b>Marion Damon</b> (March 27) American Advent Mission Guindy, Madras 600 032 India	<b>Beryl Joy Hollis</b> (December 16) American Advent Mission Velacheri, Madras 600 042 India
--	--

**Barbara White** (January 14)  
American Advent Mission  
Guindy, Madras 600 032  
India

### JAPAN

<b>Dan Goodwin</b> (January 4) <b>Marjorie Goodwin</b> (May 18) 18-4 Minami Aobadai Kawachi - Nagano Shi Osaka Fu 586 Japan	<b>Floyd Powers</b> (October 8) <b>Musa Powers</b> (February 28) 26-817 Kubo Koga Machi, Kasuya gun Fukuoka ken, 811-31 Japan
--	--

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
Japan  
Tel. 0720-76-0580

### MALAYSIA

<b>T. Devairakkam</b> <b>Victoria Devairakkam</b> Advent Christian Church 3A, Jalan Sayang Housing Trust Kluang, Johore, Malaysia	<b>Lucas Devasahayam</b> <b>Beulah Devasahayam</b> 635 Jalan Sena Lorang Sena Dua Banting, Selangor, Malaysia
---	---

### PHILIPPINES

<b>Alice Brown</b> (March 24) Box 223 Cagayan de Oro City 8401 Philippines	<b>Frank Jewett</b> (December 11) <b>Judy Jewett</b> (January 29) P.O. Box 230 Cebu City 6401 Philippines
<b>Margaret Helms</b> (September 18) P.O. Box 230 Sanchez Compound Joaquin Panis Street Banilad, Cebu City 6401 Philippines	<b>Howard I. Towne</b> (May 5) <b>Anna May Towne</b> (June 11) P.O. Box 5430 Iligan City 8801 Philippines

### ON FURLOUGH

<b>David E. Dean</b> (December 20) <b>Melodie Dean</b> (August 9) 3 High Street Lenox, MA 01240	<b>Bessie Smith</b> (March 27) c/o Mr. Bernard Smith Waukegan Street Meredith, NH 03253
--	--

\*The missionaries' birthdates follow their names.

## Senator Hatfield

Dear Editor,

I noticed your praise of Senator Hatfield (November 1984) for his high Christian principles, to which I agree, and his stand on abortion, to which I'm likewise opposed. Unfortunately, Senator Hatfield does not say a word about the evils of divorce which in my mind represent the gravest and most dangerous evil in America today.

Statistics show that we have one divorce for every three marriages in this country and from this emanates all of the other problems and evils discussed in the recent Presidential campaign. Millions of neglected, helpless, and abused children result from the evil of divorce. Abortion is bad but are many unborn children more important than those already alive whose lives are destroyed by divorce?

The Scriptures discuss the divorce evil on numerous occasions. Why do Senator Hatfield and other politicians so concerned with abortion and other evils fail to deal with the problem of divorce. Let's get at the source.

Thomas W. Ferguson  
Ferguson, NC

## The Political Illusion

Dear Editor,

Your editorial in the January, 1985 *Witness* is a most timely and appropriate commentary on the state of confusion that exists in evangelical Christianity. As a family that agrees with most of what you stated, we wish to commend your straightforwardness and boldness.

It is most unfortunate that many who hold to the extreme conservative view question the validity of

the Christianity of those who think differently. We wonder what our Lord's reaction would be to their cold and calculated expression of "love." For some unknown reason we seem to equate the actions of the United States, or those that are desired, as an expression of the absolute and perfect will of God. We seem to forget that we are *not a Christian nation*, and, in fact, probably never were!

There seems to be a reversal in our methods of Scriptural interpretation. The tendency is to interpret Scripture from a political presupposition instead of developing a politic from a sound Biblical hermeneutic. Equating Evangelical Christianity with the political right relieves us of the responsibility of "loving our neighbors as ourselves." Traditionally this position has been one of much rhetoric and little action. It is much easier and safer to hurl words than to "reach out and touch somebody." The bombastic arrogance of the leaders of the Christian Right have closed many doors to the proclamation of the Gospel of our Lord. Many outstanding hands have been withdrawn because they see too many strings attached to what they perceive as the Christian faith.

As Advent Christians we have a strong heritage of care and concern for those who have no hope. We have the message of reconciliation only in Christ, a message of great urgency which transcends all political agendas. Yes, as individuals, we should be political and stand for what we believe to be important; and yes, as a denomination we should be political and stand for righteousness and truth. But when

someone asks, "What do these people stand for?", the answer *must* be, "Jesus Christ and His Righteousness."

Bob, Fran, Betsy & David Craig  
Danvers, MA

## World Hunger

Dear Editor,

Thanks to you and to Tom Houston for the thoughtful article "A Joseph Response to Africa's Drought" in the November issue.

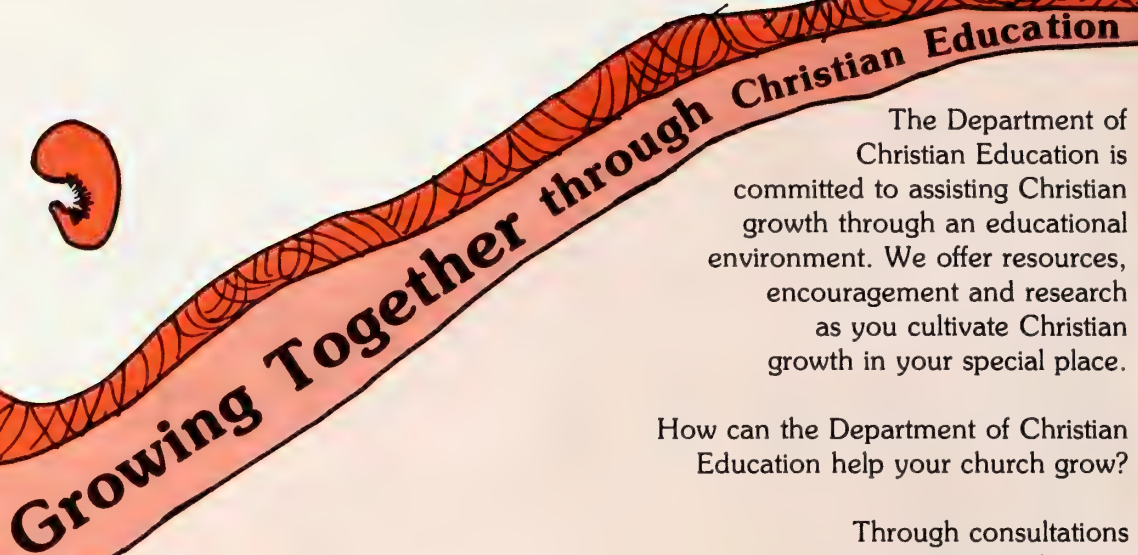
Houston recognizes the problem as both a "catastrophe" and an "opportunity." A first step in turning the bad news into good is to make people aware of the situation. Thus, I hope you will print additional material on this subject in the months to come.

Phil Mattern  
Seattle, WA

## Correction

Dr. Anthony Buzzard's, "The Nature of God: A Unitarian Argument" (February 1985) contains an error on page nineteen. In the first full paragraph in column two, the text should read, "No wonder, then, that New Testament scholars are *now* pointing out that..." We apologize to Mr. Buzzard for inadvertently changing the tenor of the sentence.





## Growing Together through Christian Education

The Department of Christian Education is committed to assisting Christian growth through an educational environment. We offer resources, encouragement and research as you cultivate Christian growth in your special place.

How can the Department of Christian Education help your church grow?

Through consultations  
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programming  
outreach.

Through developing leaders  
for Sunday school  
youth groups  
church choirs  
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for pastors.

By providing resources & curriculum  
through a Media Center  
*Insight* magazine  
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to your church  
through United Ministries giving.

Growth is exciting to watch.  
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out roots and leaves.  
As it receives nourishment,  
the plant matures and produces fruit.

Christian growth  
is exciting to watch.  
A person accepts Christ.  
Fellow Christians and  
the Holy Spirit  
nourish the new Christian.  
A kind of growing that takes  
a lifetime emerges.

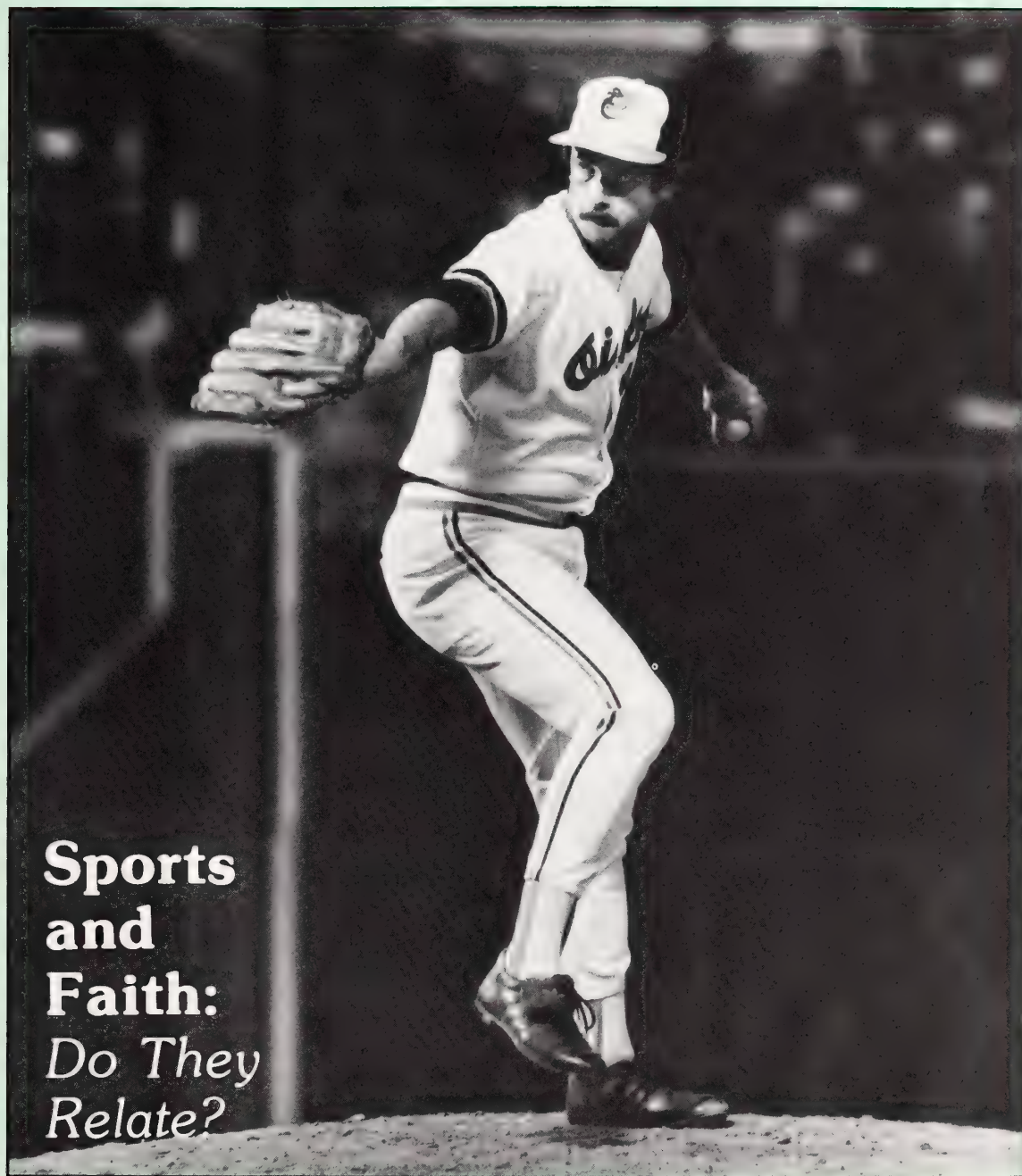
**For we are partners working together for God.**

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# Advent Christian WITNESS



MAY 1985



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*from the editor*



## The Edge of Emotion

As my fingers type these words, the picture clearly forms in my mind. Sunday, January 10, 1982, 4:00 p.m. Renee and I have joined another couple for dinner at a Chinese restaurant and a trip to the theatre to see Sandy Duncan play "Peter Pan." But something far more important is happening at this moment. You see, I'm huddled with the two cooks in the kitchen of this Chinese restaurant in downtown Los Angeles watching a small black and white television set. My beloved San Francisco 49'ers are trying to beat the Dallas Cowboys to earn a birth in Superbowl sixteen.

Oh the memories that came to mind. Memories of my dad and I journeying to Kezar Stadium in Golden Gate Park to watch the hapless 49'ers lose. Even when we stayed home and watched our team on television, the result was usually the same. But even though they usually managed to lose, they were still my team!

This day was different. It's difficult to describe the joy I experienced as Dwight Clark pulled a Joe Montana pass out of the sky to give the Niners the win. For once, my beloved 49'ers weren't losers! All of those years of watching my team find new and creative ways of losing washed away in one moment. If only my dad, who had died eight years earlier, could be there to share the joy with me.

Perhaps nothing has the ability and power to touch people emotionally like sports. I remember the feelings of my cub scout team going 1-12 two years in a row. Occasionally, I ponder the times I was "cut" from organized teams both in baseball and football. I remember the dislocated hip suffered from falling in a schoolyard basketball game. Other times, I reflect on the great "pick up" basketball games I experienced on weekday mornings while in seminary.

Sport, because it touches the emotions of so many people, enjoys a prominent place in our country. Yet, I've always been puzzled as to why the Christian Church has so little to say about Sport. Either we follow blindly the win at all costs attitude forced on us by the modern American sports establishment or we simply dismiss all sports as unspiritual activity not suitable for discussion by committed Christians.

These twin extremes will simply not do. In fact, the lack of serious involvement by the Church in sports provides a key reason for the dangerous philosophies perpetrated by many in the American sports establishment.

Christians must articulate a healthy view of sports competition. We must move beyond the blind hero worship of sports personalities and help children and adults learn the benefits of healthy competition unencumbered by "win at all costs" attitude. Christians must also learn to "play" more! There is a big difference between "playing for fun and enjoyment" and organized competition. When Christians simply follow the "win at all costs" attitude of modern sports without understanding the dangers that such an attitude leads to, we've allowed Sport, and not the Gospel of Jesus Christ to become lord of our lives and our churches. □

**Features...**

- Jesus Christ: Alive in Me** an interview with Scott McGregor **4**  
*Scott McGregor, a pitcher with the 1983 World Champion Baltimore Orioles, describes how knowing Jesus Christ has enabled him to handle the pressures of major league sports.*
- Sports and Faith** an interview with Gary Warner **6**  
*Gary discusses the relationship between Sports and the Christian faith and provides some suggestions on how we and our children can participate in Sports and keep our Christian commitment strong.*
- What's in a Name** Anna May Towne **10**  
*Missionary Anna May Towne writes how names can be a tool to introduce people to Jesus Christ.*
- Building the Body of Christ** Beryl Joy Hollis **12**  
*Exciting news from a church members retreat in India*
- Church Sports: Two Views** Robin Buchanan and George Karl **14**  
*Two Advent Christian pastors discuss the strengths and weaknesses of organized sports in the church.*
- Declaring His Return** Clyde E. Hewitt **17**  
*Part two of a look at six great Advent Christian prophetic preachers.*

**On the cover...**

Baltimore Orioles pitcher Scott McGregor prepares for his delivery to home plate. David McCarthy interviews Scott on page four. Our special look at Sports from a Christian perspective also includes an interview with former Fellowship of Christian Athletes Director of Communications Gary Warner and a look at the pros and cons of church sports.

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# Jesus Christ: Alive in Me

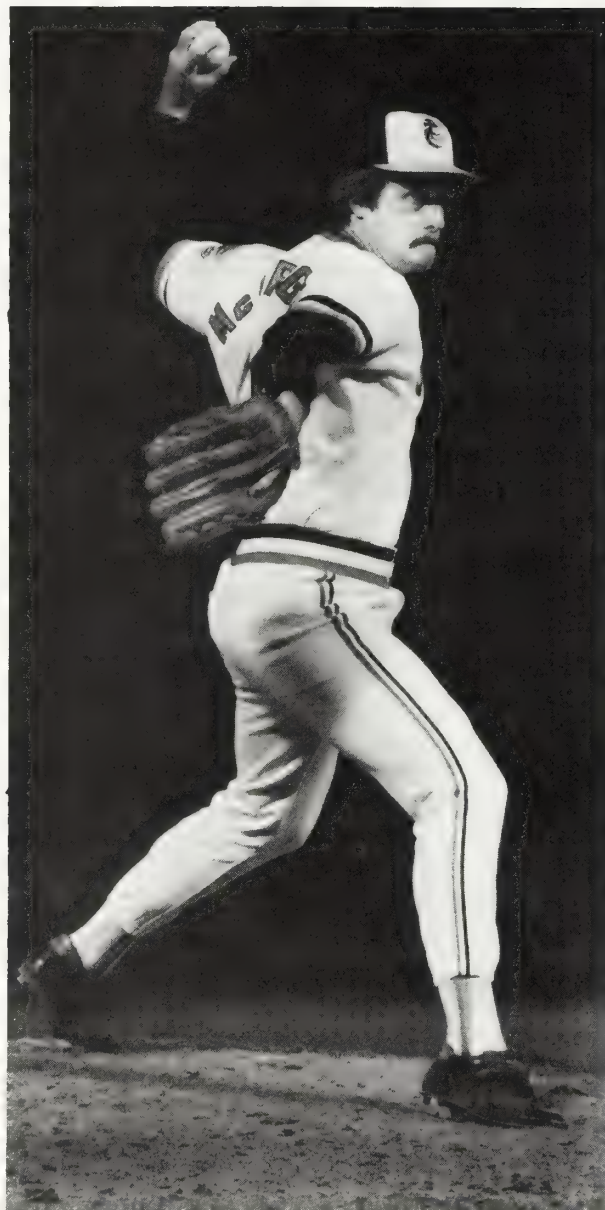
*an interview with Scott McGregor*

**S**cott McGregor, a pitcher with the 1983 World Champion Baltimore Orioles, has been a Christian since 1979. Scott, his wife Cara, and children Eric and Katie live in Phoenix, Md. They are members of the Rock Church, Virginia Beach, Va. Dulin's Grove Advent Christian Church Pastor David McCarthy interviewed Scott McGregor at an Orioles game in Charlotte, N.C.

**The life of a professional athlete looks glamorous to those who punch a time clock every day. Yet, major-leaguers must struggle with their own pressures. In your opinion, what is the greatest pressure point for a ballplayer?**

I guess it's the pressure to produce, to keep putting wins on the scoreboard. Both management and fans figure that anyone making the kind of money we earn should have a great game every time out.

A player adds pressure to himself by letting acclaim go to his head. I've learned that once you lose a few games the cheering dies very quickly. That's why I keep reminding myself that I'm



pitching for the Lord, not for my own glory. One of my favorite verses says, "Whatever you do, work at it with all your heart, as working for the Lord, not for men" (Col. 3:23). Forget that

principle and the stress will destroy you.

**Why are drugs such a problem in professional sports?**

Let me point out that the problem is wider than baseball. Drug and alcohol abuse are sweeping society. Satan is having a field day, tricking folks into thinking booze and drugs are harmless. Before guys know what's happening, they're hooked.

I think anyone who works at a high pressure job or lives just for their occupation are wide open for Satan's trickery. But the Bible says that Jesus is the Christian's cornerstone. If you build your life on Him as the solid rock you don't have to fall to these temptations. That's why my relationship to Jesus is so important. Without Him, there's no way I could make it every day.

**Are some players who come back from drug rehabilitation programs open to the**

**Gospel?**

That depends. Sometimes a player takes the treatment bitterly and begrudgingly, but others really are looking for help. If a person is

able to say, "I need help; my life is a mess," that individual is in a good position to receive Christ. I've seen players become more open to our weekly chapel meetings and group Bible studies after coming off a drug treatment program.

### **Are the special ministries to athletes really reaching them for Christ?**

I see evidence that Baseball Chapel and other programs are making a growing impact in lives. God is real and Jesus is real. His Gospel is changing lives and as Christians live the life before others, unbelievers become curious. Vital Christianity, lived out in day by day situations is a powerful magnet to draw men and women to Christ. Truth has to spread.

### **How does your relationship with God help you as a major league pitcher?**

Ever since high school I've known I had the potential to pitch well. But as I started through the minor leagues, I saw the pitcher I knew was inside me slowly disappearing because of the pressures. I wasn't able to perform at the level of my natural gifts. Then I trusted Christ, and He showed me that the proper motive was to glorify God.

It may sound crazy, but now I don't worry about winning or losing; I don't get uptight about how much money I'll make. I just go out to the mound with the idea of

giving 100%; of worshiping God with the ability He gives me. That's all He's asking, and that makes my job much simpler than before. I just know that Jesus is alive in me, and trust Him to take care of me.

When I go out to pitch I'm in prayer. All during a game I'm in contact with the Lord saying, "You've got to give me Your strength," then I leave everything in His hands.

### **What would you say to Christians who want to pray for professional athletes?**

First, I'd say "pray for our families." We're on the road

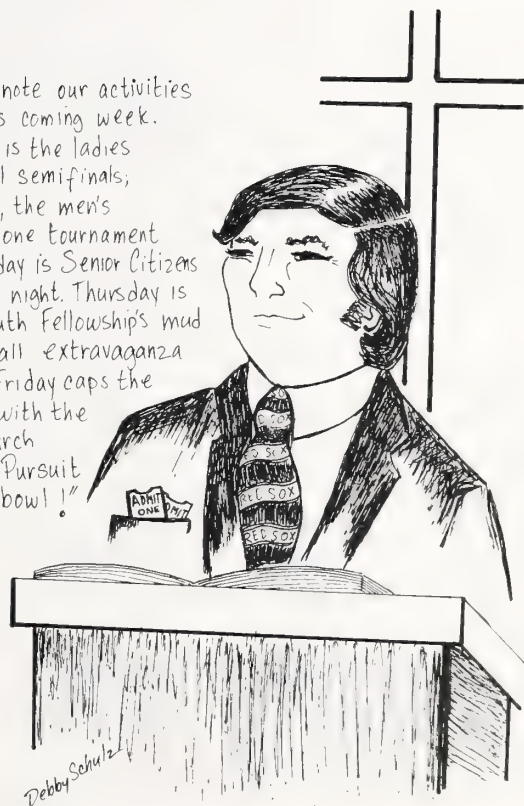
many weeks every year, and our families need prayer for physical and spiritual protection. Satan's strategy includes breaking down the homes that are basic for survival of society.

In our church we have a 24-hour prayer line, and I make sure that every member of the Orioles is prayed for every day. Some of us are identified as Christians and when people see our names in baseball box scores they remember that we belong to God's family. As they see our names, I hope more Christians will send up a prayer for our witness and influence for the Lord. A box score makes a good prayer reminder. □

## **View from the Back Pew**

**Debby Schultz**

"Please note our activities for this coming week. Monday is the ladies softball semifinals; Tuesday, the men's hole-in-one tournament Wednesday is Senior Citizens bowling night. Thursday is the Youth Fellowship's mud foot ball extravaganza while Friday caps the week with the all Church Trivial Pursuit Superbowl!"





# SPORTS AND FAITH

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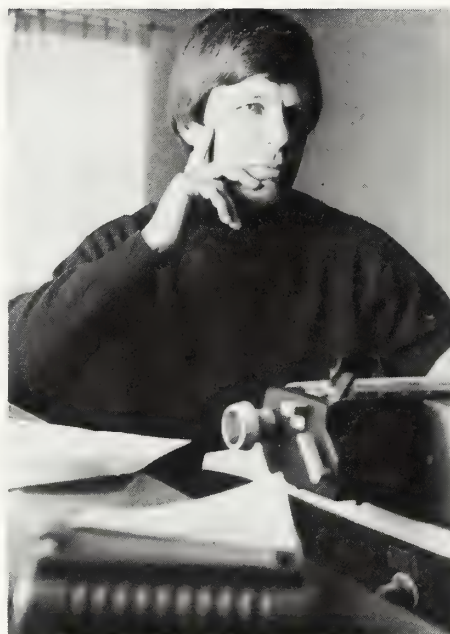
*an interview with Gary Warner*

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**G**ary Warner's involvement with sports has taken many forms. College baseball player (at Michigan State University); youth league coach and racquetball instructor; professional journalist (sports editor for the Adrian Daily Telegram and Director of Communications for the Fellowship of Christian Athletes); referee; and avid Detroit Tigers fan (just ask him for a play by play account of last year's world series). When the Advent Christian Witness looked for someone to deal with sports from a Christian perspective, we looked no farther than Gary Warner. Gary currently serves as Executive Director of the Evangelical Press Association and as an instructor in journalism at the University of Kansas. He lives in Overland Park, KS.

**Gary, many of our readers have young people participating in organized sports. What advice would you give to those parents to help them make sure that their sons and daughters have a healthy, positive experience with sports?**

Treat this as you would any other important aspect of your child's life: that is, don't make too much or too little of it. Attempt to ascertain the reasons your child wants to par-



ticipate in sports. Is it because you want it? Because of peer pressure? Because "everybody is going out for football?" Because they've somehow learned that it is expected of them? Because it is a way to be popular? Or is it because they have a love for and a real desire to play the game?

It's important for the parent to understand the child's motivation to more properly support him.

Then, be involved in healthy ways. Be interested but not too interested. Sport can be a learning experience. So help your child to learn.

Your healthy involvement will depend on the temperament and emo-

tional needs of your child. He or she may not want you to drop by practices. If so, don't do it. Be interested but don't force conversation. Let them talk about the sport when and as they want to. Don't demand, force or push. Just care. Treat your child the same whether he is first or third team. Stress with your words and attitude (especially important—the child can read behind your words) the important things about competing in sports: the fun, the physical benefits, learning to be part of a team, the enduring, the learning of discipline and responsibility, having the chance to push to emotional, mental, and physical limits, the establishing of relationships with peers and adults, and so much more.

Help your child learn the lifelong joy of sports play and competition. The seemingly vital elements of "now"—making the team, being first team, winning, seeing your name in the paper, stepping to the next level of competition, outdoing a fellow competitor for a position or an opponent in a game—are just that, fleeting, temporal elements. Help your child see the place of sport and competition in his life for a lifetime of pleasure and joy.

We do terrible things to some of our children in the name of sport and competition: they get brutalized emotionally and physically and

burned out at an early age and too often eliminate the benefits of sport from their lives as adults. And that is sad and so unhealthy for our lives as adults.

• • •

Make sure the child is playing the sport he wants to play. You may have been a football star but your boy likes tennis. Then, encourage his tennis playing. Make sure you are knowledgeable and realistic about your son's or daughter's physical skills and abilities. They may have superb physical gifts for a particular sport. Or their desire may be high but the skill level limited. Each case takes different kinds of understanding and encouragement.

Without getting overly involved in the sport, know and understand the kind of coaching and athletic supervision your child is getting. Don't pander to your child's occasional whining when he/she bad mouths the coach. Stay neutral...or support the coach. But don't leave your child with a coach who is emotionally detrimental to him. Sometimes parents have to take drastic steps to preserve a child's proper development.

Treat an interest in sports the same as an interest in reading or art or music or whatever. Don't show favoritism between children of different aptitudes and interests. Too often in a family the little jock is put on a pedestal...by parents, by coaches, by schools, by the press. And we are indignant and repelled when the selfish, greedy, ego centered little monster we have created turns on us. Let the little athlete know he is simply one member of the family with the same responsibilities as anyone else. Try, as much as possible, not to let family

life revolve around your child's sport.

When your child has come up through the school athletic system and has had good experiences and continues to see sport as fun for a lifetime, you have put in some good parenting.

**I've observed my share of church softball and Christian school leagues. Sadly, some of my experiences have made me wonder whether "competition" can ever take place in a Christian context. Is there a place for competition in a Christian context or are Christianity and competitive sports mutually exclusive?**

A good question. And my response may surprise some people.

First, my responses to the other questions and the essence of my book *Competition* state unequivocally that there is a place for competition in a Christian context. Evangelizing, witnessing, sharing, living out the Christian faith in the context of the real world makes Christianity inherently competitive. Similarly, it would be facetious to assume that Christianity and competitive sports are mutually exclusive.

My concern, therefore, is not with the obvious: Christianity and competitive sports go together quite naturally. My concern is the perspective that Christians—spectators, players, coaches, and parents—too often bring to competitive sports.

Generalizations are dangerous and there are always exceptions. But the reason one can make generalizations is that they contain an element of truth. So let me make a generalization that is sure to be

disputed. But that's fine if it helps us think and take a look at our own competing/spectating performance: Christians who are avid sports participants may be among the people who have the most out of balance and disjointed sport/competition perspective.

In my years of playing, coaching, officiating, and covering sports for a newspaper, the most foul language I have encountered has come from private religious schools. And the most warped sense of sportsmanship and abusive behavior has come from players, fans, coaches, and parents at private religious institutions, including evangelical schools.

• • •

Why? I think that too many Christians, who live "by the book" (not The Book but the book of codes, legalisms, and rules that both aid and shackle their faith and lives) in all other areas of their lives, use sport and competition as an outlet. One can almost sense the air of their frustration and anger hissing from the pressure cooker of sports competition. Just as mobs feel justified in burning and looting after a World Series victory, and the police and society look on and wink, Christians seem to feel justified in displaying all the raw elements of their humanness in sports competition while the Christian community looks on and winks. The old "boys will be boys" adage becomes "Christians will be Christians."

A reason for this may be that the Christian community, some of it with a history of being uncomfortable with too much sport and leisure (remember the Pilgrims, our stern and unplayful forefathers?), does not assign much importance to



sports and competition. And being relegated to an insignificant corner of one's life, than a little excess in this unimportant can certainly be understood and tolerated.

But the truth is that for many Christian competitors and spectators the outcome of the game—TV or in person, playing or watching, major championship or Saturday golf outing—is the most important thing in their lives! Forget nuclear annihilation. How to take five strokes off the golf score next Saturday is much more important for too many Christians.

How does one improve the atmosphere for the playing and watching of games among Christian people? It will happen when Christians realize that God is concerned about our conduct in this area of our lives, also, and it is not an acceptable arena of outlet for unacceptable behavior. And it will happen only when Christians acknowledge within themselves that the playing and watching of games is one of the most important parts of their lives and that those outside the faith are affected and influenced by the way they conduct themselves in this area of their lives.

**If you could do one thing to change the way sports is handled in our society, what would that be?**

Let me approach this after a brief preface. It should be understood that few if any major changes can or will be made in the sport/competition systems entrenched in our society. The key for the Christian

parent and Christian competitor is to learn to function as a practicing Christian within the confines of the way sport is conducted today in America.

Now, idealistically, if I had the power to institute sweeping change, which I don't, and if sweeping change could be made, which it can't, I would center on one critical area: eliminating hypocrisy. As follows:

**Youth sports**

Eliminate any league or organized competition for young people before the seventh grade. Emotionally and physiologically most youngsters are not ready for the stress and pressure of organized sport before that time. And they will learn to compete, learn to play, learn teamwork, learn how to win and lose and still come back to play tomorrow by themselves on the corner sandlot!

I would put up a sign at such sandlots saying that parents and coaches were to stay away. The whole organized approach to sport at too early an age has caused massive burnout, disrupted family life, and hardened too many youngsters to a lifetime of sport and fun at the expense of making star, skilled performers of a few.

Too much of organized youth sport is for the parent and coach. The parent has a convenient baby sitter and/or an ego booster in a little star. The ex-jock gets in his last licks as a coach. The athlete has plenty of time to learn fundamentals from the seventh grade on. And he is then ready to handle the physical strain, the pressure, dealing with an oppo-

nent, and being fifth string rather than first team. I would simply give our children their youth back and let them be kids awhile longer. The so-called benefits or organized teams and leagues for children are, by and large, blatantly hypocritical.

**College sports**

We must deal with the hypocrisy of major college sports. The concept of the student/athlete at most colleges is a fallacy. A legislative member in Nebraska has advocated paying college football players. That makes sense! Most sports at a major college are year-round activities. Degrees "earned" by many major college athletes are meaningless. Many never graduate and have little to show from college except the work put into their sport. College athletic recruiting is scandalous. And the blame rests with all those who give lip service to the concept of the student/athlete and fail to deal with the cheating that exists as a way of life. And this includes parents, coaches, college presidents and boards (especially), alumni and the athletes themselves. The student/athlete coating given to collegiate athletics may be the greatest hypocrisy existing in sports today in America.

**Better use of facilities**

I would reduce the emphasis and expense spent on school team sports at the junior high and high school level and give equal stress to physical recreation and education for the entire student body. This would mean more emphasis on sports that one can utilize for a

lifetime and less emphasis on team sports that end for most at the end of high school days.

Along with this, I would be certain that school and community athletic facilities are utilized year-round to the fullest extent! Schools and communities must work together to provide sport and recreation programs for the benefit of the entire community. The days when a gymnasium is padlocked and dark except for a few practices and games by the local school should be over if there are citizens in the community, paying tax money for the facility, who have no place else to play basketball, volleyball, run or hold exercise and fitness classes.

### Professional sports

I would label, view, and understand all professional sports to be just what it is—a business rather than a model for sport. And I would attempt to be certain that impressionable youngsters learn to view pro sports in the same light.

### Hero worship

In line with this, I would attempt to translate into reality the inordinant and superficial hero worship of athletes. If an athlete is to be a role model, he should be a role model simply as an athlete and not as a person beyond his sport. The more we hype the hero worship of athletes the less credence we give to the real heroes and role models every child should have—the parents, the teachers, the coaches (who can play a dynamic role in the lives of many youngsters) and the clergy.

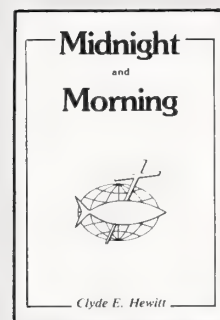
Likewise, it is imperative that the various sport/faith Christian ministries re-evaluate their use of Christian sports figures as heroes and role models for unknowing and impressionable youngsters. Far too often these groups have paraded athletes before the public long before he or she has the spiritual maturity to deal with the struggles in his own life and handle the pressures and difficulties of sport.

When these organizations begin to deal with the issues in sports from a Christian perspective and teach youngsters the benefit of sport and the joy of playing and competing for a lifetime, instead of parading a star search in front of pop-eyed, naive hero-worshippers (of all ages), their purposes and the purposes of their constituencies will be far better served.

### Television

Finally, I would deal with the hypocrisy of television's role in sports. As long as television has the power to make or break leagues, teams, and sports as well as form and alter the sports viewing and participating habits of Americans, then it is a power that should be openly acknowledged and dealt with by those who are concerned about the continuing viability of sport and play in America. But the finger of blame is seldom pointed at television and television as a sporting industry does nothing to exorcise itself. Thus the hypocrisy concerning the power of television over sport goes on for the sake of megabucks. ☐

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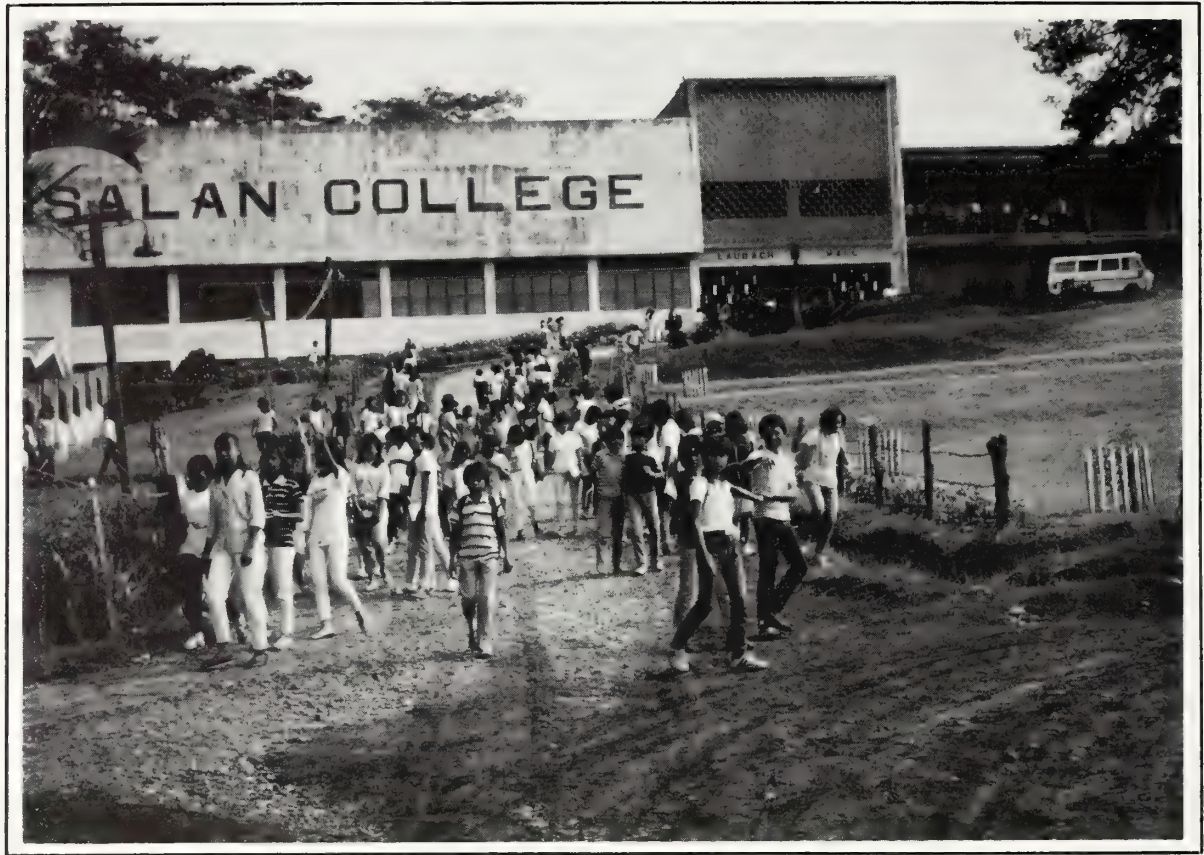
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# What's in a Name?



*Students leaving the Dansalan College campus at noontime.*

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## **Anna May Towne**

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**I**t is music in our ears when a new acquaintance pronounces our name correctly because our name is our identity. Our new friend is showing that he values us as a person. Realizing this I sighed in despair as I looked over the names in my class record book. How could I ever master all these names — 56 in one class, 25 in another, 54 and 55 in two more. I remembered what Batua A. Macaraya, a Maranao educator, had written about Maranao names in an article for the

Dansalan Research Center Occasional Papers, Dec. 1975:

*...A Maranao child may be named Makamad, Faisal or Patima (from the Qur'an or popular Muslim names); Angoiao or Simpon (from Maranao ancestors); Alaoia or Tata (after successful local citizens); Quezon or Rizal two famous Filipino national leaders); Alongan or Olan (from objects in nature); Manggis or Marigai (from the decorative artificial wedding tree); Solaiman or Anak (from Maranao folk tales); Roosevelt or MacArthur (from the interna-*

*tionally prominent);...It is not too much to say that a Maranao child can be given any name the Maranao imagination can conjure up.*

Maranao parents take a favorite name and add a syllable, or change a letter or two, and create a new name. In one class I have a boy named Nasrollah, in another class I have a Cairollah and an Amrollah. If I have trouble calling my own sons Stephen and Paul by their correct names, you can imagine the trouble I have with these three names! Of course I learn the names of the

naughty ones first. "Abdulrashid, will you please sit in your assigned seat and stop talking!" (Not Abdul Rauf who is the quietest boy in the class. Bless him.) "Anshary, Asnawi and Aslanie, (three boys sitting in the back row) are you three listening?"

### Islamic traditions

All of these students are followers of the religion of Islam and many could tell you that the word means "submission to God." So it follows that a Muslim is one who "submits to God." They usually call God by the word in Arabic which is Allah. A devout Muslim carries prayer beads with 33 on a string. While riding on a public vehicle or sitting at the market they may recite the 99 beautiful names of Allah fingering each bead three times: *Ar-Rahman* (The Merciful), *Ar-Rahim* (The Compassionate), *Ar-Balik* (The King), *Al-Quddus* (The Holy), *As-Salam* (The Peace) and so on up to the ninety-ninth. Many could also tell you that a Muslim believes in the unity of God. To state that Christians believe in Jesus as the "Son of God" is to start an argument.

I determined to introduce the birth of Jesus to my students in Religion III (Old and New Testament) during the last week of classes before Christmas vacation. It was an opportunity for me to explain something of what I believe as a Christian about Jesus. The opportunity had been earned for me by thirty years of ministry by Dansalan staff to the Maranao people, always showing respect for their beliefs as Muslims.

### Nabi Isa

I chose to use Matthew's account because he begins with the geneology of Jesus back to

Abraham. Every Muslim knows about Abraham. When he makes the pilgrimage to Mecca, the most holy site in Islam, he circles the Kaaba believed to be where Abraham worshipped with his elder son, Ishmael.

Secondly, Matthew uses the name "Jesus", the name Muslims prefer to "Christ." In Arabic Jesus is known as *Nabi Isa*, the Prophet Jesus. Matthew follows the word with the phrase "because he will save his people from their sins." I ask someone in the class to give the word in Maranao for "sin" and it is written on the board. The problem of sin is universal and so this is a good way to explain to the Muslims what Jesus means to Christians.

Matthew also gives the name *Im-manual* to Jesus and explains that it means "God with us." What could be a more beautiful name to give to Jesus?

### A prayer

Lord, help my tongue to roll over those names and always attach the right name to the right student in order to demonstrate the value I place on each one as a unique creation of Allah. Help me to embody Jesus to these students each day in the classroom that they, too, may come to know Him as "God with us." In His name, Amen. □



*Anna May Towne ministers at Dansalan College in the Maranao area of the Philippines.*

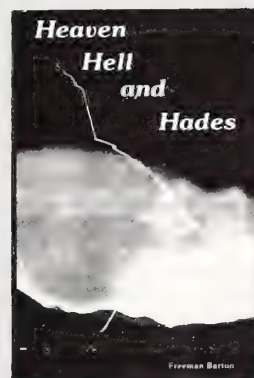
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# Building the Body of Christ



Prayer and praise at the church members retreat in Guindy, Madras. Advent Christian missionary Beryl Hollis and several leaders from the School of Evangelism helped to provide leadership for the retreat.

## Beryl Joy Hollis

A church members' retreat was held in Guindy, India during a three-day period, primarily to build up new Christians in the faith. One hundred and twenty-five members from seven American Advent Mission churches registered, but many more attended. Students of the School of Evangelism, Kodaikanal, India, assisted in many aspects of the Retreat, including counseling, as part of their practical work.

The Lord blessed even more abundantly than we had anticipated. The evening meetings were open to the public. We discovered that the "pandal" (temporary shelter) we had erected, and which we had thought was far too huge, turned out to be

barely sufficient! In addition, people were standing outside on the road listening, many of them undoubtedly Hindus. *Marion Damon was the speaker. A white person speaking excellent Tamil was part of the draw, we are sure; but, also, the Holy Spirit's power was evident in her messages.* Grace Lodge Orchestra with their fine singing also helped to draw and inspire the crowd.

From the first day, people responded for salvation, for release from demon possession, for prayer for illnesses, and so on. Missionaries and counselors were kept busy for some time after every evening meeting.

One woman was greatly troubled and mixed up. Her pastor has since reported that in answer to prayer she

was released from the power of demons. Her young son was also brought for prayer. Following an infection he had become deaf and dumb. It was certain that the demon power in the household was also affecting him. He did not want prayer the first time and fought against it. However, by the third night of the meetings, he had uttered the first word he had said in a long time: "Jesus."

A legally blind man had been attending our church in Senthil Nagar, but had left there following the cyclone and flooding. He could have attended our Nandanam church, but did not do so. Nevertheless, he somehow heard about the meetings, and came in the evenings. He also requested prayer, and

later told his pastor that God had spoken to him about the things he had been doing wrong in his life. He declared he was going to do right in the future, and started attending church.

Others came to tell us how God spoke to them, how they were touched by the powerful message, how God answered prayer. Most of the workers involved in making the considerable arrangements necessary for the retreat had never done anything like it before, and felt out of their depth; but afterwards they joyfully agreed it was all well worthwhile.

Through these meetings our churches have received a spiritual boost. The general consensus is that we need to hold such retreats often.



Miss Mary Sareja and Pastor Nallathambi lead the singing. The banner in the background is 1 Corinthians 6:20 written in Tamil.

## Prayer Support

Some of you pray for me regularly. I thought you might like to have an idea of what I am doing as you pray for me, so this time I'm giving you an outline of my weekly schedule:

**Monday** morning, Treasurer's office work; evening — Women's Prayer-meeting in Nandanam Church.

**Tuesday.** Alternate Tuesday afternoons, an individual Bible study with a Roman Catholic woman in her home; evening — Lay-workers' classes (15 students).

**Wednesday** morning, usually do a town trip for Mission and personal business; 5 p.m., "Wednesday class" for English-speaking children, held in a Hin-

du home, at the mother's request (all but one are Hindu children.)

**Thursday.** I have no set meetings, so can utilize the day for home visitation, preparation and so on, according to the need. (I'm writing this letter on a Thursday morning.)

**Friday** afternoon Susila Bible-woman and myself visit in the Alwarpet area. This usually becomes two or three mini "Sunday Schools" for the children who crowd around, plus speaking and praying in the homes of Hindu women.

**Saturday** you will usually find me preparing for Sunday's messages.

**Sunday** mornings I speak in Tamil churches. The first Sunday of the month in Nandanam Church; second Sunday in Senthil Nagar Church; other Sundays as invited to Advent Christian Churches. At the moment, I'm booked until the 3rd Sunday in March. Sunday evenings I conduct and/or speak in English service, held in the Velacheri Advent Christian Church building.

*What do I do with my spare time?* Preparation for meetings and classes, writing articles in Tamil and English, correspondence, visiting in homes or hospitals, treasurer's accounts.

—Beryl Joy Hollis  
Velacheri, India



# Discipleship or Evangelism?

**Robin Buchanan**

One of the biggest controversies in churches today is church sports. Where is the balance between ministry to the church body and the members who participate, and evangelism to the unsaved community who can be brought into a church through a sports program? Must a church compromise its standards in order to let "outsiders" play? What happens when big time "sports jocks" play on church teams, and the regular members, who may not be as good, end up "sitting the bench" for entire games?

First and foremost, a church needs to ask, "Why do we have (or why do we want) sports in our church?" Various answers have been presented through the years: "To make a good showing in the community; to get more trophies for our trophy case; to let the neighborhood know we have something going on in our church." Other reasons prevail, but a church needs to go back to the Bible and Christ's major purposes for establishing the church' to nurture, train, and disciple Christians for growth in Christ, (what better place can you find to practice Christian discipline and patience than on a ball field) as well as bringing non-Christians into a saving knowledge of Him and establishing them in a church where they, too, can grow.

Many churches have chosen to center on one of the purposes by either making it exclusively an "all-member" team, in which one must be a member of the sponsoring church to play, or all evangelistic, in which the community members are invited to play without restrictions. This is one way to solve the problem, but many churches want their sports programs to fit both roles, discipleship and evangelism. What can be done?

A church that is serious about having a sports program, which is glorifying to God and fills the discipleship and evangelism needs, should assign a committee or group of persons, possibly the Christian Education Committee, the task of drawing up a philosophy for church sports which explains in simple terms the purpose for sports in their church.

Next, develop a list of guidelines which not only includes the particular league rules in which the church participates, but spells out the regulations the church expects of its teams. Those regulations should solve such problems as the church attendance/game involvement ratio and the matter of non-Christian "ringers" playing entire games while less athletic church members "sit the bench."

All this is vital to a good church sports program, however the real key is *integrity*. Church rules are only as good as the ones who enforce them, and many times the breakdown in a sports program comes at this point. It is not an easy thing to tell someone they

must "sit the bench" because they did not fulfill the church attendance rule. It is equally hard to pull someone from a game to allow a lesser athletic person to play, when the underlying goal is to "win" at all costs.

A church who maintains integrity in its finances, worship services, youth programs, etc.,



must also show the same responsibility in its sports program. A non-Christian's view of a particular church may depend on the maintenance of its sports program. What is a church telling a non-Christian player if its sports program rules say one thing and it operates the program in another way? Equally dangerous is the

church who has no rules at all.

A church can have a vital exciting sports ministry which is a growing part of its ministry. It will take planning, some hard work, patience and love, just like any other program in the church. But, most of all, a church sports program must lift up the name of Christ and glorify God in all

## Sports



## Views

aspects. Then it will be in keeping with Christ's overall purpose and goal for His body, and a church will reap many rewards, and will see Christians disciplined and non-Christians won to the Lord. □

*Robin Buchanan serves as Associate Pastor of the United Advent Christian Church in Wilmington NC.*

## Foul Ball

**George Karl**

**S**wearing at umpires, arguing with teammates, using profanity, namecalling, hurt feelings..., these are all negative aspects of church softball that I have witnessed. The philosophy behind church softball is good! It gives an opportunity for fellowship and recreation amongst the church people and with other churches. Unfortunately, many times these goals are not achieved and sometimes what occurs is counter productive.

For some reason when the competition begins, Christianity is forgotten. All of a sudden the umpire is a fool who does not know what he is doing, the other team is our mortal enemy and even our own teammates are incompetent and don't deserve to play with us. Certainly these activities do not project a Christian testimony. The Bible has much to say about the use of the tongue and how we are to relate to others. For example, Hebrews 10:24 says, "Let us consider how we may spur one another on toward love and good deeds. Too often principles like this one are forgotten on the field.

The most distressing issue involved is that this type of behavior is a microcosm of a Christian's life. Jesus declared in Matthew 12:34, "Out of the overflow of the heart the mouth speaks!" Church softball is a small, insignificant part of a Christian's life and if competition brings out sin

that is in the heart then there is a larger problem that needs to be dealt with.

If a church does want to be part of a church softball league in spite of all the potential negative aspects, let me provide three suggestions:

(1) Look for or form a league that only allows people who attend church to play on that church team. Recruiting non-church people causes more problems than the benefit of being a so called "witness."

(2) Establish from the beginning if you will play "for fun" or "to win." I suggest that you play for fun thus enhancing fellowship instead of playing to win thus enhancing competition, and eliminating many of your less competent church people.

(3) Agree on strict rules of Godly conduct. If they are violated then the discipline should be immediate such as removal from the game, suspension for the next game, or removal from the team altogether.

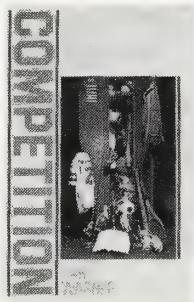
Let us remember Colossians 3:17, "Whatever you do, whether in word or deed, do it all in the name of the Lord giving thanks to God the Father through Him." If your church can do this while playing softball, then play and may God bless your fellowship but if not, then don't play because church softball will be "foul ball." □

*George Karl pastors Faith Evangelical Community Church in Melrose MA.*



## Competition from a Christian viewpoint

**"S**eldom does anything bring us to the raw edge of emotion as does sport" declares Gary Warner. Perhaps that's why so many people around the world are fascinated with sports competition on both individual and team levels. From the gymnast who garners a perfect score of ten on the uneven parallel bars to the Detroit Tiger's fan celebrating his team's victory in last year's World Series, we're a society in love with sports and competition.



You would think that something with as strong an emotional appeal as sports competition would stimulate reams of discussion and writing within the Christian Church. Sports competition has both bright and dark sides since competitors and fans are human and humans must struggle with sin.

Sadly, evangelical Christianity's interaction with sports competition has been limited to books about famous sports heroes along with embrace of the "win at all costs" attitude rampant throughout the world today. Christians subject their children to the emotional traumas of "little league." Christians measure athletes by their "ability to win the big one." Games involving church teams and Christian schools often erupt in fighting, swearing, and charges of "dirty tactics."

Gary Warner's *Competition* (David C. Cook \$5.95) offers welcome relief for Christians tired of the blind acceptance of the modern sport establishment's dictates. In-

stead of the blind "win at all costs" attitude which damages children physically and emotionally at an early age and leads player and fan alike to arrogant and rude behaviors, Gary offer's an understanding of competition grounded in the teachings of Scripture and tested in the athletic endeavors in his own life.

The author is not an idealist locked away in some university ivory tower. Gary competed in several sports during his early years and concentrated on baseball at Michigan State University. After writing sports for several newspapers, he served as Director of Communications for the Fellowship of Christian athletes.

### Benefits and dangers

After a personal testimony of how sports competition and Christian faith interacted in his own life, the author takes a serious look at the benefits and dangers of competition. The responsible competitor, writes the author, commits himself to "a set of worthwhile priorities that help produce maturity...self-discipline, commitment, right priorities, and growth...are the marks of responsibility, and these are the signs of the mature competitor." Moreover, competition produces endurance, a quality discussed frequently by Paul, Jesus, and other key New Testament people. Sports competition enables participants to realize that living involves difficulty, pain, and struggle.

The author sees a host of other values to competition. Competing with a proper perspective enables us to gain a commitment to excellence as opposed to mediocrity. Sports competition allows us to gain a proper perspective on winning and los-

ing. Learning how to handle both can be a real value of sport. Meaningful human relationships can be built through sharing in competitive games.

With all of these benefits, shouldn't Christians be the first to endorse organized sports in America and around the world? Gary Warner responds to those who would answer "yes" with a look at how sports competition has suffered abuse because of the "win at all cost" and other non-Christian attitudes fostered by the modern American sports establishment. Americans have lost a sense of "play" in their recreational activities. Games originally designed for play and enjoyment have now become serious business.

### Solutions?

The author advocates some radical restructure of the American sports establishment in order to effectively handle the dark side of competitive sport. On the youth level, organized little leagues should be severely restricted and children should be allowed to once again view athletics as play. Coaches at all levels should be trained in human relationships and those with "authoritarian" personalities screened out of coaching especially at the little league level.

Christian parents with children in organized sports in the little league, junior high, or high schools would greatly benefit from reading *Competition*. The author's recognition of the value of competition will enable parents to help their children deal with the nature of competitive sport. Christians who enjoy participating or watching sports will also find *Competition* a helpful book.

—Bob Mayer

# Declaring His Return

part two of a look at six great prophetic preachers

In this article, noted Advent Christian historian Clyde Hewitt continues his look at six great Advent Christian prophetic preachers. Each one has made significant contributions to the life and development of the Advent Christian Church, and we trust that this two-part series will be helpful to your understanding of how God has moved in the Advent Christian Church.

## Clarence H. Hewitt

Dr. Clarence H. Hewitt (1890-1952), the first of our sextet of prophetic expositors to live into the second half of the twentieth century, was characterized by Dr. Lee Baker in a memorial tribute as a "brilliant student of the Word of God, a talented writer, and a trusted leader in our Advent Christian ranks." Dr. David A Dean has fleshed out this sentiment a bit more with his published comment that Dr. Hewitt was "a meticulous scholar with a keen sense of historical interest [who] ministered as pastor, teacher, and administrator in one of the most brilliant careers in Advent Christianity." (*Putting the Pieces Together*, p. 64.)

This career saw him become the

author of five books (with a sixth published posthumously, entitled *The Conditionalist Principle in Theology*, by his two sons, Robert C. and Clyde E.). He was a frequent contributor to the denominational press, originator of a daily devotional guide, *Maranatha* and of a quarterly denominational bulletin, *Advent Christian Advance*, for five years lesson writer for the *Adult Blessed Hope Quarterly*, editor of a Minister's Service book, chairman of

the denominational hymnal revision committee, and a frequent speaker at conferences and campmeetings.

His "appreciation of details and persistence that marks an administrator" again to quote Dr. Dean, led him to be chosen Secretary of the Advent Christian General Conference from 1920 to 1942. In that last year he was elected Executive Secretary of the denomination. He served in this capacity until 1947 when he retired to assume more localized labors as pastor of the Providence, RI church. As Professor of Bible and Theology at Aurora College from 1927 to 1947 he trained more young men who subsequently served the denomination with distinction.

Quiet, unassuming, small of stature, ever the scholar in appearance Hewitt was not the

type to command immediate charismatic respect from those who met him for the first time. Yet, he wore well. His credentials as one of the most influential men in the 120 years of our denominational life are well established. As a prophetic writer he commands top respect as well. His first book, *The Hope of the Apostles* dealt, of course, with the favorite Advent Christian theme of Christ's return. The author's contribution was to emphasize that doc-





## Declaring His Return

trine as a New Testament teaching and to free its essential simplicity from "the mass of merely partisan and sectarian accretion" that has often surrounded it.

Also in *The Hope of the Apostles* Hewitt sets forth for the first time his conviction that the millennium of Revelation 20 should be understood as symbolic, as standing for an indefinite, but relatively long, period and, most importantly, as standing for this present, i.e., the entire, Gospel Age. He argues strongly and with seeming logic for this position. Such a spiritualized "amillennial" view was not new to Adventism, but Hewitt's understanding—that the "thousand years" stood for the time period between Christ's first and second coming—was.

In his *Classbook in Eschatology* Dr. Hewitt wrote further about this view. Of course, he expounded as well on other matters involved in the end of this dispensation and the beginning of the final one. Many eschatological matters are prophetic and so this work must be considered as one of Hewitt's contributions to prophetic exposition.

Without question, however, *The Seer of Babylon* is a major contribution to an understanding of prophecy. It may even justify Rev. Herbert H. Holland's 1948 review evaluation as, "the most scholarly treatise ever published by this people." In content the book presents the various visions of Daniel and the various differing interpretations each has elicited from scholars through the years. Hewitt updates the earlier Adventist and Millerite positions by a greater consideration of the intertestamental period, particularly the fulfilling role of Antiochus Epiphanes.

As in his other writings Hewitt's

exposition is clear, logical, and in it he mediates between over-simplified explanations and those that are untenably complex. Many current TV expositors with their fanciful, out of context, "proof text," complicated explanations could benefit from a close reading of Dr. Clarence Hewitt's works.

## Irving F. Barnes

Dr. Irving Franklin Barnes (1872-1958) was chosen President of the Advent Christian General Conference in its momentous Forward Movement year of 1920. He continued in that significant position until 1938. During the last two years of that period he served, also, as Pastor-at-large of the denomination. In this capacity he travelled, preached, and counselled widely. Throughout his adult lifetime he pastored ten churches, mostly in the New England area, although his last was in Clearwater, FL.

As a denominational leader he commanded respect for his office and for himself. People admired him for his dignity and his dedication to the task. In the words of Rev. Larry Ross who knew him well and once, at Somerville, MA, served as his youth minister, he was, "all business."

Two themes were constant in his preaching—"holiness" and "prophecy." His concept of "holiness" did not involve any kind of sanctification whereby sinful human nature was eradicated. Rather, "holiness" to him meant that devout Christians could, through constant striving for holiness, control that human nature. Many were helped by his preaching of this message.

It is probably fair to say that his

emphasis on "holiness," or on the "deeper life" as he often put it, went hand in hand with his prophetic preaching. He used the latter to call for the former! Through the years many Adventist and Millerite preachers have used the prophecies of Christ's second coming in glory, power, and judgment to call sinners to repentance. Barnes thought of himself as preaching primarily to those already saved. To them he presented Christ's return as a challenge—to anticipate it by preparing themselves to be more worthy of it. He frequently quoted Paul that one should prepare for the day of the Lord by "patients in well doing" (Rom. 2:6-7).

In addition to stressing this theme in his pulpit ministry, Barnes spoke frequently and prominently at Prophetic Conferences. As many others had done before him he used charts based on Daniel's visions to illustrate the accuracy of God's prophetic Word insofar as prophecy had already been fulfilled.

## Edwin K. Gedney

Few, if any, persons of denominational significance among the Advent Christian people can match Dr. Edwin Gedney for sheer intellectual ability and breadth of scholarly pursuits. Amongst our small list of prophetic expositors it is doubtful if even D.T. Taylor's catholicity can match his—certainly not if one takes professional performance into consideration.

With graduate degrees in geology from Brown and Harvard universities he became a promising and successful mining engineer in the United States and Kenya. While in the latter country he decided to carry

out an earlier decision to dedicate his life to Christ by changing his vocation. His mining career catered essentially to his self-interest. He felt he should pursue one that would allow him to serve others. Almost immediately he entered upon what the *Gordon College Alumnus* once described as a "kaleidoscopic career in Christian service." He first joined the faculty of Gordon College of Theology and Missions as one of five teachers. He was very instrumental in helping that school transform itself into a full-blown liberal arts Bible College. For forty years, or until 1974, he labored there establishing its departments of physical sciences, history, psychology and education, guidance and counselling. In the early years of these departments he taught most, if not all, the courses. In 1965 he became Academic Dean.

No sooner had he begun his career at Gordon than Dr. Gedney began another virtually full-time one as a worker within and for the Advent Christian people. Raised a Presbyterian he became attracted to Advent Christian truths while attending Brown University in Providence, RI. It was under the preaching of Rev. Irving F. Barnes. Later he attended the Somerville, MA church which was pastored by Dr. Barnes. When the latter left his post for wider denominational service the church turned to Gedney as his replacement. Untutored in pastoral duties, or in preaching, or in theology, the new Gordon professor with typical confidence in his abilities to learn quickly accepted. He attended Gordon Seminary and in three years of part-time study earned the equivalent of a B.D. degree. After five years with the Somerville congregation Gedney served as pastor of the Melrose, MA

church for another twenty years. (In those days the salary of a professor at a small Bible college almost always forced its recipient into one, or even two, other full-time positions.)

While all this was going on Dr. Gedney taught occasional courses at Berkshire Christian College (prior to 1959, New England School of Theology) and, importantly, served as Chairman of its Board of Regents for thirty years. From 1958 to 1964 he was the elected President of the Advent Christian General Conference. He was a frequent speaker at campmeetings and conferences of all kinds including those on prophecy.

In his conversation, lecturing, preaching, and in his presiding over sessions of the General Conference Dr. Gedney exhibited a self-assurance, undoubtedly born out of his oft-demonstrated successes in a wide variety of activities, which carried the weight of conviction with it.

Though he spoke often on prophecy his importance to Advent Christians as an expositor lies in his two-volume book, *A Primer of Prophecy*. It, like the prophetic works of Hewitt and Taylor, has been on required lists for students of Advent Christian history and doctrine at Aurora and Berkshire. Two aspects of his *Primer* are particularly helpful. First, there is a good presentation of rules to be followed in prophetic interpretation. Close adherence to them will help the student avoid many pitfalls. Second, there is a useful and historical survey of prophetic interpretation over the years within the Christian church. Truly, Gedney's book is aptly titled. It is a primer (albeit a scholarly one) of prophecy. No survey of prophetic interpretation among Advent Chris-

tians should overlook it or its author.



Dr. Clyde Hewitt taught history at Aurora College for nearly forty years. The son of noted Advent Christian scholar Dr. Clarence Hewitt, Clyde Hewitt recently completed his first book **Midnight and Morning**, a look at the life of William Miller and the founding of the Advent Christian Church. He currently lives in Brevard, NC.

#### **Vigilante Violence From page 27**

their subway system. Fear of crime is real; thus the applause for those who resort to violence to stop it.

The public reaction to these two tragedies exposes a disturbing truth about ourselves. We make moral judgments based not on any absolute value structure (which for the Christian is the revelation of the sovereign God), but on the basis of what affects us personally. And that relativism is a far more insidious danger than subway shootings or abortion clinic bombings. It is the supreme expression of the egocentricity which grips American culture today.

The perpetrators in these cases will be punished—Goldsby for sure and perhaps Goetz as well. We hope Goetz' paralyzed victim will survive. But the real question is, can law and order survive in a land where justice is determined not by moral principle but by personal expediency? □

*Charles Colson directs Prison Fellowship, a Christian ministry directed at communicating God's love to men and women behind bars. This article taken from Jubilee, copyright ©1985 Prison Fellowship.*



# Advent Christian Missions Around



*Ordination prayer, Samuel T. Joseph. Those praying include two brothers-in-law and father of Samuel, Marion Damon, Rev. Paul Isaac and Joy Hollis.*



*Headquarters Choristers marching to the Church for Conference.*



*Ediene Advent Christian Church Caretakers (Deaconess) in Nigeria.*



# the World



*Pastors and Evangelist from Nigeria Advent Christian Conference*



*Joint Service of all the churches at the Advent Christian Headquarters; Ediene Ikot Obio, UYO A.C. Headquarters and church people.*

## Praise the Lord

J. Edgar Hickel, Director  
American Advent Mission Society  
United States of America

Dear Brother in Christ,

Greetings in the sweet and immaculate name of our Lord Jesus Christ.

I was doing a job in the Naval Base at Sitiawan, Ipoh and partly doing the Lord's work. January 1985, I left my job and as a family we have dedicated ourselves fully for the Lord's work. Praise the Lord. The love of God encourages us to do His ministry sincerely for His glory.

By the grace of God the beginning of the Advent Christian ministry in Malaysia was tremendously great, but the evil forces were against it and Satan created many problems among the churches. Prayer is the only weapon through which we can overcome these evil forces and have victory over them. Please continue to remember the ministry in your fervent prayers. And now by the grace of God the ministry is growing rapidly. We believe that your prayer can fulfill our needs in the ministry. Praise and thank the Lord.

Well, brother, closing here my humble letter with love regards to you and all other beloveds there in the Mission.

May the Lord bless you and your ministry abundantly in His riches for His glory. Thank you.

Yours in Christ Jesus  
Arul Dass Thasa  
West Malaysia



## A Women's Treat

by Nancy Pritchard and Roberta Cosgrove

"In quietness and confidence shall be your strength" is a timely verse for women of today who live in a noisy, pressure-cooker world. A chance to "be still and know that He is God" was welcomed by the sixty women who attended a retreat, or appropriately named "a treat," last fall at the Alton Bay Bible Conference Center.

Highlighting the theme "Discovering Freedom in God's Service," professional women led workshops on the following topics:

- Role Conflict—Role Overload and the Working Mother
- Understanding Relationships with My Mother, with Myself, and with My Daughter
- Growing through the Challenge of Being a Mother at Home
- Spiritual—Moral Development of Women
- Dealing with Grief and Loss—Death and Dying
- Creativity: God's Gift to every Woman

Times of singing together on Friday and Saturday evenings were enjoyed. Prayer/Share/Care Groups met four times throughout the weekend in a confidential atmosphere. Free time was given on Saturday afternoon and a book table was available and appreciated.

Guest speakers were Sue Horner, wife of David Horner, President of Barrington College; and Dr. Dorothy Meyer, author and Associate Professor at the University of Lowell. Mrs. Horner is currently developing a women's studies center at Barrington. Both women spoke on women in the Bible and how they changed and affected their worlds.

The weekend concluded with a time of praise, sharing, and communion. Many experienced "their strength renewed, mounting up with wings as eagles, returning home and not becoming weary, walking and not fainting because they had waited upon the Lord."

*Nancy and Roberta are members of Faith Evangelical Advent Christian Church in Melrose, MA.*

## Piedmont WHFMS

Dulin's Grove Advent Christian Church, Charlotte, NC was the host church for the annual conference meeting chaired by President Judy Tidwell. Ladies from Dulin's Grove prepared and served a luncheon to nearly 80 persons including 52 delegates. For a conference project they voted to support the Capital Funds Drive for our Advent Christian Headquarters. They gave a love offering to Margaret Helms, who was present to share with them as she was spending some vacation days in North Carolina after the death of her mother. She has now returned to her ministries in church planting in Cebu, Philippines.

A panel of several women discussed "The Future of YWA." The tenor of the discussion was to encourage locals to be involved in this ministry to young ladies.

The guest speaker, Marge Bancroft of JAARS (Wycliffe Bible Translators aviation arm), Waxhaw, NC showed slides and presented challenging information on the topic, "Communication and Obstacles," showing how to communicate the gospel effectively. Janet DuBois, Appalachian Region WHFMS President, conducted a moving memorial service.

The officers who will continue another year in their offices include:

PRES.	Judy Tidwell	YWA	Shirley Hinson
V.P.	Angela Johnson	JA	Esther Walsh
SEC.	Joyce Sherrill	KJ	Judy McLean
TREAS.	Ruby Brookshire	DIST.	Agnes Bost &
		CHM.	Patsy Richardson

## Oklahoma Women

The Bristow WHFMS with Joyce Church as President sponsored a special event each month this spring with a Valentine party, a fellowship dinner to kick-off the Penny Crusade, and a progressive dinner for Kids of the Kingdom. These women are involved weekly with a program for the youth of the community and conduct services at the local nursing home.

The Ladies Mission Society of the Council Valley Advent Christian Church in Yale meet the first Monday of each month in various homes. President Kathleen Davis and her ladies recently delivered food and money to the House of Prayer Rescue Home in Tulsa.

## "Busy Bees" at Hollandale



*King's Jewels at Spring Lake, NC*

This has been a good year for us! Our King's Jewels club has grown from five to fifteen members in the past year. We have divided our children into two age groups: 3 through 5, and 6 through 8 years. Our attendance has been excellent all year. We praise God for this.

We have been growing in God by singing, praying, studying about missions, and other activities. We presented a program about Christmas in October at the morning worship service when Roland Griswold was our guest speaker. Our offering was over two hundred dollars. We had a fall weiner roast. Our Jewels presented a Christmas program entitled, "Who is this Jesus?" which was an inspiration to all.

We try to practice the example of Jesus who was not too busy to let the little ones come to Him.

—Betty Hobson and Liz Baldwin

*Betty and Liz are the King's Jewels leaders at Hollandale Advent Christian Church, Spring Lake, North Carolina.*

## WHFMS in South Carolina

Linda Hodge presided at the annual conference meeting at Grace Advent Christian Church, Walterboro with nine societies represented by 39 members. State officers and local presidents gave reports. Vernelle Zielensky of Charleston conducted an impressive memorial service. Marian Wrigley, National WHFMS President, encouraged the ladies to use the Guidelines for Growth, to order needed materials from

the national headquarters, and installed the elected officers. They voted to support the actions taken at the National Convention to actively participate in evangelism, to increase giving to Christmas in October by 10%, to increase membership by 10% each year, and to strengthen the YWA work. Officers include:

PRES.	Linda Hodge	YWA	Lenora Mitchell
V.P.	Vernelle Zielensky	JA	Libbi Lyons
SEC.	Eloise Robertson	KJ	Ann Grantham
TREAS.	Joyce Brabham	SL	Inez Zeigler

## Congratulations!

### *King's Jewels Clubs*

95%

#### **Appalachian**

Taylorsville, North Carolina

#### **Southern**

Berea, Smoaks, South Carolina

Cedar Bluff, Alabama

Spring Lake, North Carolina

Stone's Creek, Benson, North Carolina

90%

#### **Appalachian**

Princeton, West Virginia

Shiloh, Monroe, North Carolina

#### **Southern**

Banner Chapel, Benson, North Carolina

Hickory Grove, Four Oaks, North Carolina

### *Junior Action Clubs*

#### *Special Honor*

#### **Southern**

Mt. Pleasant, Clayton, North Carolina

#### *Honor*

#### **Appalachian**

Central, Clifton Forge, Virginia

Shiloh, Monroe, North Carolina

Victory Chapel, Mustoe, Virginia

#### **Southern**

Berea, Smoaks, South Carolina

Grace, Walterboro, South Carolina

Hickory Grove, Four Oaks, North Carolina

Savannah, Bishopville, South Carolina

### *Young Women's Auxiliary*

#### *Recognized Societies*

#### **Appalachian**

Shiloh, Monroe, North Carolina

#### **Eastern**

Sunshine, Deer Isle, Maine

#### **Southern**

Berea, Smoaks, South Carolina

Savannah, Bishopville, South Carolina

United, Wilmington, North Carolina



# The Teacher is Taught by the Lord

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Bonnie A. Helms

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*'Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly' (James 3:1, NIV).*

At the beginning of each academic year, I feel a mixture of apprehension and exhilaration. "It's good to be going back to work! What will this year's challenges be? How well will I be able to handle this year's crop of problems?"

For the committed disciple of Jesus Christ, teaching becomes a special gift which carries great responsibility. Nowhere does Scripture divide life into neat, little compartments labeled, "sacred" and "secular." Whether I am teaching on Sunday in the Advent Christian Church, or on Monday in the public secondary school classroom, I am teaching as a representative of my Lord. Paul wrote to the Colossians, "Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving" (Colossians 3:23-24).

Being Christ's servant in my weekday occupation has a very special meaning as Christ is teaching me to love my students as He loves me. These students, especially those who are the most troubled and confused, need to know that somebody really cares. The Christian teacher, in such a situation, reflects the compassion of Christ, who wept over multitudes that were "like sheep without a shepherd" (Matthew 9:36).

A beautiful, red-haired girl entered my English class. Her eyes sparkled with vitality and intelligence. Yet, within weeks, that same girl was hospitalized for drug abuse. The home provided no support system; instead, the family situation was the root of the problem. Were those of us within the school system also too busy teaching our subject matter to hear any cry for help?

## I care

Christ is teaching me love in three ways. First, Christ's love says to the student, "I care about you as an individual." In a large high school, the shy, quiet student is often falling apart inside while nobody

notices. As a Christian teacher, I must become sensitive, by the power of the Holy Spirit, to see what is not visible, and to hear what is not spoken.

Secondly, through Christ I can say to my students, "I want you to be the best person you can be — to make full use of all of your God-given potential." I must motivate my students to exercise their gifts and talents.

Thirdly, my love for my students must be tough enough to hold them responsible. The best expression of love is fair, consistent, honest discipline. Christ-like love does not provide the easy way out. Love is not simply satisfied to make the person feel better; it desires real growth and change. In order to produce this change, hurt has to come before things can be really different.

One of my best Christian friends frequently gives me support while the healing which hurts is happening. I must do the same for my students. Student and teacher may then share together the joy of the growth experience. To provide a temporary solution only covers psychological or emotional problems with a coating of sugary affection, which is not Christ-like love. I must rather say to the erring student, as my Lord says to me, "I love you too much to let you get away with that. Stop making peace with your sins." If I offer the student only an easy way out instead of a real answer he will fail again, when he is faced with the same problem, because he has learned nothing. This student may then rightly turn to me and say, "Why didn't you care enough to give me some real help?"

## A good example

My most powerful influence as a Christian teacher lies, not in advice, but in example. A current gospel song says:

"Lord, let me be a living sermon for thee,  
For people would rather see than hear one."

Can I rightly expect more of my students than I am willing to be myself? Can a teacher who shades the truth and acts in ways that are less than honest have any right to be surprised when students cheat on examinations? Many teachers express horror at the rise in teenage alcohol consumption. Yet many of these same

teachers are unfit to drive home from end-of-the-year faculty parties. Can I expect my students to develop mature responses to stressful situations if I repeatedly fail to control my own temper?

As I expect obedience from my students, the Lord expects obedience from me. My students take tests so that I can measure what they have learned. My Lord expects me to measure my relationships and reactions by His word. Sometimes, as students fail my tests, I also fail my Lord's tests miserably. Paul, as the master teacher, was constantly on guard, lest there be a gap between the words that he taught and the life which he lived. "I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" (1 Corinthians 9:27).

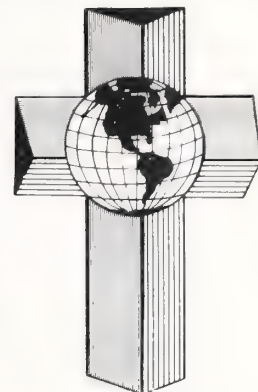
As a public school teacher, my life assumes exciting dimensions as I allow Christ to be Lord of my personality. Sometimes I do not walk close to Him; the old self easily takes over. Every time I take the controls back into my own hands, I become a poor example to the students that I teach. When I fail Him, how grateful I am for the provisions of confession and forgiveness in 1 John 1:9. As I learn from my mistakes, I can help my students to profit from theirs.

I am accountable to my Lord, much more than to the principal or the school committee, for the results of my teaching. If I allow Christ to work through me, the results in my classroom will be both spiritually and educationally more satisfying. Through Christ, I can focus on that which is of first importance. Excellence in composition skills, mathematics, or science matter little if the human hurt is so deep that the mind can barely function. I am to be Christ's person in the public school system.

As I grow closer to my Lord, He enables me to move from behind the subject matter and relate to my students as one human being to another. Though I can run computers, speak six foreign languages, or write the great American novel — without love, without Christ's compassionate love, being in the classroom profits me nothing. Christ has placed me in the public school classroom to relate — through His power — in a way that non-Christians cannot do. As I grow in Him and place myself under His mastery, my teaching day glows with His joy and presence. □

*Bonnie is a member of the Portland, Maine Advent Christian Church, is the Spiritual Life Chairman for her WHFMS, and teaches high school English in Portland.*

## Mission Prayer Partnership



### May

- 16 **Praise** God for the successful removal from **Dan Goodwin** of a benign tumor.
- 17 **Praise** God that **Pastor Yano** of the Koga A.C. Church is improving physically.
- 18 **Praise** God for **Marjorie Goodwin's** Christian service through the years as she celebrates her birthday today.
- 19 **Pray** for **Musa Powers** as she plans the May Ladies Luncheon that hearts might be opened.
- 20 **Praise** God that **Pastor Samuel's** daughter (India) is recovering well. She was bitten by a rabid dog.
- 21 **Pray** that **Barbara White** will have the strength she needs to carry out her deputational duties while on furlough.
- 22 **Praise** God for the success in **Barbara White's** Kodaikanal evening Bible class of fifteen lay-workers.
- 23 **Pray** for **David E. Dean** to be able to balance his responsibilities as teacher, furloughing missionary, husband and father and plans for returning to the field.
- 24 **Praise** God for **Bessie Smith's** opportunity to spend this part of her furlough in her home church. **Pray** for her as she continues her deputational activities.
- 25 **Pray** for Timmy, Danny, and Letitia, children of Philippine missionaries, **Frank** and **Judy Jewett**, and Ruthie, Becka, and Tommy, children of missionaries **David E.** and **Melodie Dean**.
- 26 **Pray** for **Margaret Helms** as she relates to the missionaries and the Filipinos as Superintendent of the Field Council.
- 27 **Praise** God for the evidence of the enjoyment in the ministry by missionary **Alice Brown**.
- 28 **Pray** for **Ed Hickel** as he participates in the China Consultation.



- 29 **Pray** for **Austin Warriner** as he chooses the messages for the Asukano Church.
- 30 **Pray** for **Dorothy Warriner** as she carries out her duties as secretary of the Japan Field.
- 31 **Pray** for patience for **Frank Jewett** as he continues learning the ways of the Filipinos.

## June

- 1 **Pray** for **Judy Jewett** as she continues to study Cebuano. (dialect of the Philippines.)
- 2 **Pray** for **Floyd Powers** as he helps stabilize the attendance of the church in Koga, Japan.
- 3 **Praise** God for **Melodie Dean's** outreach for Christ during her furlough.
- 4 **Praise** God for the success of the evangelistic outreach in India by **Beryl Joy Hollis** and the other missionaries and nationals.
- 5 **Pray** for **Marion Damon's** strength as she faces the hot summer months.
- 6 **Praise** God for the increasing membership of overseas churches.
- 7 **Pray** for "peace and security" for our brothers and sisters in Malaysia.
- 8 **Praise** God for the **Devairakkam** family, as they continue to minister in **His** name to the people in Malaysia.
- 9 **Praise** God for the abilities in the ministry of the African Advent Christians.
- 10 **Pray** for the **Devasahayam** family as they continue to minister to the needs of the people in their country.
- 11 **Pray** for a revival of missions interest in our churches, both home and foreign missions.
- 12 **Pray** for the **Executive Vice-president** and **Directors** as they meet for planning at Headquarters.
- 13 **Pray** that God will continue to use Berkshire Christian College to prepare ministerial and missionary candidates.
- 14 **Praise** God for the young couples who are dedicating their lives to spreading the gospel of Jesus Christ all over the world.
- 15 **Pray** that we as Christians will have a daily closer walk with God.

# Mission Directory

## INDIA

<b>Marion Damon</b> (March 27) American Advent Mission Guindy, Madras 600 032 India	<b>Beryl Joy Hollis</b> (December 16) American Advent Mission Velacheri, Madras 600 042 India
<b>Barbara White</b> (January 14) American Advent Mission Guindy, Madras 600 032 India	

## JAPAN

<b>Dan Goodwin</b> (January 4) <b>Marjorie Goodwin</b> (May 18) 18-4 Minami Aobadai Kawachi - Nagano Shi Osaka Fu 586 Japan	<b>Floyd Powers</b> (October 8) <b>Musa Powers</b> (February 28) 26-817 Kubo Koga Machi, Kasuya gun Fukuoka ken, 811-31 Japan
<b>Austin Warriner</b> (January 1) <b>Dorothy Warriner</b> (January 18) Japan Advent Christian Mission 3-37 Okayama Higashi 5 Chome Shijonawate Shi Osaka Fu 575 Japan	

## MALAYSIA

<b>T. Devairakkam</b> <b>Victoria Devairakkam</b> Advent Christian Church 3A, Jalan Sayang Housing Trust Kluang, Johore, Malaysia	<b>Lucas Devasahayam</b> <b>Beulah Devasahayam</b> 635 Jalan Sena Lorang Sena Dua Banting, Selangor, Malaysia
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## PHILIPPINES

<b>Alice Brown</b> (March 24) Box 223 Cagayan de Oro City 8401 Philippines	<b>Howard Towne</b> (May 5) <b>Anna May Towne</b> (June 11) Dansalan College Foundation P.O. Box 5430 Iligan City 8801 PHILIPPINES
<b>Margaret Helms</b> (Sept. 18) P.O. Box 230 Sanchez Compound Joaquin Panis Street Banilad, Cebu City 6401	<b>David E. Dean</b> (December 20) <b>Melodie Dean</b> (August 9) Ruth Dean (January 24) Tommy Dean (December 4) Rebekah Dean (December 18) P.O. Box 230 Sanchez Compound Joaquin Panis Street Banilad, Cebu City 6401 PHILIPPINES
<b>Frank Jewett</b> (December 11) <b>Judy Jewett</b> (January 29) Danny Jewett (June 13) Timmy Jewett (June 26) Letitia Jewett (April 13) P.O. Box 230 Cebu City 6401 PHILIPPINES	

## ON FURLOUGH

<b>Bessie Smith</b> (March 27) %Mr. Robert Smith Waukegan Street Meredith, NH 03253	<b>Barbara White</b> (January 14) Address to be published in AC News when available.
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\*The missionaries' birthdates follow their names

# Vigilante Violence: Looking for Heroes and Villians

**Charles Colson**



Two stories of violence have dominated recent headlines.

One began in a New York City subway in late December. A shy, balding 37-year-old electrical engineer, Bernhard Goetz, emptied his 38-caliber pistol pointblank into four teenagers who were, as he put it, "hassling" him for \$5. As of this writing, one of the four remains in a coma, paralyzed from the waist down.

The second accident took place in Pensacola, Florida. Two 21-year-olds, Matt Goldsby and James Simmons, confessed to the Christmas day bombing of three abortion clinics. Goldsby's fiancée and Simmons' wife were also implicated. Devout church members, all four said they acted on religious convictions. No one was hurt in the bombings.

I am deeply opposed to blowing up abortion clinics, just as I am to gunning down menacing strangers in the subway. I hasten to point this out at the outset lest some readers fail to read this column through to its conclusion.

These two cases are similar, Goetz was mugged a few years ago, repeatedly complained about the ineffectiveness of the police, and, though denied a gun permit, began to carry a .38. Goldsby and his friends felt increasingly helpless as legal slaughter continued day after day at local abortion clinics. The

young Christians' consciences burned.

In both cases frustration ripened into anger, then erupted into violence against the evils Goetz and Goldsby believed could be stopped no other way. Both, tragically misguided, took the law into their own hands; in that sense, both are vigilantes.

But the public's reaction to the two cases has been strikingly different. Overnight, Goetz became a folk hero. Along New York's East River Drive appeared a huge handpainted sign: "Power to the vigilante—NY loves ya!" Someone offered to post the \$50,000 bond for Goetz' release from jail. The gun lobby compared him to Charles Bronson vigilante hero of the film "Death Wish." "Completely justified," they said as they kicked in several thousand to his fast-growing defense fund. Roy Innis, head of the Congress of Racial Equality, called it "the greatest contribution to crime reduction in the past 25-30 years."

Opinion surveys also revealed overwhelming public support. The response of a 57-year-old secretary was typical: "It should happen more often." A lawyer friend of mine wished he had the case. "I'd walk him out of court," he said. "No jury would ever convict."

But Goldsby and his accomplices did not fare so well. They were labelled "terrorists" and "religious" fanatics." No defense fund was even proposed; besides, the judge refused bail. So Goldsby sits in jail and will stay there.

Outraged civil liberties groups

have led a cacophony of condemnation. "Right to lifers" were quick to disown the young men; one prominent evangelical, an implacable abortion foe, called those who perpetrate such acts "deranged." Arsonists started a fire in the church Goldsby attends, scrawling across the door, "an eye for an eye." The same lawyer friend who boasted he'd walk Goetz out of court said he wouldn't touch this case.

Why has the public made Goetz a hero and Goldsby a villain?

Admittedly, the abortion clinics were operating according to the law (whether one likes it or not), while the subway hoodlums were—if Goetz' allegations are true—acting unlawfully. And Goetz is arguing self-defense, but that is shaky at best: two of the boys were shot in the back, apparently fleeing. So in New York a young man—if he survives—is crippled for life.

I believe the real reason for the inconsistent public response is simply this: Abortion, in the public mind, is not a personal threat. After all, we've been born—which means we survived nine months in our mothers' wombs without being torn limb from limb by a pair of forceps or poisoned by a saline solution. The public is not personally endangered by abortion; thus the condemnation for those who resort to violence to stop it.

But being mugged is an immediate, deeply felt **personal** danger—particularly for the millions of New Yorkers who must descend each day into the underworld of

Continued on page 19



# HELP WANTED

CARPENTERS . . . PAINTERS . . . GARDENERS . . . ELECTRICIANS  
 . . . PLUMBERS . . . HOUSEKEEPERS . . . SEAMSTRESSES . . .  
 CARPET LAYERS . . . GENERAL HANDYMEN . . . DECORATORS . . .

Berkshire Christian College is expecting **100** new students in the fall of 1985. They will participate in an exciting "FRESHMAN EXPERIENCE"—the first year of a totally revised curriculum.

It is important that the **Living-Learning** environment be supportive of the instructional program embodied within the Freshman Experience. The physical plant at Berkshire Christian College requires much in the way of renovation, redecorating, and general cleaning and upgrading to be ready for the entering class of 1985.

Berkshire Christian College has, on many occasions, asked for financial support from alumni and friends of the college. Now, we are asking for the contribution of **Time and Talent**. **Berkshire Christian College needs 50 to 75 volunteers** to donate their time and talent for one, two, or three weeks between August 5 to 24, 1985. Housing and meals will be provided. A limited amount of travel assistance is available.

Join us in the Berkshires to assist in the important task of preparing the Berkshire Christian College campus for what promises to be the best year in its history. Enjoy the beauty of the Berkshires, the cultural and recreational opportunities which abound, and give of yourself in a unique service ministry.

If interested, complete the form below and return it at your earliest convenience. For further information call the College's 800 number—(800) 468-6222 [in MA call (800) 222-6277].

**Come build with us in the Berkshires!**

Return to: Dr. Lloyd M. Richardson, President  
 Berkshire Christian College  
 200 Stockbridge Road  
 Lenox, MA 01240

Dear Dr. Richardson:

☐ I am interested in contributing my time and talent to refurbishing the Berkshire Christian College campus in preparation for the Class of 1989.

• My area(s) of interest are:

\_\_\_\_\_ Carpentry      \_\_\_\_\_ Landscaping      \_\_\_\_\_ Painting  
 \_\_\_\_\_ Cleaning      \_\_\_\_\_ Carpet Laying      \_\_\_\_\_ Plumbing  
 \_\_\_\_\_ Sewing      \_\_\_\_\_ General      \_\_\_\_\_ Electrical  
 \_\_\_\_\_ Other \_\_\_\_\_

• I am tentatively available the week(s) of:

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# Advent Christian WITNESS



Urbana '84:  
The Challenge  
of Missions

JUNE 1985



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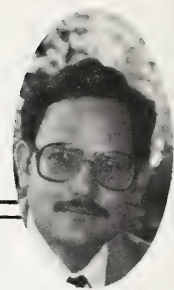
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*from the editor*



## **In Search of Freedom**

**T**his summer, we celebrate the 209<sup>th</sup> anniversary of the American Declaration of Independence. While over the past two hundred years America has struggled with numerous internal problems, the United States remains one of the few nations where its citizens enjoy a wide ranging number of freedoms. Taking that freedom for granted is something that all of us do at times.

That's why I would point your attention to two men who continue to play significant roles in the struggle for human rights and freedom behind the Iron Curtain and in the Third World. Both have received the Nobel Peace Prize in the last five years. Both identify themselves as Christians. Both continue in the face of strong opposition from their governments. The men? Lech Walesa and Desmond Tutu.

Ten years ago, Lech Walesa lived as an unknown factory worker in Gdansk, Poland. Five years ago, events thrust him onto the international scene as the free Polish labor union Solidarity faced off with the totalitarian Communist government of Poland. While at first, the Communists appeared to have succeeded in crushing the trade union, the world now sees that the battle for the heart and soul of Poland still rages. Lech Walesa will still be heard from.

Desmond Tutu faces a government committed to seeing him remain a second class citizen for the rest of his life. Most of us have become aware that the Union of South Africa practices a system known as Apartheid. Large numbers of people are disenfranchised from political power because of their racial and cultural heritage. While the government of South Africa is not communist in orientation, still many in that country face the trappings of totalitarianism. Desmond Tutu walks a tightrope between a government unwilling to bend quickly and some within his own community who see violence as the only effective means of social change.

Both men have made considerable personal sacrifice for principles and causes that many Americans take for granted. But I point them out to you for a different reason. Both Lech Walesa and Desmond Tutu come from common families and backgrounds like you and me. Nothing in their heritage or background singled them out to be spokespeople for human rights and justice in their particular nations.

In other words, God still uses people to affect governments and nations in significant ways. The next time that you're tempted to say, "There's nothing I can do about the problems of my community, my city, my state, my country, or my world," think of Desmond Tutu and Lech Walesa. Freedom is a quality we dare not take for granted especially in light of the sacrifices made by people like Walesa and Tutu. □

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## On the cover...

Over 15,000 students gathered for Urbana '84, the student missions convocation sponsored every two years by InterVarsity Christian fellowship. Several students from Berkshire Christian College journeyed to the University of Illinois at Urbana for this thrilling convention. One of them, Bryan Lamberton, wrote the report that you'll find on page ten.

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# Rock Music: Today's Teenage God



**Scott Linscott**

**M**y purpose in writing is not to get every teenage and youth leader to go on a record album burning crusade to rid the world of the evils of rock and roll. I do want to unveil the potential for devotion that exists in young people today.

If you would like to try an interesting experiment, tell a normal 15-year-old that his parents are idiots and watch his reaction. He may become slightly upset or he might even agree with you. Next tell him that his favorite rock group is playing Satanic music that is polluting his mind and watch the reaction. His reaction will most likely be more severe than when you insulted his parents!

## High levels of devotion

It scares me to think that many of today's teenagers are more devoted to rock music than they are to their parents. This being the case, it is difficult to talk to a young person about rock music without having him

become defensive and downright mad. It makes me nervous to think that young people are developing such strong allegiances to people they have never met.

Many teens can name all the members of their favorite rock bands and give a short history of each one. And many have developed such devotion to these bands that they will go so far as to fight for them.

During the summer of 1981 while I was working in an Advent Christian camp in Northern Maine, I pulled two young men apart several times. Each time I asked what they had

been fighting about and each time I received the same response — rock music.

Devotion is what we are seeing in today's youth. They wear the emblems of their favorite rock groups on their clothes, they scribble them on their notebook covers and they plaster their walls with posters that depict their heroes in concert.

Teenagers wear the fashions of their favorite rock stars and wear hairstyles identical to those of their idols. They work to become like them.

During the summer of 1984 I went so far as to accuse some of the teenagers at Camp Maranatha in Southern California of worshipping rock and roll stars. As you can well imagine, they were outraged. One girl asked for the definition of worship. Thankfully, Pastor Louia Gransee of the San Diego Advent Christian Church was ready with a fitting definition that hit the spot.

Pastor Gransee told the group that worship can be the adoration of someone to the point of wanting to

become a reflection of that person, in dress, language, hairstyle, and lifestyle. I watched silently as his definition sank into the group. I noticed that some of the teens were looking around at others and studying their appearances. His explanation was a direct hit. Some of those teenagers were worshipping their bands before God and they knew it!

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**You can make a difference in the lives of teens you work with as long as you trust the Lord to work through you.**

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If only we, as youth leaders, had a foolproof formula that could switch this powerful devotion to rock music over to Jesus Christ! I have yet to find such a plan, unfortunately.

### **Mind control?**

How did music get such a hold on today's youth? Let me be so bold now as to suggest something that is sure to conjur up visions of horror films when you read it...mind control. I'm not going to tell you that a mad scientist has planned to take over the minds of today's youth by planting messages in their music. You could, however, plug Satan's name into the mad scientist slot and get an accurate appraisal.

Where did the term "rock and roll" come from? Probably some ancient rock star labeled it or perhaps it is so named because of the way it makes people move, right? Wrong.

In 1954, Alan Freed, a popular

Cleveland radio disc jockey was looking for a name for the new music revolution. He finally found a ghetto slang term that seemed to fit. The term was "rock and roll" and it had been used to describe sexual intercourse. Freed used it and thus the new name was born. This is an interesting tale in light of the fact that the majority of rock songs today evolve on sex, drugs, and the occult!

Most teenagers will try to convince you that the lyrics of the songs are not at all important to them. Several teens have told me, "I don't even listen to the words so how can they be hurting me?" That is total nonsense. Whether they realize it or not, they do listen to the words and store them in their minds. This is easily proved by singing the first line

of a popular song to a teen and seeing if he can provide the next line. Nine times out of ten the teen will be able to recite the lyrics.

### **The lyrics**

Teenagers do know the words. You can't help but absorb them if you listen to the music, somehow they sink in. Everyone has had the experience of having a song stuck in the mind that won't go away no matter what you do. You keep singing the words over and over again even though you may not want to. That can be quite dangerous if you take into account what today's music is saying. Look at these examples;

*"I never do more than I really need, my mind is wasted but my*

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### **View from the Back Pew**

**Debby Schultz**

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body's in the lead...I need double vision..."

These are lyrics from the song "Double Vision" by the group Foreigner. The song clearly advocates the use of mind-altering drugs.

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**...I pulled two young men apart several times. Each time I asked what they had been fighting about I received the same response—Rock music.**

---

*"There she stood in the doorway; I heard the mission bell and I was thinking to myself this could be heaven and this could be hell. Then she lit up a candle and she showed me the way. There were voices in the corridor, I thought I heard them say, 'Welcome to the Hotel California, such a lovely place, (such a lovely face).'"*

These are lyrics from the Eagle's hit "Hotel California." Jacob Aranza, author of the book *Backward Masking Unmasked* says there is much hidden meaning in these lyrics. He writes, "The only phrase in parenthesis in the whole song is the one you see above. If you were to open the album and look on the inside cover, you would see three

windows on the far left hand side. In the middle window, if you look very closely, there is a man's face who resembles Anton S. Zandor LeVay. He is the founder of the church of Satan..."

Aranza says the Eagles knew exactly what they were doing in writing the song as a tribute to LeVay and his church.

More? Read on...

*"Hey Satan, paid my dues in a rocking band. Hey momma, look at me, I'm on the way to the Promised Land. I'm on the highway to hell, I'm on the highway to hell. Don't stop me..."*

—AC/DC

*"Let's get physical...let me hear your body talk."*

—Olivia Newton John

The list could go on and on. All you have to do is listen to the radio for a few minutes and you can compile your own list.

### **Deal with the lyrics**

Far too many people have skipped over what the music says directly and have chosen to go after what the albums say when played backward. I think we should take it one step at a time. After we understand what music is feeding today's youth when played regularly, then we can start analyzing the coded messages some albums contain when played in reverse. We must be sure that the key offender is not bypassed.

We can spend all our time warning teenagers of coded messages in music that few people understand or we can help them see the same

messages that are played in plain English that everyone understands.

### **Dealing with the issues**

It shouldn't take long, once you begin working with teenagers, to realize just how important music is to them. They hold firm opinions and are quite closed-minded when it comes to criticism. How are you then, as a youth leader, going to get through to them?

The first thing you need to realize is that you will meet plenty of resistance if you try to tell kids, "rock music is evil, it is of the devil." Though this is the approach many adults take, it is rarely successful. I do not believe that all rock music is of the Devil and most teenagers won't buy it either.

The best approach I have found is to evaluate each song and group individually in terms of lyrics and lifestyles. If a teen is involved in the evaluating process, it is likely that he will accept the defamation of his heroes much more easily. Teens do not want people telling them right and wrong, they need to be involved in discovering why things are right or wrong.

Secondly, be prepared with evidence if you plan to tackle rock music. If you plan to convince someone that what they are devoted to is evil you are going to have to present a strong case. This means, if you plan to tackle rock music with your teens, you will have to do some research. Get lyrics from current hits and keep up with what's happening on the music scene.

And even if you have no intention of taking the bull by the horns, I encourage you to form an opinion of your own on rock music. You, if working with youth at all, will undoubtedly meet up with rock music

sooner or later so it is important that you know what you believe and why you believe it. Know where you stand and why you stand there before you try to persuade others to stand beside you.

It is important to remember that you will not, if you are like most who have tried, have a winning record in terms of seeing teenagers decide to put Christ before rock music. At times I have grown quite discouraged with the results I have seen. I'll never forget the 15-year-old girl from Calais, Maine who looked me straight in the eye and said, "Hey, rock music is my life and I'm a Christian just like you...if God expects me to give up my music, He wants too much from me." I spent much of that evening sitting by the lake praying and crying. I felt useless. I could list pages more of similar experiences but won't.

### Depend on God

At times like these, it was hard for me not to feel as though I had failed. You may want to feel the same way after you are rejected once or twice but we have no right nor cause to feel as though we have failed. How can we know what the Lord has planned for each teenager we talk with? The Lord has taught me not to feel defeat but to claim a victory for each teen I am able to share Him with! If a young person allows you to talk about rock music and you are able to share a little of Christ with him, you are victorious. Depend on the Holy Spirit to take the seed you have planted and see that it is fed and watered! "For I am confident of this very thing, that He who has begun a good work in you will continue until the day of Jesus Christ." (Phil 1:6)

Teenagers have magnificent

potential for devotion if only it can be channeled in the right direction. If you decide to study rock music with your teens be prepared for division, flying tempers, and stress. Encourage teenagers to prove their points and work with them to find answers. Teens do not want to be spoon fed your opinions, they want to develop their own. If strong evidence is presented that they have put music first in their lives they may very well decide to rearrange their priorities and put Christ first. Decisions made on their own will be much stronger than decisions made for them.

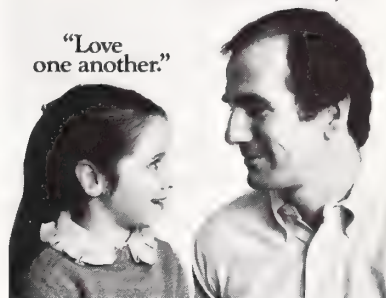
Often times you can turn teens off to secular music by turning them on to high energy Christian music. If I hadn't gone to a Larry Norman Christian rock concert as a teen I might still be spending hundreds of dollars a year on secular albums. I still have an extensive album collection but now it ranges from Amy Grant to the Imperials to Steven Taylor. My music now glorifies God rather than the world.

You can make a difference in the lives of the teens you work with as long as you trust the Lord to work through you. You will not be able to reach them without depending on the Holy Spirit to work on them first. It will be a battle that will demand that you be prepared spiritually as well as in terms of research and knowledge. It is a battle that can be won. □

*Scott Linscott is a senior journalism major at the University of Maine at Orono. He has been actively involved in the Advent Christian Summer Ministry program since 1981 and has worked with teenagers from coast to coast. He is a member of the Auburn Advent Christian Church in Auburn, Maine.*

"As I have loved you."

"Love one another."



"And bring each other home."

"Care for each other."



"Love one another as I have loved you.

And care for each other,  
as I have cared for you.

Bear one another's burdens.  
Share each other's joys.

And love one another,  
love one another.  
And bring each other home."

(Words from the song "Love One Another" by Germaine Habjan.  
© 1966 by F.E.L. Publications, Ltd.)

Come together as a family.  
Come together to your  
House of Worship every week.

**Worship together.  
Grow together.**

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# Sylvia Whitman: A Tribute

**Austin Warriner**

**W**e first met Sylvia Whitman in 1959 when she served the Akasaki Church in Tottori Ken. Our friendship deepened when she moved to the Osaka area early in 1972. Because of Neil Braun's sickness and the departure of the Braun family, someone was needed to live in the Shukugawa mission house and care for our children who were attending Canadian Academy. It was not easy for Miss Whitman to leave her beloved Tottori, but she responded to the need, as she did so many other times. During her last 12 years she ministered quietly and effectively in three areas of Kansai: Nishinomiya, Shijonawate, and Sakai cities. Although never involved in pioneer work, Sylvia's work behind the scenes was always a great encouragement to the pastors and people in each place. The missionary children in Shukugawa found her a good counselor and friend. She also had many close friends among the Japanese wherever she lived.

During the absence of the Warriners for a year's furlough in

1973-74, Miss Whitman lived at JACM headquarters in Shijonawate and assisted in the work of the Institute, providing companionship especially for the women theological students. She also became the SKG treasurer and a member of the Board of Directors, where her common sense and even temperament

to problems made her a welcome member of the Conference Finance Committee, the Kansai Area Meetings and the NAKK Annual Meeting. Her loving concern for everyone was expressed in her faithful preparation of the monthly Prayer Calendar.

## **Significant ministry**

As Treasurer and Business Manager, Miss Whitman greatly contributed to the work of the Mission. She handled all monies with precision, always giving us our salaries and work funds on time and caring for the various reports necessary for the home office, the tax office, banks, etc. We depended on her faithful work and great knowledge in business and Japanese customs. When we realize we will never again hear her familiar "Gomen kudasai" as she entered our

"genkan" and came on in like one of the family, we feel much sadness. She was a true friend and counselor.

From 1978 to 1983, while residing in Sakai City, Miss Whitman was involved in teaching English classes in all of the Nankai churches, her closest connection being with the Fukai A.C. Church



were great assets.

Sylvia Whitman impressed everyone as an honest, dependable co-worker. Her concern led her to encourage the pastor's wives to meet regularly for prayer and fellowship. On a person to person basis her ability to listen and empathize was much appreciated. Her practical approach

where she served temporarily as pastor during the interim before the Ishiguros returned from study in the USA. We know how much her friends feel the loss.

Then because of the Warriners' absence on an extended furlough she made the long trip to Asukano in Ikoma City twice each week, serving as pastor until the time of her illness in May 1984. She also interpreted for Dan Goodwin at Sunday worship services. In recent conversations with Asukano members I learned of their impressions of Miss Whitman's final work. The women appreciated her simplicity of thought and the "kawai rashii koe" with which she spoke. When engaged in small talk, witty comments were sprinkled throughout her conversations and many times they felt that they were talking to a Japanese. "Nihonjinteki na kanji, deshita ne!" This is why troubled people found it so comforting to share their problems with Sylvia on the telephone. Being "odayaka" in temperament, she was a good listener, understood the feelings of the Japanese, and was restrained in giving advice.

The children at Asukano were fond of Miss Whitman. Three-year-old Shori Kun always wanted to sit by her at Sunday lunch. When visiting in the Yamaguchi home, she would sit on the floor, telling the children of

her own childhood and how she got her call to become a missionary from her mother's influence at an early age. The compulsion to continue her calling in Japan, together with her deep love for the Japanese people, caused her to come back to Japan even when her parents were getting somewhat feeble from old age. It grieved her greatly when her mother died before she could get to her bedside, but after the funeral she hurried back to her work in Japan.

### **A rich heritage**

One of the messages that was particularly helpful to the women in Asukano was on the various women named "Mary" in the New Testament. She pointed out that each one had an important role to fill although each had different gifts and personalities. Though abilities and physical appearance and temperament vary from person to person, there is a definite ministry in the church for every woman who loves Jesus. "We don't need to compare ourselves with others and feel useless. We just look to Jesus and do what we can in the spot where He has placed us." It is to her credit that Sylvia Whitman followed this pattern, being ever diligent in performing whatever

duties the Lord entrusted to her.

We salute her memory. We treasure the rich heritage that she leaves behind. We remember her example and press forward to carry on the work she left behind. We expound the cause of Christ here in Japan that she loved so well. As she approached death her thoughts were often expressed in Japanese words, though no one at her bedside could understand.

Farewell, dear sister in Christ. We will greet you with joy at that glad resurrection day when Jesus comes back to complete our redemption and to usher in His eternal Kingdom. □



*Austin Warriner serves as an Advent Christian missionary in Japan.*



# Becoming a "World Christian"

**Bryan Lamberton**

**U**rbana '84?! Never heard of it, nor truthfully, really even cared about it. That is, not until my first semester at Berkshire Christian College. From various courses, off-campus experiences, fellow students, and professors I developed an awareness of the diverse needs of hurting people existing in a confusing, complex world. I began to think, feel, and act as a "World Christian," before I was even aware such a term existed.

I soon learned that the Urbana '84 had to do with missions on an international scale. I felt a deep-seated need to learn more on how I, as a single individual, could make a significant contribution towards reaching God's plain of touching the "unreached people groups" across the world. I committed myself to attending the Urbana Missions Conference early that first semester.

As time wound down towards the conference, held in December at the University of Illinois at Urbana-



*Inter-Varsity photo*

Champaign, I intensified my preparation on learning how to become an informed "World Christian." I read books such as Ron Sider's, *Rich Christians in an Age of Hunger* and Tom Sine's, *The Mustard Seed Conspiracy* to get a feel for what I could do to help fulfill God's plan to reach the poverty-stricken, wealthy-stricken, and broken-up lives that surround me everywhere. I wanted to learn how to pray, give financially, and minister cross-culturally in an effec-

tive way. I was sure that Urbana '84 could put me in touch with the answers to many of my questions.

## **God meets needs**

The date for Urbana drew nearer. Many students and faculty at Berkshire became more and more excited about the convention. God began to answer our financial needs in exciting and miraculous ways. The final count going to Urbana from Berkshire was eighteen, including students, faculty, and one missionary already active in

foreign missions. That was about twelve percent of the entire student body! We gave praise to the Lord for such an active interest shown by the students and faculty. We had our own international delegation attending with student representatives from Brazil, Nova Scotia, Ghana, and the most foreign of all places, northern Maine. We pulled out of Lenox in a small caravan on December 26th full of excitement and enthusiasm for what God had in store for us ahead.



Twenty-one hours later we wearily rolled into Urbana-Champaign in the midst of a bone-chilling, damp, steady drizzle. Hundreds of students were scurrying around everywhere like drowned rats. The line outside the arena where we had to register snaked back down the sidewalk for what seemed endless miles. So this was Urbana '84? We weren't thrilled!

Surprisingly, registration went quickly and smoothly and we soon headed for our assigned rooms. It was exciting to mix and exchange conversation with eighteen thousand of God's people from all across the United States and the world. The conference was packed full of small group Bible studies, prayer cells, and general sessions held in the main arena. We heard challenging messages and sang many favorite choruses. For many of us,

the most challenging and informative aspect of Urbana came by way of the workshops held daily throughout the conference. Between workshops,, with titles like "Evangelism and Social Justice," "How to Minister to the World's Hungry and Poor," and many more; and the mission agency booths set up in the gymnasium, we obtained the answers to the many questions each of us had before attending Urbana.

### Coming home

Only when we came back to campus for a new semester did the seriousness of our time at Urbana really sink in. The thrill of the conference began to fade. We realized that it was time to put our various commitments into everyday practice. We realized that not all of us

were being called to overseas missions, but that each of us were called to faithfully minister and pray for needs we saw and touched. The enthusiasm of missions has spread on campus and now a new group of ten students will spend part of their Spring vacation traveling to the inner city of New York to work with "Habitat for Humanity." □



Bryan Lamberton is a senior of Berkshire Christian College majoring in Youth Ministries and Christian Education. Photos courtesy of Inter-Varsity Press.

Inter-Varsity ph





# Foreign Missions Begins at Home

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**Melodie Dean**

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**B**illows of smoke rolled out and tongues of fire licked from the frying pan. A half of a box of baking soda was dumped in just before the lid slammed down ending the fire and our lunch. The only fire we ever had was highlighted by the fact that we had company too—real live missionaries to India.

Encounters with missionaries such as this during my childhood wetted my interest in serving the Lord outside the United States. "Home Missions" or missions-in-the-home and home church is the key to fanning more interest in foreign missions. "Home Missions" begins with Mother and Dad and the local church teaching about stewardship and missions in the home and church.

Even the Apostle Paul understood the importance of that early training in the home when he admonished Timothy: "...continue in what you have learned and have become convinced of because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus."

## **A mission-minded church**

"And how from infancy..." I grew up in a Christian home, in Sandwich, Illinois, the eldest child of Tom Hallstrom, a landscaper, and his wife, Janet, a homemaker. My parents active involvement at church included: teaching in Sunday School and DVBS, working on building projects, and serving on numerous boards and committees. In this good environment I accepted

Christ at an early age—seven. I thanked God for Jesus' death on the cross and repented of my sins. I wanted Jesus to be in charge of my life. After that decision, I grew through Sunday School, VBS, camp, youth activities, Bible correspondence courses, and good examples.

I grew up in a mission-minded home. Early in their marriage my parents prayerfully considered going to Bible school and to the mission field, but later felt that God would have them stay home and support missionaries. We often had missionaries in our home for a meal.

I grew up in a mission-minded church. Two weeks of VBS were run with each week featuring a different missionary. Our offering went to some project or special need the missionary had. The last Sunday each month featured a missionary speaker. A three-day missions conference was held every November with at least three missionary speakers.

There was a sign-up sheet for providing housing and meals for each time we had a missionary. Having them in our homes enabled us to get to know the missionaries, collect their prayer cards, and pray for them better. The church missions committee did the selecting and inviting of the different missionaries for the times needed each year. The committee had been only three people but one year they decided to elect a high schooler to the committee and as a 16-year-old I was elected to the committee.

## **Mission experiences**

At age 12, after listening to a mis-

sionary speaker, I went forward to further my commitment to God—I wanted Him and my church family to know I was willing to go to a foreign field if He wanted me. After high school I went to Bible school, and shortly after Bible school I spent a summer in Central America as a summer missionary. While in Central America, I was assigned to live a week in the home of a missionary family who had lunch in my parents home during VBS five or six years earlier.

I met my future husband that summer. Two years and 400 letters later we were married. Our one term in the Philippines has been a time of language learning, meeting people, encouraging present Christian workers, building up future workers (Bible school students), and starting Bible studies to introduce new people to Jesus.

While in the Philippines I visited in the home of two other missionaries I met as a child in my parents or grandparent's home. My mother mailed the prayer letters out for one of them. As a high schooler I helped stuff envelopes, sort them by zip code, and buy stamps. This furlough we came home by way of Japan, the country that my parent's youth directors went to, which caused their consideration of the foreign field. We did not see my friends there as they had already returned to the States. But, as we landed in Los Angeles International Airport, we were met by their daughter. Later we fellowshiped with them in their home.

I have experienced a full circle of God's love and family as He introduced me to missionaries as a

child and reunited me with them as an adult.

### God's blessing

I have been blessed and have shared some of God's mighty works as Psalm 105:1 and 2 encourages us to: "O give thanks unto the Lord; call upon His name. Make known among the nations what He has done. Sing to Him, sing praise to Him; tell of all His wonderful acts." I probably would not be serving God as a missionary if it had not been for some real mission training at the home and local church level.

Churches, nurture your members from birth through maturity. Home churches, teach your children and members stewardship, that all we have belongs to the Lord, and about missions, that every person without Christ is a mission field. (The church is not a building, the church is people, people reach people.) When our churches begin prayerfully mothering and nurturing with the Word and loving people as it says to, our world will be turned upside down for Jesus!

The paraphrase on this page was written as a tribute to my home church, and the evening of Mother's Day I shared my thanks, my testimony and this tribute with them. This is a tribute also to all churches who are doing their "Home" work, and a challenge to those who are not, to begin! □



Melodie Dean serves as a wife, mother, and an Advent Christian missionary in the Philippines.

## A Tribute to My Mother Church

(taken from Proverbs 31:10-31)

Who can find a righteous church for her price is far above rubies. The heart of her husband, Jesus Christ, doth safely trust in her, so that He shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh lost sheep and needy people. She worketh willingly with her hands.

She is like the merchant's ships; and bringeth the Good News to those afar.

She is involved day and night feeding her household and those on the fringes.

She considers a foreign field and invests her prayers, finances and people in it; with the fruit of her hands she plants other churches.

She girdeth her loins with the strength of the Lord and knows her power comes from His Spirit working through her.

She knows that her message (Good News) is vital and that she is to be a light in the darkness to others and the salt of the earth.

She works diligently and is not slothful.

She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy.

She is not afraid of Satan's attack; for all her household are washed in the blood of the lamb.

She covers herself with the helmet of salvation and the breastplate of righteousness. She girds her loins with truth and wears shoes of peace. She arms herself with the shield of faith and the two edged sword which is the Word of God. Her clothing is that of royalty for her children are sons and daughters of the King, a royal priesthood.

Her husband, Jesus Christ, is known in the city and to the peoples of the earth because of the great witness of her members.

She disciplineth her young people for export and sends them with the Gospel to other nations.

Strength and honor are her clothing; and she will rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and is not lazy or lukewarm.

Her children rise up and call her blessed; her husband also, and he praiseth her.

Many churches have done virtuously, but thou excellest them all.

Ritualism is deceitful, and legalism is vain: but a church that feareth the Lord, she shall be praised.

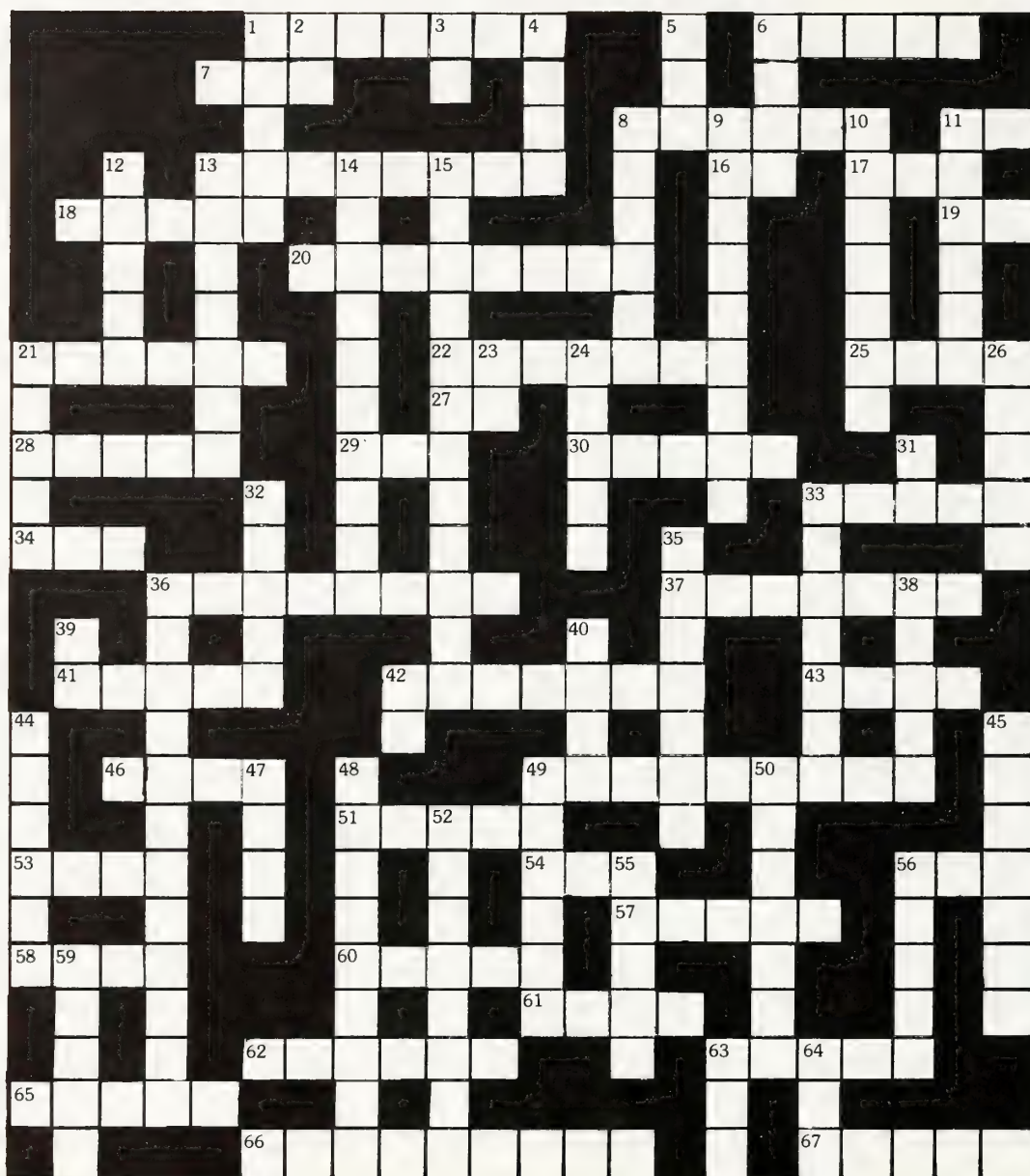
Give her of the fruit of her hands; and let her own works praise her in the gates. Amen.

—Melodie S. Dean

May 3, 1984



# Puzzling through



## Across

- |  |             |
|--|-------------|
| 1. Author of first Gospel                                  |             |
| 6. "Do not _____ lest you be judged."                      | Matt. 7:1   |
| 7. "...But with _____ all things are possible."            | Matt. 19:26 |
| 8. Choke the Word along with worries                       | Matt. 13:22 |
| 11. "Behold, the sower went out _____ sow;..."             | Matt. 13:3  |
| 13. "Blessed are the _____, for they shall receive mercy." | Matt. 5:7   |
| 16. "...He will sit _____ His glorious throne."            | Matt. 25:31 |
| 17. "And they all _____, and were satisfied,..."           | 15:37       |
| 18. Who gave the sign of Jonah?                            | 12:39       |
| 19. "Follow _____,..."                                     | 4:19        |
| 20. "Means 'God with us'."                                 | 1:23        |
| 21. River in which Jesus was baptized                      | 3:13        |
| 22. "Repent, for the _____ of heaven is at hand."          | 4:17        |
| 25. What Jesus withered                                    | 21:18-22    |
| 27. "Son, go work today _____ the vineyard."               | 21:28       |

# Matthew's Gospel

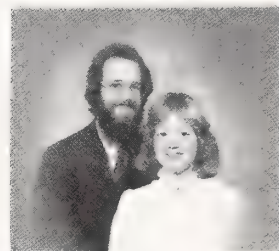
Don and Holly Harrison

28. Jesus was called His son 9:27  
 29. What Jesus came to save us from 1:21  
 30. Messenger who spoke with Joseph 1:20  
 33. What the disciples thought they saw 14:26  
 34. Jesus was Joseph and Mary's \_\_\_\_\_ 1:18  
 36. "...My blood of the \_\_\_\_\_,..." 26:28  
 37. What each virgin had when they went to meet the groom 25:1  
 41. What can pass through the eye of a needle? 19:24  
 42. "Rachel \_\_\_\_\_ for her children;..." 2:18  
 43. "...Darkness fell upon all the \_\_\_\_\_..." 27:45  
 46. First name of both women who discovered Jesus had risen 28:1  
 49. How should you initially reprove your brother? 18:15  
 51. Title Judas called Christ 26:25  
 53. The foreman \_\_\_\_\_ each worker the same amount 20:8-14  
 54. "...for this is the \_\_\_\_\_ and the prophets." 7:12  
 57. Another word for blessed 5:3-11  
 58. We are commanded to \_\_\_\_\_ our enemies 5:44  
 60. "...whoever wishes to be first among you shall be your \_\_\_\_\_;..." 20:27  
 61. What we would like you to do with your Bibles.  
 62. Who is like a householder who brings out old and new treasures? 13:52  
 63. What Satan suggested the stones could be turned into 4:3  
 65. Christ gave new meaning to the Passover \_\_\_\_\_ 26:26-28  
 66. City where the temple was located 21:10-12  
 67. Jesus instructed the disciples to \_\_\_\_\_ the dead 10:8

## Down

1. Besides Elijah, who also appeared when Christ was transfigured? 17:3  
 2. Present method of counting years (abbreviation)  
 3. "And \_\_\_\_\_ called a child to himself..." 18:2  
 4. "...Thy \_\_\_\_\_ be done." 26:42  
 5. Means "My God" 27:46  
 6. Christ called him Elijah 11:14  
 8. What the angel did to the stone, 28:2  
 9. "For by your words you shall be justified, and by your words you shall be \_\_\_\_\_." 12:37  
 10. "For the Son of Man is Lord of the \_\_\_\_\_." 12:8  
 11. Satan took Jesus to the top of the \_\_\_\_\_. 4:5  
 12. Who walked on the water to Christ? 14:29  
 13. What type of seed is the Kingdom of Heaven compared to? 13:31  
 14. The Great \_\_\_\_\_ 28:19-20  
 15. Gold, \_\_\_\_\_, Myrrh 2:11  
 21. Disciple who kissed Jesus 26:49  
 23. "But \_\_\_\_\_ vain do they worship me,..." 15:9

24. What the disciple picked to eat on the Sabbath 12:1  
 26. What the gentle shall inherit 5:5  
 31. "\_\_\_\_\_ therefore and make disciples..." 28:19  
 32. Who is the enemy that sowed the tares? 13:39  
 33. Where Joseph resided after leaving Egypt 2:22  
 35. "But if you do not \_\_\_\_\_ men, then your father will not \_\_\_\_\_ your transgressions." 6:15  
 36. "On these two \_\_\_\_\_ depend the whole law and the prophets." 22:40  
 38. Stater, two-Drachma, and Denarii were \_\_\_\_\_ 17:27; 18:28  
 39. Jesus was actually born in the year 4\_\_\_\_\_, not 1 A.D.  
 40. When Peter denied Christ, he was a \_\_\_\_\_. 26:69-75  
 42. "And when did \_\_\_\_\_ see you a stranger,..."? 25:38  
 44. Means "Good News"  
 45. The parable of the ten \_\_\_\_\_ instructs us to be ready for His return. 25:1-13  
 47. "For my \_\_\_\_\_ is easy, and my load is light." 11:30  
 48. Position Judas held among the disciples John 12:6  
 49. Crime that Judas used to commit John 12:6  
 50. Who came to Jesus after He had fasted for forty days? 4:3  
 52. Criminal released instead of Jesus 27:26  
 55. "And He will gather His \_\_\_\_\_ into the barn,..." 3:12  
 56. "...the \_\_\_\_\_ receive sight and the lame walk,..." 11:5  
 59. "...when the \_\_\_\_\_ of the vineyard comes, what will He do to those vine-growers?" 21:40  
 63. Rise, take up your \_\_\_\_\_, and go home." 9:6  
 64. What Peter cut off when Jesus was arrested 26:51

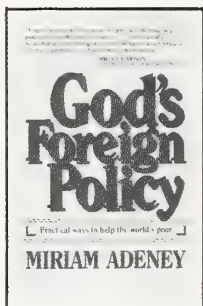


Don and Holly Harrison are both graduates of the University of Missouri at Rolla. They attend Dulin's Grove Advent Christian Church in Charlotte. A special note: We'll award a one-year **Advent Christian Witness** subscription to the first two correct responses we receive before July 15, 1985. Winners and correct puzzle will be announced in our September issue. Answers are based on the New American Standard Bible.



## Christian Charity?

Do we really want to help the poor around the world? Answer these two true and false questions.



Adeney in clear, easy reading style presents an evaluation of current relief and development efforts of Christians; challenges the philosophies underlying them; and gives practical suggestions in what can be done to correct the mistakes of the past. This is done by examining the key issues of aid to the poor: health, agriculture, business, politics, and refugees. Adeney is out to get people thinking about what can and should be done. She also challenges us in our affluence to reevaluate our lifestyles so that we can better help others.

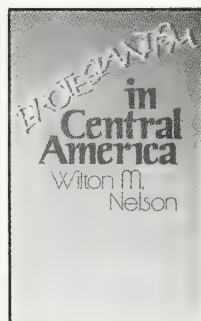
Are you serious in your desire to help the poor? Read this book. You will be stimulated and challenged through it.

—David E. Dean

*Advent Christian missionary David E. Dean will be returning to the Philippines for his second term of service.*

## Important Lessons

With debate raging about the United States role in Central America, Wilson Nelson's *Protestantism in Central America* (Eerdmans) is especially timely. Wilson focuses on describing historically how evangelical Christianity has developed in the seven Central American republics over the past one hundred and fifty years. In a land where two hundred years ago being a Protestant Christian was punishable by death or exile, evangelicals have come to the point



where they could gather nearly 700,000 people for a mass rally with evangelist Luis Palau in Guatemala City. While the overall percentage of evangelical Christians in relation to the total population remains small, several hundred thousand use the labels, Protestant or Evangelical to describe their Christian faith. Wilson describes the events that have led a once non-existent segment of Christianity to gain a strong foothold in the region.

However, Wilson does more than recall events and discuss statistics. Throughout this little book, he discusses the relationship between Protestants and the Roman Catholic church. He concentrates on why the Latin American brand of Roman Catholicism had little tolerance for anything it considered "Protestant." The relationships between church and state also comes under discussion.

It is at this point that the book can offer some valuable lessons for evangelicals in the United States who are trying to make sense of our nation's policy in this small region south of our borders. To act without an understanding of the cultural and religious background of the region can lead us to some of the same tragic mistakes made in Vietnam during the 1960's by the Kennedy and Johnson administrations. The book is written specifically for people with no knowledge of Central America and can be read by anyone. It's easy to read, informative, and short (only seventy-nine pages). Yet, it provides valuable perspective for Christians concerned about the Gospel of Jesus Christ and the role their nation plays in Central America.

—Bob Mayer

# Nuclear Deterrence as a Biblical Imperative

For those of us who find ourselves confused by and a little irritated at all of the debate about nuclear war that has raged through the church during

the last five years, Jerram Baars has written *Who are the Peacemakers: The Christian Case for Nuclear Deterrence* (Crossway Books \$2.95). Baars' little book has three good things going for it. It's short! (50 pages) It's concise. (Not filled with abstractions or side issues) It's clear.

Moreover, Baars argues that maintaining a strong nuclear deterrent squares with Biblical teaching and that working for peace does not necessarily mean advocating unilateral disarmament or insisting that the Soviet Union be allowed to dominate the world.

The author argues that "pacifism" cannot stand up to Biblical scrutiny because it does not take seriously the Biblical teaching concerning God's justice and God's design for the functioning of government in society. Baars sees human government as having three distinct Biblical purposes (page 16):

1. Maintaining justice.
2. Punishing disobedience to the law justly and impartially.
3. Defending the poor and needy who have no advocate against aggression and injustice.

While Christians are not obliged to obey the government when the government asks them to act in a

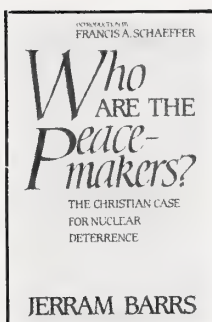
matter counter to the teaching of Scripture, Baars appeals to believers to have a scriptural view of government's function in the world. That function Baars argues includes ensuring that there is justice both nationally and internationally. Moreover, "in human society, it is impossible to have peace where there is injustice!" "True peace," for Baars, "is not the absence of war. It is the restoration of justice in relationships."

Pacifism for Baars makes it impossible for the government to carry out its purposes and for justice to be restored in national and international relationships. In reality, pacifists may not be peacemakers at all according to Baars. Instead their well intentioned idealism may lead society down a road where injustice is tolerated and Marxist-Leninist totalitarianism the order of the day.

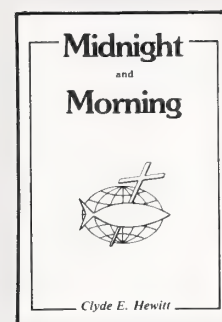
In this reviewer's mind, Baars, while recognizing the problem of the relationship between the Old and New Testaments, does not address that problem as fully as he can. Pacifists argue a radical discontinuity between the Old and New Testaments and I wish Baars would have demonstrated the fallacy of their position more forcefully. As it stands, I'm left with questions of whether or not Baars himself correctly handles the relationships between the two Testaments.

Outside of this one concern, this reviewer found Baars work a healthy Biblical corrective to the advocates of unilateral disarmament and one that pastors and lay Christians will appreciate. Especially helpful are his ten practical suggestions that Christians can use to ensure that our government develops a military and arms control policy that promotes peace and ensures justice.

—Bob Mayer



# Midnight and Morning



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# A Missionary Writes to the Church

**Joyce K. Thomas**

When the missionary writes about faraway places with strange sounding names our curiosity is piqued and we want to hear more. We are especially interested if the letter includes good news of accomplishments on the field or if it has words of encouragement or cheer for us.

Such are the messages of the Apostle Paul to the churches as recorded in the New Testament. The major purpose of those letters from the missionary was to strengthen and uplift his readers in the various churches.

For example, the letter to the Philippian church was written by the missionary to the people who had supported him with both their finances and prayers while he was preaching elsewhere. They had received the gospel with such joy that they immediately sensed the responsibility to take it to the rest of the world. The Apostle said they had "participated in the gospel from the first day until now." (Philippians 1:5)

When all other avenues had apparently ceased, the Philippians seemed to continue sending their help. Indeed he says, "no church shared with me in the matter of giving and receiving but you alone." Other churches were in existence but they had not taken the time to inquire into Paul's needs nor to offer help. The Philippians had sent help more than once. (Philippians 4:16)

On another occasion, when Paul wrote to the Corinthians concerning



a special offering for the poor Christians at Jerusalem, he mentions the churches of Macedonia. The Philippian Church would have been one of those churches in the province of Macedonia. These people were also poor, he said, yet they overflowed in a wealth of liberality for others in need.

So here was a church in dire circumstances, yet with a heart always open to the needs of others. They were sensitive to the outreach of the gospel into wider fields. This ancient church at Philippi demonstrates to the modern church the essence of commitment to Jesus Christ. It demonstrates that commitment to the Lord of life leads to a ministry of service.

## **Giving to God**

There are other lessons that we should not overlook. In the first

place, the mission support that had been sent to Paul was received not as to him alone, but as an acceptable sacrifice to God. This is one of our greater mistakes. We think we are giving to the church or giving to missions, when in fact we are giving to the Lord. And what we do to further His work in this world is well-pleasing to Him.

Paul makes it clear to the Philippians that he has learned how to get by on little. But "getting by" is not the issue. It is a sad commentary on the Christian Church that too much of the Lord's work has been done on a shoestring economy. So the Apostle commends the Philippians for their faithfulness in the gospel. He was thankful to them, and he wants them to know it. He says, "You have done well."

The next thing we note is Paul's rejoicing over their future reward.

The Philippians made an investment in his ministry which would bring them heavenly dividends. Paul knew that they would be rewarded because he knew from personal experience that God keeps His word and He will not fail those who faithfully follow Him. So, here is the missionary reinforcing that promise as he writes to the church: "And my God shall supply all your needs according to His riches in glory by Christ Jesus." They were laying up treasure in heaven through him and he knew they would be rewarded.

In the economy of God there is a principle that is always true: A person will always receive more than he gave. God will make up the difference. In another place Paul wrote, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." There is no end to the abundant provision for His children who honor Him.

Our motive for giving, however, is not in that we will be rewarded. *We give because we love God and His work.* Be assured that the gift does not go unnoticed by Him. The phrase, "We cannot outgive God" is not just an empty saying. While the missions and other ministry for Christ deserves our best investment, He returns the investment in ways that we cannot imagine. □



Joyce Thomas is Director of Stewardship for the Advent Christian General Conference.

# A Church Testifies

**Joyce K. Thomas**

**"I** have long believed that churches that give at least 10% for outreach (outside the local area) are specially blessed by the Lord." This is the philosophy expressed in a letter from Melba Barth, Treasurer of Bonita Avenue Church, LaVerne, CA.

The Lord has indeed blessed that conviction and mission commitment. The 1984 church report indicates an increase in just about every part of ministry with a financial increase of 12.5%. This is God's doing, for it confirms a scriptural principle that when a church or an individual focuses on a ministry outside of itself, the Lord blesses in unusual ways.

Mrs. Barth writes again, "We have been working with a sizable deficit; but it has been interesting to see that deficit decrease...this is something new to me in the eight years that I have been treasurer of our church."

Pastor Arthur Shoap writes that he is greatly encouraged about the continuing prospects for his congregation. He says, "God honors and blesses faith and faithfulness."

## Faith in God's promise

The testimony of Bonita Avenue Church reinforces faith in God's promises. First, there is the promise, "Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap." This standard applies

to the church as well as to the individual. The church has its own local ministry to perform but it must never forget that the whole field is white unto harvest.

If we believe that God blesses the individual who honors Him with the tithes and offerings, the same is true for the church which looks beyond itself and gives faithfully to a wider field. For example, Paul wrote to the church that had helped his missionary work, "And my God shall supply all your needs according to His riches in glory in Christ Jesus."

And then there is the promise of answered prayer. Surely, we can believe that those who receive the gospel in other places, partly as a result of our financial gifts, will be praising God and thanking Him for those who sent the gospel their way. And they will ask God's blessing on the senders. Does God head and answer those prayers? Of course He does!

God is powerful, and in return for the gift that is given to Him, He will increase all spiritual graces in the giver, to the end that the giver having always all sufficiency may abound yet more unto every good work. When liberality increases it produces increased thanksgiving to God and He blesses yet more.

We rejoice with Bonita Avenue Church. Let them give heart to every church to increase their vision for a wider field of mission work. □



### Missionary retirement

Los Angeles, Calif. (MNS) — Contrary to reports that one-fourth of the current evangelical missionary force will be retiring in the next 10 years, a survey by the Evangelical Foreign Missions Association (EFMA) shows the figure to be about 16 percent.

"This does not appear to be an abnormally big figure," said Wade Coggins, executive director of the EFMA, at the group's annual meeting. "The big bulge of retirements from the ranks of those entering (missionary) service after World War II, which had been predicted, is not evident," he said.

Coggins cited several factors that may have thrown the prediction off base. Not all of the post-war missionaries were new ones. Many older missionaries resumed service after the war and have already retired. Also, many of those who did start out in missions after the war have since switched to other careers.

What had alarmed missions leaders about the 25 percent retirement estimate was the need to recruit that many new missionaries, just to keep their active forces at current levels. However, the EFMA survey showed that member missions plan to appoint more than four times as many missionaries as will be retiring between now and 1994.

In his annual report, Coggins said he notices a growing emphasis on prayer for missions. "There are increasing prayer concerts, prayer seminars, new prayer groups in cities and churches," he said.

He cited three matters that will re-

quire study: education of missionaries' children, candidates with debts, and people groups. Regarding missionary children's education, Coggins explained: "Some candidates come with strong convictions. Some object to boarding schools and want to teach their children at home, or live in cities where local schools in English are available."

He urged missions agencies and supporting churches to look into the matter of helping candidates who come with significant indebtedness incurred for education. He cited a "Newsweek" magazine report that about 40 percent of student aid is in the form of loans. "This is likely to become an increasing problem," he said.

Regarding people groups, Coggins concluded: "The coordination of information is unresolved." He mentioned several sources of information, but deplored the lack of a centralized pool.

### Church growth

The Communists murdered Christians in China by the millions. Yet, from a few hundred thousand believers in 1949, the church in China has grown to an estimated 30 to 50 million today. The amazing fact is that it has made these great gains without almost everything American churches count as essential. Paul Kauffman's book about China listed at least nine things the church in China didn't have. (1) No church buildings, (2) No ministers,

— all killed or imprisoned, (3) No elders — all killed, imprisoned or sent off, (4) No radio or TV broadcasts of the gospel, (6) No Bible, (7) No freedom to assemble for worship, teaching or preaching, (8) No youth under 18 allowed to profess Christ or to be baptized, (9) Not allowed to receive offerings or take communion. How has it grown? By home fellowship groups and person-to-person telling of the Good News. Does the American lifestyle and "church-style" hinder the advance of the gospel? (Adopted from Care-A-Gram, Montrose, CO)

—Curtis Dickinson  
THE WITNESS

### A Reminder

1985 ACMC North American Conference: "Your Church Can Grow World Christians!"

July 17 - 20, 1985; Wheaton College, Wheaton, IL.

### Believe it or not

God works in strange and marvelous ways! Who would ever imagine that in the Buddhist land of Japan one could hold Christian meetings in a government run Home for the Elderly. But that is what Chikayo Nakai is doing in the Home where she and her husband have lived for the past 8 years. Every week she has a Bible Study in her room with from 5 to 8 attending.

The very first year the Nakais



*Pastor Chikayo Nakai bringing the message at the Christmas program.*

were in the Home, Mrs. Nakai received permission to hold a Christmas meeting. It was simple and only a few attended, but it was well received. So the next year she attempted something on a larger scale, and each year the program has become more exciting. In 1983 the kitchen staff prepared a special meal and all 65 residents came to the banquet and program. And what a program! Pastor Nakai directed many of the residents in a Christmas play, complete with costumes, candles and chorus. Then she brought a gospel message. Of course there was also the joyful singing of Christmas carols. Everyone had a good time and appreciated the fine program.

Mrs. Nakai is thrilled with the ministry she has as she lives among these senior citizens, and takes part in the many activities offered. She has taken up pottery making and it has become a productive hobby as she turns out beautiful dishes and vases. When she walks through the halls her name is often called as someone wants to talk with her, sharing problems and joys. She is a confidant and counselor whom God is

blessing in this unique ministry.

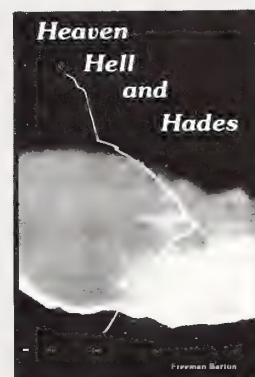
Mr. Nakai has been in poor health most of their married life, so they moved into this Home in Tottori Prefecture as soon as he was eligible. From their windows they have a spectacular view of beautiful Mt. Daisen, and from the hall they look out on the Sea of Japan. Mrs. Nakai is the only woman A.C. pastor in Japan and has been an enthusiastic, dedicated Christian worker. She was the pastor of our largest church, the Uenoshiba A.C. Church, in the Osaka area for 13 years. She has come out of retirement to pastor our church in Yonago City, commuting the 20 miles from the Home. It was with her encouragement that the small group there stepped out on faith and put up an attractive new prefabricated church building. With patience, love and vision she is endeavoring to lead this group to reach out to the thousands of unsaved people around them.

Praise the Lord for Chikayo Nakai whom God continues to use to spread the Gospel in Japan where less than 1% of the people know Christ. ☐

—Dorothy Warriner

# Heaven, Hell and Hades

by Dr. Freeman Barton



Dr. Barton presents a fresh, incisive look at the doctrines held dear by Advent Christians. His work is clear, readable and concise and will benefit Advent Christians everywhere.

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## How God Taught Me to Enjoy My Spiritual Gift

**Fern Smith**

*If used according to instructions this appliance will give years of satisfactory service.*

That's exactly what the little white slip of paper read which had been carefully placed inside the front of my microwave owner's book. It was a lovely gift although I continued to say I didn't need one. I even wondered if I deserved such a luxury.

It worked beautifully and the results were unbelievable until I baked my first potatoes. There they were; smooth-skinned Idaho russets waiting to be baked and smothered with butter and sour cream! A push of the button, a few last minute details, and my company dinner would be a success.

Then it happened, explosion countdown. Everything went crazy. No longer were the potatoes on the rotating platter but on the top, sides, and see-through door of my lovely microwave.

What had gone wrong?

Where did I put that instruction book? There it was on page 8, "Always pierce skin before placing potatoes in oven." All this because I had not carefully read the directions?

This simple story parallels my ex-

perience of using the spiritual gift God has given me.

### **A new interest**

It all started with the revived interest in identifying these gifts during the spiritual awakening of the early seventies. Until then, I hadn't been aware of God's special expression of love for His Body in this way. I went from the extreme of arguing the unimportance of identifying gifts to unrealistic enthusiasm for how God uses our gifts.

It left pieces of humanity with open wounds of betrayal, disillusionment, abuse, destroyed trust, broken relationships, and pain! Oh God, the pain! I must encourage, and I did. But the grief process is slow, and healing was not in sight.

Encouraging, listening, caring, loving, crying — all seemed not enough to lessen the pain. What to do with the wounded around me? I went from sleepless nights to heaviness in my chest, to numbness, and then that terrible fatigue set in. I

---

*God knows how to nourish His children who are suffering from spiritual malnutrition.*

---

When I first accepted that my spiritual gift, namely exhortation or encouragement, was indeed from the hand of God, I felt a surge of joy and gratitude along with a sobering humility and new sense of responsibility.

Several years and many gift experiences later, I found myself in a special circumstance which required more than usual use of my gift. There were some beautiful, caring members of the Body of Christ suddenly being blown apart when the bomb of immorality in leadership hit.

felt vulnerable to the temptation of discouragement. What next?

### **Evaluation**

September, and a month at our mountain cabin. That will give me time for re-evaluating my ministry.

How God carefully leads us to green pasture when we need to feed! A stream, warm sunshine, the smell of a campfire, a hammock, and a cup of hot coffee ought to help my thought process as I try to figure out what course of action to take next; and oh yes, my Bible.

Somewhat mesmerized by the swaying of the tall pines, my thoughts began to move as well. How can I help so many wounded spirits? What worthwhile counsel do I have to give? Where is the healing?

I began turning pages. Where do I begin?

Genesis...Exodus...aha! Jethro

Me? I am getting back to encouraging, sleeping nights, and thanking Him for the knowledge that there is a time when my work finishes and the problem can be given to God. The Lord taught me a valuable lesson. He prepared me to more effectively serve Him. "All things do work together for good to

the scene. They will renew their strength, they will mount up with wings as eagles. They shall run and not be weary, they shall walk and not faint. (Paraphrase of Isaiah 40:31)

Isaiah is simply reminding us:

*If used according to instructions, this gift will give years of fruitful service."*

---

## *Only God can heal the damaged soul. God is the fixer.*

---

May we enjoy using our gifts for God's glory and let God be God! □

could have addressed me as well as Moses. "What you are doing is not good. You and the people with you will wear yourselves out for the thing is too heavy for you; you are not able to perform it alone. Listen now to my voice; I will give you counsel and God be with you! You shall represent the people before God, and bring their cases to God." (Exodus 18:17-19)

Could this powerful Word of God so gently reach into my heart and lift such a heavy burden? Yes! He knows how to nourish His children who are suffering from spiritual malnutrition.

When had mental discouragement and physical fatigue set in? When I had gone beyond using my spiritual gift of encouragement and felt compelled to be a "fixer." I had placed myself into God's territory. To fix is to mend, repair. Only God can heal the damaged soul. God is the Fixer.

Today? Healing has begun to take place, wounds are slowly closing. Scars, although still visible, are fading. God is at work according to His timetable.

them that love the Lord." (Romans 8:28)

When our gift loses its joy and mental and physical fatigue sets in, I suggest we take a close look. Perhaps we have taken on more than God intended. Better we use our gifts, and then like Moses, "present the case to God." Giftedness and suffering can go together. When discouragement and anxiety replace peace, we need to examine our motives.

They that wait upon the Lord are those who look for God's arrival on



*Fern is the wife of Jim Smith, our Western Regional Superintendent, and travels some with him from their home in Lewiston, Idaho. She has served as the leader for women's retreats.*

## **Placemats**

Attractive WHFMS placemats are available. They are done in a soft green color and feature a world map and several puzzles. They are useful for regional, conference, or local church use for luncheons or dinners. Cost is 6 cents each plus postage and handling. Order from the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212.



## Extract the Precious

Last Sunday while singing the old familiar hymn, "When I Survey the Wondrous Cross," one phrase in particular caught my attention, "All the vain things that charm me most, I sacrifice them to His blood." How easy to sing those words, but how difficult to actually do what they imply! Allow me to share a personal experience.

This incident took place during the busier of busy seasons prior to Christmas. During my quiet time one morning, I read Psalm 101. The following words caught and held my attention. "I will walk within my house in the integrity of my heart. I will set no worthless thing before my eyes; it will not fasten its grip on me." What was the Spirit trying to tell me? It took several days of meditation, prayer, and more reading before I understood.

That word "worthless," what did it represent to me? I certainly wasn't aware that anything had fastened its grip on me, and, in my own house, where I live? To be totally honest at this point I wasn't even sure whether I really wanted to go further in the examination. But I did, praying with the Psalmist, "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting," (Psalm 139:23-24). Praise God for His faithfulness to us! He gradually opened my mind to see what He saw taking place in my heart.



### Reviewing God's call

During the next couple of days came a reviewing of God's call on my life, the remembering of all the ways He had led me, the great love and hunger for His Word that He'd given me. He directed me to Jeremiah 15:16 where I read, "When your words came, I ate them; they were my joy and my heart's delight."

Yes. I remembered that delight but had to admit that it was not as rich as it had been earlier. He was revealing the problem area to me. In the 19th verse I read, "If you extract the precious from the worthless," — that word again! The precious represented that time given to letting Him teach me from His word, so the worthless had to deal with anything that hindered me in pursuing that. What was absorbing my mind and making me less teachable? Further examination revealed a list of things that, were I to relate them to you, you would say with others, "But those are all good!" They were, but I

recognized they stemmed from my old creative nature that was trying to crowd back into control. Only as I measured them with the "precious" could I see their worthlessness.

Recognizing the problem is only the first half of the battle. As the hymn says, "All the vain things that charm me most." These were things that I wanted to keep! The ensuing battle showed me just how much they had done what Scripture said; they had fastened their grip on me. But, praise God; there's victory in Christ and it comes through surrender!

Why am I sharing this with you? Only because I recognize that God uses these lessons in our lives to help others recognize and deal with similar needs. What is God's call on your life? Have you checked recently to see if any "worthless" things are hindering that call? And if you dare say they have no grip on you, I dare you to try giving them up! That's when we feel the strength of the grip, a grip that is broken only as we surrender to Christ. □

## Alabama WHFMS

President Laura Stone presided at the annual meeting of the Alabama WHFMS at the home of Agnes Walters and Stella Jones in Ft. Payne, AL. Devotions were given by Lois Barham of Chattanooga, and Lorena Weaver installed the new officers including:

PRES: Betty Cyphers  
V-PRES: Nell Lassetter  
SEC-TREAS: Evelyn Carroll  
JA SUPT: Debra Durham  
KJ SUPT: Louise Chesnut

During the business session the delegates from the four locals voted to make plans for a possible fall retreat. Rally Day will be held at Mt. Olive Church on June 2. They voted to continue sending linens and a monetary gift to the Advent Christian Village. Laura Stone was given a rising vote of thanks for her eight years of faithful service as president.



May be ordered from Venture Bookstore

### Traveling Hopefully

by Stan Mooneyham (Word Books, 160 pp., \$8.95)

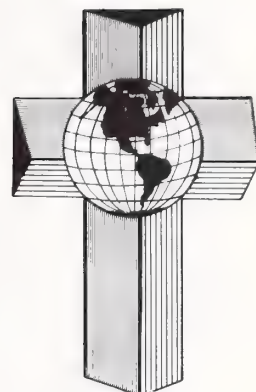
Robert Louis Stevenson once said, "To travel hopefully is a better thing than to arrive." This philosophy lies behind Stan Mooneyham's personal look at life in this book, but contradicts the popular thought that "winning is everything."

Mr. Mooneyham writes, "It is not a smooth ride down a freeway in a Cadillac...It is more like my boyhood rides in a sputtering Model-T Ford over the bumpy, rural Mississippi roads...I am absolutely certain of fewer things, but of the things that remain, I am more certain that ever before. Those things have to do with life's basic issues — who Jesus is, who I am, the value of other people, and God's sovereignty in my life. About those things I shall not be moved."

The book is a delightful series of short essays on one pilgrim's progress through the ups and downs of Christian life. These essays first appeared in *World Vision* magazine during the years Mooneyham served as president of that international relief organization.

*Traveling Hopefully* is an uplifting, optimistic book which offers inspiration, insight, and encouragement.

## Mission Prayer Partnership



### JUNE

- 16 **Praise** God for the **missionary fathers** as they minister to others as well as to their own children.
- 17 **Pray** for the **regional superintendents** as they meet at the Headquarters in Charlotte for long-range planning.
- 18 **Pray** for the **Executive Council Members** as they meet for their annual business sessions through Friday.
- 19 **Pray** for the **missionaries** and **nationals** in the Philippines, that they might reach their goal of fifteen new churches in their **Operation 15/85**.
- 20 **Pray** for **Barbara White** as she speaks at the WHFMS Eastern Regional Convention.
- 21 **Pray** for **Bessie Smith** as she leads devotions in WHFMS Eastern Regional Convention.
- 22 **Pray** for the new work in Gingoog City, Mindanao started by the **Philippine Advent Christian Conference**.
- 23 **Praise** God for the election of new officers and committees in the **Philippine Advent Christian Conference**.
- 24 **Pray** for the **National Conference** as they reorganize on a **Philippine-wide** scale.
- 25 **Praise** God for the newly reorganized **Kurayoshi Advent Christian Church** in Japan.
- 26 **Praise** God that **Musa Powers** has found some volunteers to assist her in her ministries in the Koga, Japan area.
- 27 **Pray** for **Beth Dean** as she represents Advent Christian Foreign Missions at **Teen Missions Boot Camp**.
- 28 **Pray** for **Margaret Helms** and the **Jewetts** as they work to form the new Advent Christian Church in Cebu City.



- 29 **Praise** God for **Barbara White's** safe arrival in the States and the beginning of her furlough.
- 30 **Pray** for the many **Camp Meetings** and **Youth Conferences** to be held this summer.

## JULY

- 1 **Praise** God for the joy evidenced by **Alice Brown** in her service to the Filipino people.
- 2 **Pray** for **David E.** and **Melodie Dean** as they take up new language studies in the Philippines.
- 3 **Pray** for **Howard** and **Anny May Towne** as they live amongst the non-believers in Mawari City.
- 4 **Praise** God for **Marion Damon's** continued building of the church in India and her power in prayer.
- 5 **Pray** for **Austin** and **Dorothy Warriner** as they work in the Asukano Church ministry as well as carry the responsibilities of the Superintendency and clerk.
- 6 **Pray** for **David Northup, Executive Vice-president**, as he travels throughout New England.
- 7 **Praise** God for **Dan** and **Marjorie Goodwin's** continued influence in the Sunday School at Aobadai.
- 8 **Pray** for **Lucas Devasahayam's** recovery after a very serious eye operation.
- 9 **Praise** God for the evidenced interest in many of our Advent Christian Churches for expansion of their ministries.
- 10 **Praise** God for **Beryl Joy Hollis** and the support which she gets from the New Zealand Churches of Christ Life and Advent.
- 11 **Pray** for **Dorai Raja** as he continues week-end evangelistic outreach with the students of the **Tamil Bible Institute**.
- 12 **Pray** for the Christians in the Peoples Republic of China.
- 13 **Praise** God for the additional converts under the ministry of **Thambusamy Devairakkam**.
- 14 **Pray** that God will increase the value of the **Hunger Funds** dollar as it is used in foreign countries.
- 15 **Pray** that God will touch the Christians regarding financial obligations for Christian Ministries.

# Mission Directory

## INDIA

**Marion Damon** (March 27) **Beryl Joy Hollis** (December 16)  
 American Advent Mission American Advent Mission  
 Guindy, Madras 600 032 Velacheri, Madras 600 042  
 India India

**Barbara White** (January 14)  
 American Advent Mission  
 Guindy, Madras 600 032  
 India

## JAPAN

**Dan Goodwin** (January 4) **Floyd Powers** (October 8)  
**Marjorie Goodwin** (May 18) **Musa Powers** (February 28)  
 18-4 Minami Aobadai 26-817 Kubo  
 Kawachi - Nagano Shi Koga Machi, Kasuya gun  
 Osaka Fu 586 Fukuoka ken, 811-31  
 Japan Japan

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
 Japan Advent Christian Mission  
 3-37 Okayama Higashi 5 Chome  
 Shijonawate Shi  
 Osaka Fu 575  
 Japan

## MALAYSIA

**T. Devairakkam** **Lucas Devasahayam**  
**Victoria Devairakkam** **Beulah Devasahayam**  
 Advent Christian Church 635 Jalan Sena  
 3A, Jalan Sayang Housing Trust Lorang Sena Dua  
 Kluang, Johore, Malaysia Banting, Selangor, Malaysia

## PHILIPPINES

**Alice Brown** (March 24) **Howard Towne** (May 5)  
 Box 223 **Anna May Towne** (June 11)  
 Cagayan de Oro City 8401 Dansalan College Foundation  
 Philippines P.O. Box 5430  
**Margaret Helms** (Sept. 18) Iligan City 8801  
 P.O. Box 230 PHILIPPINES  
 Sanchez Compound  
 Joaquin Panis Street  
 Banilad, Cebu City 6401  
**Frank Jewett** (December 11) **David E. Dean** (December 20)  
**Judy Jewett** (January 29) **Melodie Dean** (August 9)  
 Danny Jewett (June 13) Ruth Dean (January 24)  
 Timmy Jewett (June 26) Tommy Dean (December 4)  
 Letitia Jewett (April 13) Rebekah Dean (December 18)  
 P.O. Box 230 P.O. Box 230  
 Cebu City 6401 Sanchez Compound  
 PHILIPPINES Joaquin Panis Street  
 Banilad, Cebu City 6401  
 PHILIPPINES

## ON FURLOUGH

**Bessie Smith** (March 27) **Barbara White** (January 14)  
 %Mr. Robert Smith Address to be published in  
 Waukewan Street AC News when available.  
 Meredith, NH 03253

\*The missionaries' birthdates follow their names.



### What is it?

What has 200 acres of heavily wooded land, with hordes of swarming insects and hundreds of oddly-dressed human species going here and there across the mud holes to strange sounding places like Mt. Sinai or Jacob's Ladder? From time to time large tank trucks deliver drinking water or cart away garbage. The kids hurry from one large circus-sized tent to another at the sound of the bell. Various obstacle courses are designed to frustrate even a good athlete, yet these teenagers succeed in helping one another up the swaying rope ladder high in the air, or over the cement block wall. What is this place?

It's *God's Boot Camp* in southern Florida, more commonly known as the home for *Teen Missions International*. Teen Missions sends over fifty teams of young people each summer to various mission projects around the world. God's Boot Camp is dedicated to challenge, stimulate, and equip today's teenagers to prayerfully consider God's authority and His loving power and wisdom as they move in-



to an even more threatening world of selfishness and sin.

God's Boot Camp at Merritt Island, Florida, has been a "training center" for some eight teams of teenagers who have already gone to Advent Christian churches in the Philippines and in India during this past decade. These teenagers have vividly demonstrated a Christlike charisma and dedication that speaks loudly in rural and urban areas abroad. They have not been "pressured" by anyone to go

abroad, they have *chosen* to go. They have not gone just to travel — they have been well-informed in advance of the discipline and of the work involved. They have struggled to earn their support for the summer, both financially and prayerfully. They've learned to put their bodies under control, to be disciplined and obedient, and to withstand the rigors of a tropical summer's work. They do, of course, also enjoy numerous pleasures during the summer abroad, and they build lasting friendships with both co-workers and with their hosts.

To Advent Christians in North America, I would like to say "encourage your youth to seriously consider a summer with Teen Missions." It will change their lives—for the better and for God. And for older young people and adults, "consider for yourself a summer experience as team leader abroad." It will change your understanding of missions as you glimpse firsthand your Christian brothers and sisters in other lands, and the vast harvest field yet to be harvested. □

—Laura Putnam





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**WITNESS**



Women...  
Another Point of View

See page 14

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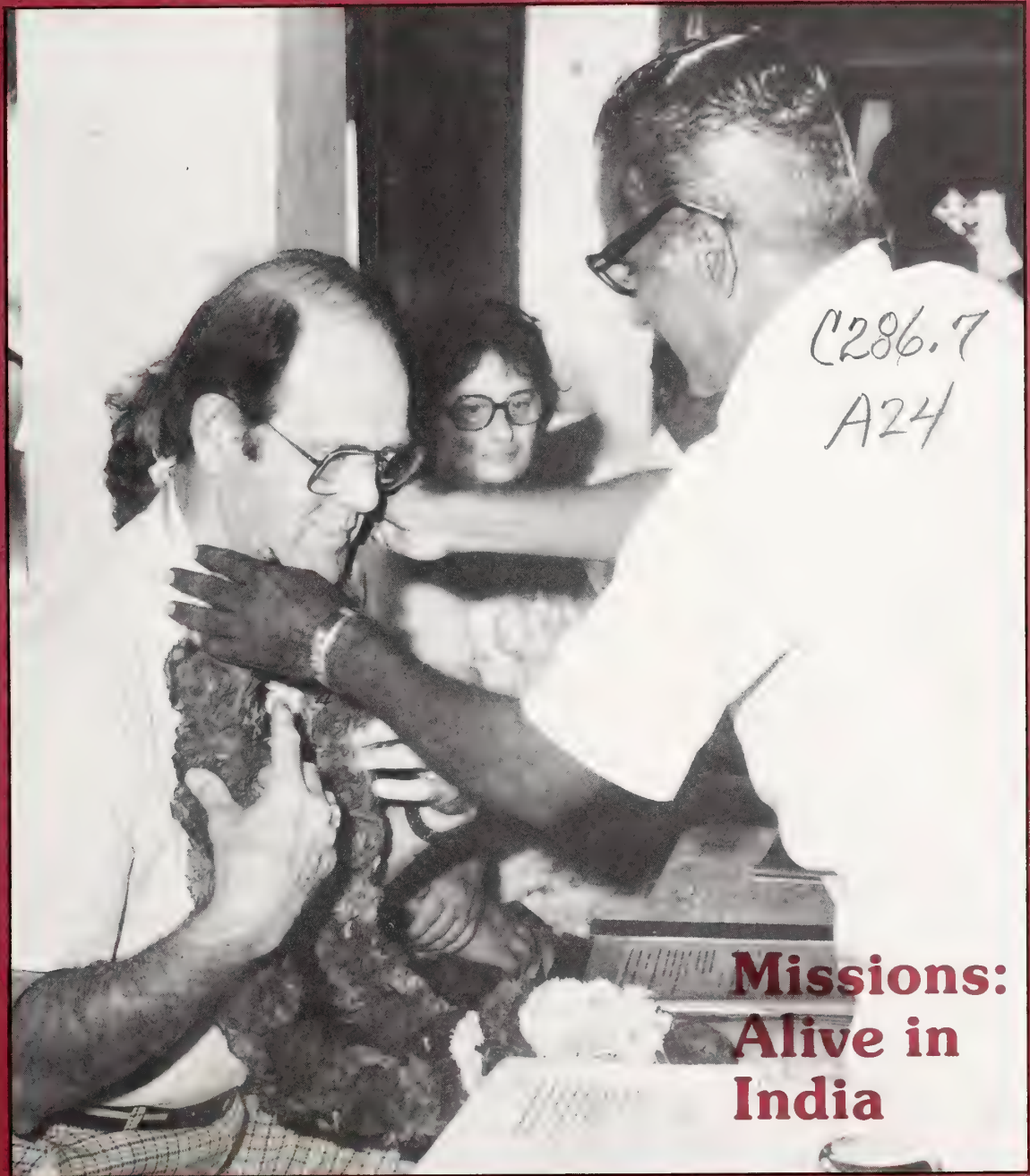
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# Advent Christian WITNESS



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*from the editor*



## What does God care about?

What does God care about? I've pondered that often over the last fifteen years. From observing the multitude of churches in our society, one might conclude that God's biggest concern centers on doctrine. We draw battle lines over doctrinal differences. We debate differing views of the millenium, the antichrist, the intermediate state, and a host of other secondary beliefs. We write scores of books and preach numerous sermons concentrating on the fine points of doctrine.

Does this constant preoccupation with doctrine reflect the heart of God's concern? A serious look at the Scriptures tells us, "No, it does not?" In fact, God could care less whether I call myself a premillennialist or an amillennialist, an historicist or a futurist, a congregationalist or a presbyterian, and so on. I'm not sure that God really cares about whether we can correctly articulate the finer points of doctrine.

What God does care about is the depth of our Christian life. God cares about whether or not our feelings and emotions are controlled by his Holy Spirit. (The fruits of the Spirit in Galatians 5:22-23) God cares about the way we treat other people, especially those we disagree with. God cares about the closeness of our relationship with Him. God cares about our teachability, our openness to learn more of His ways. God cares about our willingness to communicate our Christian faith to others and see them become a part of His church.

What about us as Advent Christians? Have we concentrated so much on our doctrinal distinctives that we ignored the things that God cares about? Do we concentrate on preaching about the finer points of doctrine to the exclusion of teaching people about the Christian life, involving them in communicating the Christian faith, and serving others in need? Do we mold people who can articulate the finer points of prophecy but have little compassion for others both inside and outside their church?

While doctrine has an important place in the church, it serves only as a means to an end. Doctrine serves to point us to the things that God cares about. We need to take that truth seriously! Because to emphasize doctrine, especially the finer points of doctrine, to the exclusion of what God cares about can only be described by one word, "sin!"

What about us? Does doctrine enable us to love God and love people or do we sin by emphasizing doctrine to the point of missing the things that God cares about?



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# God's Restoration

*Stormie Omartian's story provides a reminder of God's love for each one of us. In the interview that follows, Stormie shares how God has delivered her from the effects of being abused as a child and how He is using her life today. Advent Christian Witness women's editor Caroline Michael interviewed Stormie at the National Association of Evangelicals convention in Los Angeles, CA.*

**Stormie, why did you decide you would tell the story of your being abused as a child and of the trauma it has caused in your life?**

I'll admit it was a courageous step to be willing to reveal my past abuse as a child and to admit some personal weaknesses. It hasn't been easy. But I had a heartfelt desire to help others who have the same or similar problems. Child abuse is a common problem today.

Conservative studies indicate that two out of every five children will be sexually molested before they become adults. The percentage jumps even higher when other forms of abuse are includ-



ed. There are four other types of offenses beside sexual abuse, namely, physical battering, neglect, verbal abuse, and the absence of love. Any of these can leave a child feeling unloved and unwanted. When love is withheld, the child stops growing emotionally. It is estimated that up to 95% of the people in prison today suffered some kind of child abuse in their growing up years.

The message I want to share is one God has put on my heart. It's

a story of God's restoration and how He rebuilt my broken personality.

**What type of child abuse did you experience?**

I'm not sure exactly why, but my mother frequently locked me in a small, unlit, unventilated closet crammed with dirty laundry. I spent much of my first five years locked in this closet. My mother was mentally ill and exhibited bizzare behavior. We lived way out of town on a ranch in Wyoming. My father was gone most of the time to earn a living; I had no playmates, brothers, or sisters. There was just my mother and I to spend the long days with each other. On the rare times when relatives visited, my mother managed to control her rage and mistreatment of me. No one knew how ill she was.

I was always in fear as soon as a visitor's car vanished that my mother would at any moment unleash another onslaught of irrational rage. Sometimes she would hit and hit and hit.

When I was nine, we moved to southern California and the abuses continued. Verbal assaults

gradually replaced the more physical abuse.

We lived in poverty and as a child I had many illnesses. I developed a speech impediment which made it difficult for me to communicate my problem even if anyone would have listened. I didn't know how to relate to children my age. I was unable to recite in school, but otherwise was a good student.

**You've had a career in acting, singing, and dancing. How were you able to succeed in these careers?**

To find a degree of self-worth, I became an overachiever. I took speech therapy and spent hours learning to talk. When studying music and drama at UCLA and at USC, I endeavored to be the best. Success in show business came quickly. I was trying to compensate for what I'd lacked as a child. I continued driving myself until I was working seven days a week on two major television shows.

**When was it you began to take the Christian life seriously?**

By the time I was 28 years old I was the oldest I've ever felt in my life. At that point everything failed. I was burned out. My mind and my health both collapsed. I was tired of living as an emotional cripple. I had tried just about

everything. I had dabbled with drugs, experimented with the occult and with Eastern religions, and had numerous sexual relationships. I'd even been to an analyst, but nothing worked.

The psychologists kept me from committing suicide, but they couldn't help me forgive my mother or help me find any kind of wholeness.

Recognizing the gravity of my problem, a singer friend of mine talked to me about Jesus and asked me if I would meet with her pastor, Jack Hayford of *The Church on the Way*. I agreed to meet him and he took me out to lunch and talked with me about the reality of spiritual things, about God's love and God's power to change and heal lives.

Pastor Hayford gave me three books to read: C.S. Lewis' "The Screwtape Letters," the Gospel of John, and a book about the ministry of the Holy Spirit. I read them that night. When I met with him a week later and told him that I believed what I had been reading in these books was the truth, Pastor Hayford led me to acknowledge Jesus Christ and to make Him my Lord and Savior. From that point on my life began to change.

**You are married to popular singer and record producer, Michael Omartian, and I understand you have two children, Christopher and**

**Amanda. Have there been any problems in your marriage because of your abuse as a child?**

When we had our first child, Christopher, I was determined to be a perfect mother and not make the kind of mistakes my mother made. I found children have a way of bringing out the real you. The first signs of uncontrollable anger occurred when Christopher was four months old. When Christopher cried, something snapped inside and I felt rage. I found myself hitting my baby, but then I realized I was getting out of control. I put my son in his crib and I went to my bedroom, knelt down and prayed that God would take away these feelings of rage for my child.

When he cried, I felt rejection and I reasoned that if I were a good mother, he would not be crying. That night I prayed nearly an hour before those ugly feelings passed. This happened a number of times and I decided to tell Michael. He was most supportive and said that we would face this problem together.

Michael, my pastors, and closest friends all reacted with love rather than condemnation. I went to the counseling office so frequently that people must have thought I lived there. Deliverance from these deep-seated tendencies to be a battering parent took

Cont. on pg. 11



# Marriage: Malaysia Style

**Susanna Raja**

**M**y husband and I as usual prayed for our students and alumni. But we were specially concerned for Stella, one of our lecturers. Her parents were deeply concerned that Stella was still single and unmarried. They shared with us their desperation and said that if nothing was done for Stella they might find her a non-Christian husband. Deeply shaken, we began earnestly to entreat the Lord on Stella's behalf. We wrote to close friends to ask them to join us to pray in this matter.

When her birthday came on September 2, 1982, my husband and I prayed specifically for Stella. We reminded the Lord of Stella's parents' anxiety and desperation to get her married, as age was catching up with her. We also made bold petitions in asking the Lord for Stella to be at least engaged before her next birthday, September 2, 1983, and to be married by the end of the same year!

Our prayers intensified in the days that followed. Three months later, we received news from Stella's sister and brother-in-law (Daisy and Steven) informing us that the Lord had revealed to them in a dream of a young man for Stella, as they fasted and prayed for her. The young man was taller than Stella. He was good looking, had a moustache and was seen coming out of a ship, and apparently wanting to propose to Stella. They went on to say that the young man was somehow connected to the work of the Tamil Bible Institute.

My husband in time shared the



*Joshua Raj and Stella Puuaneeswany of Johore Bahru, Malaysia.*

message with Stella and asked her if she knew of such a young man. Stella could not think of anyone who fitted this description! Then began the great search. Every fair looking young man that came to TBI was somewhat given special welcome and attention. We also indirectly placed Stella in the limelight, hoping something would develop. Nothing happened.

## **Continued prayer**

Another three months passed by as we continued to pray. When we wrote to tell Daisy and Steven that we could not find this young man from the ship, their reply was that they would pray to God to give no peace to this young man until he came out with the proposal to Stella.

Historically, this was what happened. Joshua's mother was attending an engagement service of a Christian couple. The girl's parents were non Christians and wanted to

bring Hindu rites into the service. They were seen to be much opposed to Christianity. Having witnessed these controversies and conflicts on what ought to be an auspicious occasion, Joshua's mother voiced to Joshua her preference for her "future" daughter-in-law to come from a Christian family.

The first time, Stella appeared to stand out prominently in Joshua's eyes was at a seminar held at Telok Sangat on May 27, 1983. And on that same day, Joshua also rededicated and surrendered his whole life to the Lord. Following that commitment, on May 29, 1983, after hearing Stella preach at a Sunday worship service, the Lord revealed to Joshua that this was the girl He would have him to wed. Poor Joshua. That night turned out to be a sleepless one for him as he struggled with himself, wondering whether the revelation was genuinely from the Lord. Yes, as a part-time student in the night sessions, he knew Stella as one of the lecturers in TBI but beyond that...and now to think of her as the wife chosen for him by the Lord was almost unbelievable! However, each time he rejected the idea, he lost his peace. He finally decided to confide in his mother. Both mother and son began to pray together over this matter.

Events then began moving. One night after classes ended and all students had returned to their rooms, Joshua lingered behind, pacing up and down the pathway, indecisively. Finally at 11 p.m., alone, he unburdened his troubled heart and fears to my husband. He was not sure how the latter would

react to his story. As my husband listened to him, he noted every detail of the story. When Joshua left after praying with him, my husband then shared with me.

### God's timing

Suddenly we saw the light. This was the young man revealed to Daisy and Steven in a dream! Joshua works in a ship. He is fair and much taller than Stella. He has a dark moustache and he is connected to Tamil Bible Institute being a part-time night student and he also helps out in the ministry at Plentong. God had shoved the man forward to come out with the proposal.

When the story was shared with Stella, she asked for time as she wanted the Lord to confirm it for her. This took two months from July to August. Joshua and Stella were engaged two days before her birthday and married on December 19, 1983 just before the year was out. Praise and thanks to the great and mighty God who answers the requests of our hearts so specifically.

Joyfully married, Stella stays with her husband at Pasir Gudang, Johore. She travels daily to TBI. Brother Joshua, a committed Christian, has dedicated his life for full-time ministry. At the moment, he has dependents to support; his mother, a brother and sister in a lower secondary school. He is presently engaged in the ministry at Pasir Gudang and Plentong. Worship services are held in his home in Pasir Gudang. Pray that God would raise a sponsoring body to help out with his family's financial needs as he enters full time study at TBI. Pasir Gudang Church consists of twelve people. □

*Susanna Raja is married to Dorai Raja, headmaster at Tamil Bible Institute in Malaysia.*

# Malaysia Advent Christian Church

## *a short history*

**I**n the year 1932, in the month of July, the word of the Lord came to Devairakkam, the son of Thambusamy, a mandor of Kapar Estate, Kelang, Selangor at the age of fifteen. Devairakkam was studying at the American Advent Mission Boarding School in South India. The Lord laid a burden in the heart of Devairakkam to reach the Tamil speaking Indians of Malaya. The Lord instructed him to preach the Gospel and to proclaim the second coming of Christ, especially among the Indians in the estates.

At a revival meeting at the Advent Christian Church, Velacheri, Madras, south India in the month of March 1954 the Lord reminded Devairakkam of his call to the ministry among the Indians in Malaya. In 1955, at the Advent Christian Church, Guindy, Madras, Devairakkam, his wife Victoria and their five children were dedicated to the Lord as missionaries to Malaya. Devairakkam and his wife served as teachers and evangelists in India for nineteen years.

On 31st July, 1955 the first Advent Christian Church service was held in Kuala Lumpur. It was attended by twelve people.

The following month, Devairakkam and his wife were requested to begin a Tamil School in Bukit Paloh, Kluang by the Johore State Education Office. Due to a number of reasons the Tamil School was not started that year. From 6th November, 1955 to 30th June, 1959 Devairakkam and his wife served as teachers in Port Swettenham, Selangor. During this time,

Devairakkam also served as a pastor and as District Evangelist. A son, the sixth child was born to the Devairakkams in 1958.

Devairakkam and his wife were requested by the American Advent Mission Society to begin work among the Tamil people in the State of Johore. The first Advent Christian Church in the State of Johore was organized in Rengam on 31st July, 1960.

In July, 1962 the Advent Christian Church, Kluang was started. In October, 1965 the Advent Christian Church, Port Dickson began. In July, 1968 an Advent Christian Church was begun in Batang Berjuntai, Selangor. In March, 1971 the Advent Christian Church, Johore Bahru began. In October, 1982 an Advent Christian Church was opened at Sungai Pelek, Sepang, Selangor.

The Advent Christian Church, Kluang is the headquarters of the Advent Christian Conference of Malaysia, the registered name under which Advent Christian work is being done. Thus far, the Advent Christian Church, Kluang has sent out eighteen full-time workers who are serving in Malaysia and overseas. A number of them are serving with other Christian organizations.

The Advent Christian Church ministers the Word of God in Tamil and English. In the near future, the Advent Christian Church will be reaching out to Chinese speaking people as well. The Advent Christian Church has outreaches in various estates in the states of Johore, Negeri Sembilan and Selangor. □



**T**he number of Christians (Advent Christians included) who have actually read the entire Bible cover-to-cover (in any translation!) is disappointingly small. We *claim* to be a "People of the Book" and our Declaration of Principles states that "We believe that the Bible is the inspired Word of God, being in its *entirety* a revelation given to man..." (italics mine), so how can we possibly know what the Scriptures *teach* if we haven't *read* them?

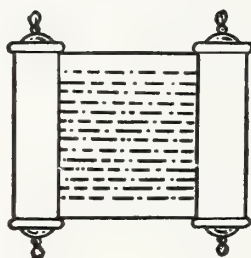
A recent survey of a small sample (24) of Advent Christian church members showed another disturbing fact: we neglect the reading of the *Old* Testament *even more* than we neglect the reading of the *New*! When asked if they had read "at least one-half" of the Books in each Testament, 15 of the 24 said they had read that much of the *New*, but only 6 said they had read that much of the *Old*.

### The Scriptures Jesus used

Let me state at the outset something that should be obvious, but which may have more importance than we realize: the Old Testament was written *first*, the New Testament *later*! So it is not logical to perceive the *New* Testament as the "standard" against which we should "measure" the validity of the *Old*. If anything, it is the other way around! Not, "Does this Old Testament teaching agree with what I already know from reading the New Testament?" but, "How does this New Testament teaching

relate to what I already know from reading the Old?" Certainly that is the way the early Christians would have thought of it! The Old Testament was the *only* Bible they ever knew until the New began to be written. It was (obviously) the only Bible used by John the Baptist, by Jesus, by James, Paul, and Peter, and when anything "New" came along, they would

## the Scripture



## Nobody Reads

have "tested" it by measuring it against what they already had.

### The two testaments: their relationship

How, then, *does* the New Testament relate to the Old? Most importantly, it *never* "contradicts" it! In fact, throughout its pages are affirmations that the Old Testament is the unalterable Word of God. See, for example, Jesus' statement in Matthew 5:17;

James' in Acts 15:15; Paul's in 2 Timothy 3:16; and Peter's in 2 Peter 1:19. I have found that usually, when a New Testament teaching is "different" from its Older counterpart, what has happened is that God has *expanded* and *deepened* His Word, not abolished or superseded it. *Never* does a New Testament writer say, "Remember that statement you read in the Old Testament? Well, I'm telling you now that it was a lie." God forbid!

I think, though, that before we "New Testament" Christians reach for the Old and rapidly begin applying its verses to the situations of our lives, we need to take a close look at what kinds of statements there are in those verses, so that we can understand how to "rightly divide" the word of truth (and I am not referring to so-called "dispensationalism" when I make that statement!).

### Types of writing

For example, the Old Testament contains large sections (whole sets of Books) primarily concerned with *history*. 1 Corinthians 10:11 tells us that "all these things (history) happened to them (Israel) as examples for others, and they were written down (in the Old Testament) as a warning for us (Christians)". Well, what do we do with these "examples?" Do we blindly assume that what happened to them in a given situation will necessarily prove to be what will happen to us in the same situation? Does history, indeed, "repeat itself?" Not always! And, anyway, their situation was often

so completely different from ours because of geography and culture, that it's hard to imagine, in many cases, how we could find ourselves in the same situation!

But at least these "examples" should be profitable to us as *illustrations* of what *could* happen to us if we choose to follow a path similar (in some way) to the path they chose — or *warnings* to us (as Paul said, above) *not* to follow a similar path!

Again, the Old Testament contains several books recording the beliefs and idea systems of the people of ancient times: records of their religious ideologies and doctrines. Before "grabbing" a verse from a Book like Job, I think it matters that we find out *whose* idea the verse records! In Job 42:7, God is specifically recorded to have said, "You (Eliphaz and his friends) *did not speak the truth* about me, the way my servant Job did."

So God is telling us that Job 19:26 is a *true* statement (crazy as it may sound!), but Job 15:15 is a *false* statement ("logical" as it may seem to Eliphaz, or to us). Careful whom you quote! Satan is the one who made some of the "statements" in the Old Testament (Genesis 3:4, for example), and we know he's a consistent liar (John 8:44).

The two most important kinds of teaching in the Old Testament, however (and the kinds most often misunderstood by "New Testament" Christians), are the *laws* and the *promises*.

What a mess we would make of our churches (literally as well as

spiritually) if we started applying the Book of Leviticus to our Sunday-morning worship services! Our altars would be dripping with the blood of sacrificial animals; the smoke of burning incense would choke us; and access to the services would be limited to a select few (the priesthood).

But Leviticus is the inspired Word of God! How can we "neglect" to obey its commandments? Precisely because the Book itself says, "The Lord called to Moses...and gave him the following rules for the Israelites to observe..." (Lev. 1:1-2) — and *we are not Israelites, we are Gentile Christians* (most of us, anyway). All of the Jewish Law was precisely that: a *Jewish Law*, a law for the *Jews*. For us, the Law (Exodus, Deuteronomy, etc.) is *NOT* a law; it is, as Paul says, a "schoolteacher" whose job is "to lead us to Christ," not to dictate our behavior, religious or otherwise (Galatians 3:24). "If the Spirit leads you (as He does all believers), then you are not subject to the Law." (Galatians 5:18)

Is the *whole* Old Testament somehow "invalidated" for us as Christians by that last verse? No, never! Not a *word* is "invalidated" (Matthew 5:18); it is only that the *legal authority* of "the Law" as a law is denied. "The Law" is still a marvelous teacher, instructing us to look to the Savior; and, besides, there is much in the Old Testament that isn't "Law" at all.

### Promises

The *best* part of the Old Testament, I think, is the *promises*.

Why? Because Peter said, in Acts 3:25, "The promises of God...are for you..." (speaking to those who would shortly become the "core" of the universal Christian church, of which we are today a part).

God gave many promises to His people in the Old Testament, and Peter assures us they are just as *valid* today as they were the day He gave them! (Most of them are *conditional* and *general*; that is, *anyone* who believes God meant what He said, can do what He said to do and *receive* what He said they would receive.)

The Old Testament: a treasure-house (Matthew 13:52) of scriptural truth, sitting right there in front of you whenever you pick up your Bible, waiting for you to read it and apply it. God forbid I should ever discourage you from reading the New! It will probably remain the "favorite" Scripture of Christians long after this article is forgotten. But, friends, *two-thirds* of God's Word is the Old Testament, and only a quarter of us have ever read one half of it (according to the survey I took, quoted above). Isn't it time we "dust off" some of those pages and rediscover what God was saying to us way back then? Look what happened to Judah when King Josiah did that! (2 Kings 22-23)... □

*Rev. John H. Roller is a 1976 graduate of Gordon College, Wenham, Massachusetts. He currently serves as Pastor of the new Advent Christian Church of Tallahassee, Florida.*



**Jim Brandyberry**

Contemporary discussion of the authority of Scripture more often than not deals with the abstract considerations of that issue. It is treated in a polemic, rather than pastoral, fashion. What about the authority of Scripture as it relates to everyday church life?

Is there a final authority in deciding matters of faith and conduct? If so, what is it? Frankly, many today have little time for the notion of authority in religion. To such individuals, submitting to external authority appears to constitute a sacrifice of the intellect. However, as John Bright has written, "The Christian faith requires of us no docile surrender of intellectual faculties, but rather commands us to use them to the fullest."

## A reliable authority

While there is a certain frame of mind that prefers the softer phrase "source of guidance," *what the church needs is to be able to appeal to a reliable authority.* Issues involving this need are forever present. If an exotic belief intrudes the church, how is it to be evaluated? By majority voice? By tradition? By heeding those who shout the loudest?

Social and moral issues face the church. Upon what will the pronouncement of the church be made? Sentimentalism or expediency? We are rather helpless without a reliable

authority to which we may turn.

Where might this authority be found? Protestantism has historically always given the clear answer that the final authority in all matters of faith and conduct is the Bible! Not having authority of itself, of course, the Bible derives its authority from God.

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**"Wherefore the Scripture will then only be effectual to produce the saving knowledge of God when the certainty of it shall be founded on the internal persuasion of the Holy Spirit. But those persons betray great folly, who wish it to be demonstrated to infidels that the Scripture is the Word of God, which cannot be known without faith." —John Calvin-Institutes of the Christian Religion.**

Protestants have understood this authority in two differing ways: First, the Bible, as held to be the Word of God, constrains us to assent to its teachings; or second a less strongly stated appeal to the Scripture based on a broad concept of Biblical revelation. Regardless, the Bible is set forth as worthy to compel conviction

and create belief since God has spoken therein.

## What beliefs are Christian?

Related to everyday church life, then, we can ask as Bright does, "Can a belief or practice that is demonstrably out of accord with the Biblical teaching, whatever its intrinsic merits, with propriety be labeled as a *Christian* belief or a *Christian* practice?"

Simply put, how can we say what is truly Christian without consulting the only documents that tell us what the Christian faith originally was, and by extension, is? Those documents are found in the Bible.

Given this position, the Bible must be rightly interpreted. Presuppositionless exegesis is no easy task, in that opinions which one holds are so often the consequences of prejudices which arise from previous conditioning factors rather than the result of careful analysis.

(Of course, the content of the Bible must be known before it can be interpreted! Have you noticed that there are ten people who will fight for the Bible to every one who will diligently study it?)

In applying the Scriptures to everyday church life, what is designated as the "regulative principle" is a determined exercise in futility. This approach contends that we may only do those things for which command, warrant, and example can be found in Scripture. This unfortunate misuse of the Bible as a

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# the Final Authority

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technical manual, for instance, forbids employing musical instruments as an aid to worship and, in the extreme, limits congregational singing to psalms only.

Rather, the "normative principle" is recommended. Here, cultural considerations are taken into account. Broad principles of Scripture, rather than minutiae, are emphasized. Care is taken to distinguish between that which is Biblically mandatory and that which is merely exemplary.

Realistically, the Scripture has only as much authority as the individual gives it. Whatever is affirmed in a creedal sense, it is ultimately one's utilization of the Scripture in everyday life that determines the degree of authority it holds for that person.

Those who have read John Bunyan's *Pilgrim's Progress* and have beheld that great Puritan's intimacy with Holy Scripture will understand why C.H. Spurgeon could say of its author, "Prick him anywhere and he bleeds Scripture!" May this become true of more of us.



Jim Brandyberry pastors Center Line Advent Christian Church near Detroit, Michigan.

time. I went through a step-by-step healing process. These tendencies had nothing to do with how much I loved our son, but with the fact that I hated myself.

It took more than two years to break this pattern of abuse. During this time I used a creative outlet God had given me — that of writing songs. One in particular I wrote when Christopher was 3½. It is called "Half Past Three," and reflects my desire that my children would not suffer abuse as I had.

After our daughter, Amanda, was born, there have been no symptoms of child abuse or depression. God has completely healed me.

### Have you continued writing songs?

I love to write and am grateful for the opportunities God has given me. Recently I completed a group of songs I wrote with my husband, Michael, especially for Debbie Boone. I write the lyrics and Michael writes the music.

### Are there some particular steps or actions you'd recommend for Christian women today?

Yes. Be certain that nothing of the past (hurts, memories, traumas, mistakes, sins) has a hold on you. Take everything in question before the Lord daily for His healing and restoration. If you keep it inside, it will surface in your body or mind, or in relationships with loved ones. Don't let the devil have a foothold in your life with any unforgiveness. It

stunts your growth in the Lord and the growth in your ministry as well.

### Are there other ideas you'd like to share?

I would like to encourage those who need restoration and wholeness in their lives, to not give up until they have it. Keep seeking it from the Lord. He holds it in His hand and wants to give it.

### What advice can you give to parents who may be recognizing they are child abusers?

There is only healing for child abuse through the life-changing power of God in one's life. It is so important to read God's Word, to have His Word alive in you so you can resist the lies of the devil. I found that as I developed a praise-centered life, I was able to resist child abuse tendencies. Healing may take time; it may not come instantaneously. God has redeemed in my life. □

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*Does the use of the Bible in public schools violate the separation of church and state? This question recently came to national attention in...*

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**Alvin Felty**

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**1**983 was proclaimed as "The Year of the Bible" in the United States. For a small southern city, 1983 brought a bitter battle over the Bible. Specifically, the issue has been—and is—whether the Bible should be taught in a public school system. Supporters of Bible instruction say that it is necessary for a well-rounded education. Opponents claim that it is a violation of the constitutional guarantee of church/state separation. The issue has deeply divided Bristol, Virginia, and its twin city, Bristol, Tennessee. Although a federal judge has rendered his decision, the question may not be fully settled.

For 42 years (from 1941 to 1983), Bible classes were offered in the elementary grades in both Bristol, Tennessee and Bristol, Virginia. Pupil participation was voluntary; the parents or guardians had to sign a permission card in order for their children to take the non-graded, once-a-week Bible course. The Bible instruction was sponsored by the Bristol Council of Religious Education, which in turn was supported by several Protestant churches in the community. The teaching of Bible stories—using the King James Version—in the elementary schools became standard, like pledging allegiance to the flag. It was something in which boys and girls did not have to participate, but in almost every case did. Parents who had taken the course when

they were growing up almost always wanted their children to learn of Moses and Pharaoh, the kings of Israel, the life of Christ, and the missionary journeys of Paul.

What would turn out to be a major storm in both Bristols first appeared as a small cloud in the fall of 1981. Sam Crockett and his wife, Sally, approached the Bristol, Virginia School Board and said that their daughter did not want to take part in the Bible classes. The Crocketts asked the Board to devise some alternative for her, other than sitting in the principal's office. The Crocketts, who are Methodists, alleged that the Bible was being taught from a fundamentalist point of view, and they disagreed with such an approach.

Failing to gain an acceptable alternative for their child, Sam and Sally Crockett decided to seek a legal remedy. The American Civil Liberties Union learned of the situation and offered to assist the Crocketts in a federal lawsuit to stop the Bible instruction program. Sam Crockett, meanwhile, was elected to the Bristol, Virginia City Council.

On February 1, 1983, the Crocketts filed a civil rights suit in the U.S. District Court, in Abingdon, Virginia. Named as defendants in the action were the Bristol, Virginia School Board; School Superintendent Dr. Royce Quarles; Tom Parker, the principal of Washington and Lee Elementary School; and the Bristol Council of Religious Education. The suit claimed that "[the] cooperation of the [Bible-

## THE BRISTOL BIBLE-TEACHING

teaching] Program violates the First Amendment of the United States Constitution...in that it is an establishment of religion." In another portion of the complaint, the plaintiffs explained their claim about the "establishment of religion":

*The Program as taught by the religious instructors included prayer led by the instructor; the selection and use of one version of the Bible to the exclusion of others; the singing of religious hymns; and the teaching of religious doctrine.*

*The operation of the Program in the public schools serves no secular purpose. By lending the authority of the governmentally operated public school system to the Program, its primary effect is to advance the religious beliefs of the Council [of Religious Education] members and to inhibit the free exercise of religion by plaintiffs and others.*

The Crocketts sought both a temporary restraining order and a permanent injunction against the teaching of the Bible in the Bristol, Virginia elementary schools.

### Reaction

For the Crocketts' action, there was reaction: anger, dismay, a commitment to fight back. Sam and Sally Crockett began receiving hateful letters harassing telephone calls, often after midnight. Some of their friends ceased speaking to them. Yet, they stood firm in the conviction that they were right.

Mrs. Crockett explained before

# Controversy



civic clubs and other groups that she felt the classes were instilling Protestant fundamentalist religion. Although she and her husband are members of the Methodist Church, they said that they just did not believe in the absolute inerrancy of Scripture, a literal hell, and the Devil. If other people did believe in these things, it was their business, but they should not try to force their thinking on others in the school system.

The Crocketts also felt that there was intense peer pressure to participate in the Bible classes. "You either choose Bible, or it's made to look like you have not chosen Bible," Sally Crockett said.

The Bristol, Virginia City Council, led by Mayor Ron Morgan, went on

record in favor of the Bible classes in March, 1983. By a 4 to 1 vote, the Council passed a non-binding resolution, supporting Bible instruction in the public schools. (Sam Crockett cast the "no" vote.)

In the weeks that followed, the City Council meetings often featured non-agenda clashes between Mayor Morgan and Councilman Crockett over the Bible issue. Morgan, who strongly supported the Bible program, once called upon Crockett to resign from the City Council. Crockett, of course, refused. Crockett later accused Morgan of calling him and his wife "atheists"—a charge that the mayor denied. Although the two men are members of the same church (State Street United Methodist Church),

the bitterness between them deepened.

Since the Bristol, Virginia School Board had been notified that its liability insurance would not pay to defend the Bible case in court, a special fund raising campaign was mounted.

## Administration interest

As both sides prepared their cases, U.S. District Judge Glen Williams set the trial for June. Interest in the upcoming trial continued to spread. The interest even reached the White House. News that President Reagan wanted to keep abreast of the Bristol, Virginia Bible case and other pending church/state cases first came in a roundabout way: A person telephoned an associate of School Board attorney Walter Bressler one afternoon and said that the President was familiarizing himself with the developments.

Judge Williams and the attorneys later visited Bible classes, and videotapes of the sessions were subsequently shown at the trial. To his disappointment, however, Williams did not preside over the trial. Because he needed several weeks to recover from eye surgery. Williams had to excuse himself from the case. Another magistrate, U.S. District Judge Jackson Kiser, of Danville, Virginia, was called in to try the Bible case.

On Monday morning, June 27, plaintiffs, defendants, witnesses, and spectators entered the red brick Federal Building in Abingdon, Virginia, for what might be a landmark case. The news media also were well represented. The local press, journalists from Richmond and Roanoke, and veteran CBS

**Continued on pg. 16**



# Help for I



*Medicine for young and old in places where medical help is not easily available or for those who are too poor to afford it.*



*A social project camp in the villages of Kuppammal Petti and Mangalakombu. These villages are far back into the Palani hills of South India. Our School of Evangelism students spent two weeks there evaluating people's living needs, giving first aid helping in any practical ways.*



*Hospital care for Vijaya who was severely ill with pneumonia. Her parents are refugees from Ceylon Sri Lanka.*



*Schooling for Arputha Mary. She has just taken baptism and joined our Kodaikanal Church. Her mother is a widow with eight children.*

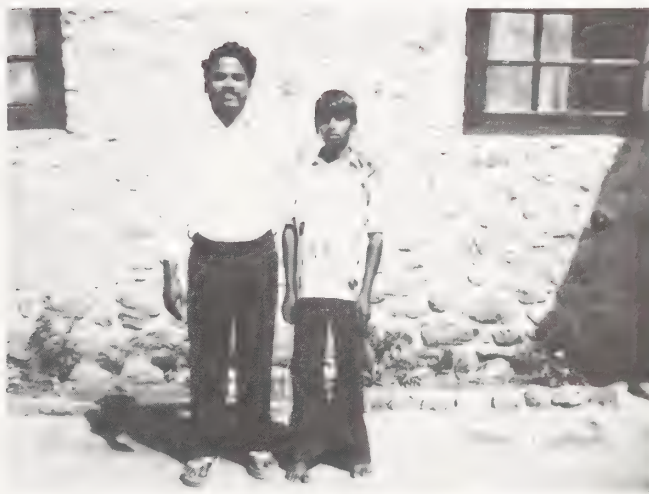
*Advent Christia*



# India's Poor



A new roof for Arokiadoss's house. It was leaking so badly there was no dry spot on the floor for his children to sleep at night.



New clothes for Subramoni which he earned by running errands for Pastor Rajadoss — Hostel Warden, and for helping me in various ways.



Food subsidy for Samuel's family. His father died when he was ten years old leaving him to support five brothers and sisters and his mother. Now he is helping in our School of Evangelism Hostel. He wants to learn to be a driver.



Left to Right: A new skirt for Saroja whose parents are Ceylon refugees, sewing training for Malliga, Schooling for Prabha and driving training for Mary's brother John. He wants to be able to support his four brothers and sisters and mother.

## Missions in India



news correspondent Robert Pierpoint were on hand to cover the proceedings.

As the trial began, the Crocketts' attorney, Gerald Gray, was determined to show that the classes were promoting Protestant fundamentalism. To that end, Sally Crockett told the court that her daughter was a target of scorn and ridicule from her classmates, because she was not taking the Bible classes.

The ladies employed the Bristol Council of Religious Education also took the witness stand. Mrs. Luella Steppe and Mrs. Mildred Clark denied that they were trying to conduct Sunday schoollike classes.

"I would like for the children to get a good understanding of the Bible," Mrs. Steppe said.

Gray wanted to know more about what *understanding* meant. "I want them to have knowledge of the Bible," she replied.

Trying to differentiate between *understanding* versus *knowledge* produced considerable argument between the witness and the lawyer. After several minutes of wrangling, Judge Kiser concluded that the exchange was "a semantic quagmire," and he asked Gray to get on with his other questions.

Under Gray's intensive questioning, Mrs. Steppe maintained that she was not trying to convert the pupils. "When I go into a classroom, I am not teaching my opinion." And she added, "I do not convey religious doctrine."

The next day, Tuesday, June 28, Mrs. Mildred Clark likewise testified that the classes were not proselyting sessions. The Bible, Mrs. Clark explained, was taught in "an objective, academic way."

Gray was not satisfied with her answers and wanted to know the dif-

ference between "teaching the Bible as it is" and "teaching it as the truth."

"As we teach, it is the Bible story," the Wheaton College graduate responded, noting that archaeological discoveries related to Bible history were mentioned in the classes.

### **A religious book?**

Perhaps the star witness for the plaintiffs was Dr. Robert Rainwater. Rainwater, an ordained Southern Baptist minister and a professor of Bible at Virginia Intermont College (an institution supported by the Bap-

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**The teaching of Bible stories—using the King James Version—in the elementary schools became standard, like pledging allegiance to the flag. It was something in which boys and girls did not have to participate, but in almost every case did.**

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tists), declared that the Bible is inherently a religious book which could *not* be taught objectively.

When the time came for the other side to present its proof, a renowned Christian scholar headed the list of defense witnesses. Dr. Norman Geisler, a professor at the Dallas Theological Seminary and the author of several books (including some on the infallibility of Scripture), took the stand.

After viewing a videotape of one of the Bible classes, Dr. Geisler

stated under direct examination he did not think the class "religious." When Farley asked him he would define "religious," Ge replied: "I would define it in the same sense as Dr. Paul Tillich...asking someone to believe in it as the truth, and committing yourself to it."

Dr. Geisler reviewed the study materials and said that they taught the content of the Bible without calling upon anyone to make a commitment on the subject matter. Concerning some specifics in the curriculum, he stated it is "not religious" to present, for examples, the story of Moses in the bullrushes; descriptions of the Tabernacle and its furnishings; or highlights of the lives of Israel's kings.

Geisler also said that if discussions about the Bible are forbidden in the classrooms, then discussions of other literary works should likewise be banned. He cited the *Star Wars* trilogy as a prime example of popular artistic work, saying that the stories are "religious" in that they convey Zen Buddhism. "From beginning to end, the theme is how you can tap into The Force," commented Geisler.

Another expert witness stressed the same theme. In addition to being a professor of English at Alabama State University, Dr. Allene Stewart Phy is a specialist in comparative religious study and children's literature. She had also drafted a Bible curriculum which was used in Chattanooga, Tennessee's public schools, until the classes were halted by a court order.

Based on her observations, she opined that the Bible classes in Bristol were taught objectively—as literature—and in fulfillment of constitutional mandates. "I saw no instance of denying or advocating any

religious concept," Dr. Phy testified.

As well as highlighting the literary value of the Bible, the distinguished educator went on to say that she has taught her students Greek mythology. "I wanted them to understand the narrative," said Dr. Phy. "I wasn't trying to make pagans out of them."

### The decision

With the attention of almost everyone turning to the Fourth of July weekend, the trial ended on Thursday afternoon.

Thus, after four days of questions and answers, testimony and rebuttal testimony, punctuated by attorney's objections, the matter was now fully and firmly in Judge Jackson Kiser's hands. How would he decide? He announced that he would rule on the case within a month.

In early August, Kiser's decision was made known: the Bible *could be taught in the public schools but only if some profound changes were made.*

While the Judge's complete opinion cannot be quoted here because of space considerations, here are a few salient excerpts:

*The principal vice I find in the Bristol program lies not in the grade level at which it is taught nor in the classroom presentation...but in the strong religious overlay that stems from the conception and management of the program by its sponsors....*

*The First Amendment was never intended to insulate our public institutions from any mention of God, the Bible, or religion. When such insulation occurs, another religion, such as secular humanism, is effectively established....*

*Nevertheless, it is clear from the*

**Continued on pg. 18**

## The Single Missionary

It's often suggested that we should send out more single missionaries (which is often understood to be a woman) than families to the mission field. Life appears to be simpler for a single missionary than for a family with two or three children.

"Simpler in what ways?" is the question I would ask. Is it simpler in costs? This is debatable. Families often require a larger house which may cost more. Is it simpler in medical costs? Yes, it costs less for a single missionary on the whole than for a missionary family. Other costs may or may not be equal and may vary from one family to another.

Is it simpler for a single missionary in service opportunities? Perhaps. Surely a single person is freer to go out "into the bush" or to a conference or camp, and not have to worry about leaving other members of the family behind. A single adult may well be able to handle visitation and Bible studies more nights. Thus he may well have more opportunities of service in wider areas.

Is it simpler for a single missionary in emotional attachments? Personally, I would say, no. A single person may become closer to some of the nationals with whom he or she works or lives, because of the absence of other family ties on the field. He will likely throw himself into wider varieties of ministries as mentioned above because of the lack of need to be home with the family. He may then, be out later for more evenings than his married counterpart. This may, or may not, be for the best good of the missionary's total health.

Then I would ask, "Is life really simpler for whom?" For the single missionary? Simpler, yes, for the missionary when it is time to pack up the suitcases for furlough or for return to the field. Simpler for the missionary, yes, when he has only

himself to care for. But it is not simpler when he is ill, or has bouts of loneliness, or struggles with personal problems, and has no one to share them with. It may not be simpler at all if there is not one close to help lift him up, who can understand.

Surely it is simpler for the denomination who has sent him out, you say. Probably. Simpler because the cost is less for one than for three or four. Simpler, yes, because of the ease with which his location or responsibilities can be changed without having to consider each member of the family.

Then, is it not simpler for the national church on the field? No, it is not! In the Philippines we found time and again that the people looked to a family for wholesome Christian living. There were years when we had few young people who came to the Bible college, because some said they "did not want to come to the Bible school and remain single like all the single missionaries." It is true that in many ways a single person cannot minister as totally to a family as a family can.

Is life then, really simpler for a single missionary on the field? I don't know, and personally, I don't care. To me the important issue is that each one of us, married or single, go to the mission field because God calls us. Where one may appear to have advantages, the other may not have. But together we need both married and single missionaries serving the Lord to the best of their abilities because God has placed them there. Obedience is a more appropriate issue than one's married state. □

*Laura Putnam served as an Advent Christian missionary in the Philippines for nineteen years. She now works at the Advent Christian Village in Dowling Park, FL.*



*evidence that the Bible teaching program was instituted as a religious exercise and has continued as such until the present...One would be hard-pressed to find that a program which has been in place for 40 years under the sponsorship of Protestant churches which prescribed the curriculum, selected, supervised, and paid the teachers, included prayers and hymns in the classes, and which has not been subject to the control and supervision of secular authority can be an objective academic course....Hence, my conclusion is that the Bible teaching program in the Bristol school system...violates the Establishment Clause (of the First Amendment).*

In order for the Bible to be taught, Judge Kiser decided, the following steps would have to be taken:

1. The School Board would have to assume complete control of the Bible teaching program, including employing Bible teachers on the same basis that the Board employs teachers of other subjects and okaying the curriculum and the version(s) of the Bible to be used.

2. The School Board may not inquire into the prospective Bible teachers' religious beliefs or lack of beliefs.

3. The Bible teachers must have State of Virginia certification, just as other teachers.

4. The course may be offered as an elective, and satisfactory alternative activities must be provided.

5. The course must be objective, "with no attempt to indoctrinate the children as to the truth or the falsity of the Biblical materials" used in the course.

6. The School Board is authorized to accept money from private sources, in order to pay for the program.

The judge's ruling was at first greeted warmly by those in favor of the Bible classes and those opposed to them. By giving something to each side, the decision was hailed as a masterpiece of wisdom worthy of Solomon. Sam Crockett called the ruling "a victory for both sides."

In the wake of the decision, however, efforts to revive the classes floundered. The School Board put Bible instruction on hold for the 1983-84 academic year and continually postponed action on the curriculum. A draft curriculum was attacked by the ACLU, which threatened new legal action if the

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**It is fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary, you teach that it is to be omitted, and that it is therefore a matter of secondary importance.**

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Board did not "adhere" to the court decision.

Another hindering factor was the cost of the program—about \$25,000. Because the School Board had been forced to cut its budget in other areas, its members were hesitant about appropriating money for a "questionable" program.

Yet, it is still unclear how far one group—whether majority or minority—can go in demanding its rights without infringing upon or trampling underfoot the rights of others.

## Epilogue

The term "separation of church and state" was used widely in connection with the Bristol Bible case. Indeed, church/state separation in America is the subject of ongoing public debate. What is separation of church and state? Most do not know that the words "separation of church and state" are not found in the Constitution. Rather, the First Amendment says:

*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*

The term "separation of church and state" probably is taken from Thomas Jefferson's comments on the First Amendment, in which he said that there is a "wall of separation" between the two entities.

It should be noted that the Supreme Court has decided that separation of church and state in its purest form is neither practical nor necessary. In his ruling on the Bristol case, Judge Jackson Kiser quoted a Supreme Court opinion on an earlier case:

*Our prior holdings do not call for total separation between church and state; total separation is not possible in an absolute sense.*

Yet, there appears to be a growing number of persons, who, under the colors of separation of church and state and religious freedom, are seeking to erase any and all mention of Deity from public life. Again, a quote-within-a-quote from Judge Kiser's ruling is worthy of consideration:

*Clearly, the Establishment Clause can be violated without a showing of outright hostility to traditional theistic religions. Though in the context of*

the British university, the following quote is instructive for the situation in our public schools:

"On the fundamental religious issue, the modern university tends to be, and supposes that it is, neutral, but it is not. Certainly it neither inculcates nor expressly repudiates belief in God. But it does what is far more deadly than open rejection; it ignores Him...It is in this sense that the university today is atheistic...It is a fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary, you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this not openly and explicitly which would invite criticism, you simply take it for granted and thereby insinuate it silently, insidiously, and all but irresistibly." Maberly, *The Crisis in the University* 55-56 (1949) (quoted in Whitehead and Conlan, *The Establishment of Religion of Secular Humanism and Its First Amendment Implications*.)

The laws of nature say that a vacuum cannot be tolerated. If there is to be no mention of Divinity in public institutions, then is it not reasonable to conclude that anti-God, materialistic values will fill the void?

A further point to ponder: If the public schools cannot teach those things which promote faith, should they not also be prohibited from promoting those things which undermine faith? □

Alvin Felty covered the Bristol, Virginia court case as a radio newsman. He lives in Blountville, Tennessee, near Bristol, and attends the Kingsport, Tennessee, Church of God (Seventh Day). Taken from the February 1985 Bible Advocate and used with permission. Article © copyright 1985 by Bible Advocate.

# Looking Out for #1

Joyce K. Thomas

"Every man for himself!" "I'm looking out for number one." "Am I my brother's keeper?" "What's in it for me?" "Where's my share?" You've heard all these statements. Perhaps you have used one or more of them yourself.

They reflect a prevailing mood that has been expressed in many ways since the beginning of time. You will remember that Cain tried to hide behind it when the Lord confronted him after he murdered Abel. Jacob and his mother used it to get the blessing from Isaac. Jesus illustrated the concept in the parable of the rich farmer. Some of the disciples expressed it on more than one occasion.

You can see the "me first" attitude in politics, in business, in a playground of children, and yes, even in churches. Our society is based on success, getting ahead of the other fellow, of coming out on top. What's wrong with that? Well, as commonly expressed it is the epitome of selfishness and greed; and it leads to envy, jealousy and emotional damage to our lives.

There may be nothing wrong with the concept. In fact, "I want to look out for number one" is a beautiful expression of life. The key lies in understanding who or what is number one in your life. It boils down to this one searching question that each one of us needs to ask and answer honestly, "Does Jesus Christ mean everything to me...or something less?"

If He means everything to us, and nothing less than that, then He becomes Number One in our lives. This is not a new thing for Christians. We have heard it time and again. Hearing it is one thing. Putting it into practice so that we allow Him to be Number One is quite another. Men

and women have not been able to do this easily.

The Christian's ideal, his aim in life, is to "love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matthew 22:37). The whole reason for man's existence is to love God. That's what we were created for in the first place. He insists that we love Him.

He commands us to put Him first in our lives, to be loyal and faithful, to be committed to Him. This brings me to the point: Love is *doing* more than it is *feeling*. To love God with all the heart and soul and mind, is to make a fundamental choice to be committed to God. It is a decision to put God first, to be loyal to Him, to place His will and interests above our own.

Love simply cannot be divorced from practical exercise. To love God sincerely is to be involved in the things that God is involved in. God poured all of His resources, including no less than His only Son, into His love for us. Doesn't our love for Him require us to pour all the resources that He has made available to us back into the things that He would be involved in? This may mean different things for different people. We are each called to serve God in different ways.

One thing is sure for all of us: The use of our money is not a side issue with our Lord. What we do with what we possess reflects the condition of our heart — who we are and what we want on the deepest level. A good manager operates in the interests of the owner. As good managers of money, we should be using it according to God's interests. God's interest is still the world for which Christ died.

The call for Advent Christians is clear. To love the Lord is to help support the work that He gave us to do. We must look out for Number One, our Master and Savior; and carry out His work at every level with all of our heart. □



# Conditional Immortality

**Bernard L. Bateson**

From the earliest days of the Christian Era until now there have been those who, following the teaching of Holy Scripture, as opposed to the trend of Greek philosophy, have proclaimed the truth of Conditional Immortality — that man is not naturally or inherently immortal, but only becomes immortal by divine grace. As Professor Oscar Cullmann, of the Theological Faculty of the University of Basel, and of the Sorbonne in Paris, has expressed, "If one recognizes that death and eternal life in the New Testament are always bound up with the Christ event, then it becomes clear that for the first Christians the soul is not intrinsically immortal, but rather becomes so only through the resurrection of Jesus Christ and through faith in Him..."

"We hear in Jesus' saying in Matthew 10:28 that the soul can be killed. The soul is not immortal" (*Immortality of the Soul or Resurrection of the Dead?* 1955, pages 17 & 36).

## **Paul the Apostle**

Dr. Cullmann is by no means the

first to remind his hearers that this was the teaching of the early Christians and of the apostle Paul. Indeed, many have pointed this out, yet so generally has the unscriptural doctrine of natural immortality been accepted that few seem to have taken the trouble to listen to them. In 1879, the scholarly Professor Auguste Sabatier wrote:

"According to Paul, the most explicit of all the writers of the New Testament, man is not naturally immortal; he can only become so by a new infusion of the divine Spirit; he is not so by nature, he becomes so by faith. It is a grace."

## **Early Christian writers**

Some of the early Christian writers were not always free from ambiguity in their teachings; but at times their statements are very clear. The Epistle of Barnabas, an apocryphal work which appears to have been written about the end of the first century, declares:

"The way of darkness is tortuous, it leads to death eternal with torment; those who walk in it go towards that which destroys the soul... He who chooses evil

will be destroyed with his works... the fate of the wicked will be that of the Israelites who were bitten by the serpents in the wilderness. They will be finally destroyed in the approaching day of judgment, when the world and the evil one will be exterminated."

Justin Martyr, the famous Apologist Father who died in A.D. 164, in his dialogue with the Jew Trypho, introduces these words into the mouth of one of the interlocutors, an aged Christian who is understood to represent the true Biblical doctrine:

"The world was created, and souls also. There was a time when they were not; they are therefore not naturally immortal. I do not, however, say that all souls die, for that would be too much to the advantage of the wicked. I say that the souls of the righteous remain in a better place, but the evil in a worse, awaiting the time of judgment... The righteous... shall not die any more, but the wicked shall be punished so long as it shall please God that they exist and be punished" (*Dialogue with Trypho*, par. 5).

In his next paragraph, Justin puts these words into the mouth

of the old Christian:

"Now the soul partakes of life, since God wills it to live. Thus, then, it will not even partake of life when God does not will it to live. For to live is not its attribute, as it is God's; but as a man does not live always, and the soul is not ever conjoined with the body, since whenever this harmony must be broken up the soul leaves the body, and the man exists no longer, even so whenever the spirit of life is removed from it and there is not more soul."

#### Fourth century witnesses

Arnobius, the last of the Apologist Fathers, who lived at the beginning of the fourth century was a most definite Conditionalist. Well known formerly for his prejudices against the Christian Faith which he relentlessly attacked, he could not help admiring the courage of the Christian martyrs, and at last he was won to the Truth and became a follower of the Lord Jesus.

A decided opponent of Platonism, he wrote:

"Let us, then, avoid the vain hope of this new category of individuals who in their own insolent presumption assure us that souls are naturally immortal, of divine rank, offspring of God, inspired by him, exempt from the defilement of matter. In fact, souls are born at the very gates of the empire of death; but as the result of the divine generosity they are allowed to prolong their existence on condition that they earnestly seek to know God... But God does not constrain anyone. The

maintenance of our existence is by no means a necessity for him. He will not enrich himself by making us like gods; he will not impoverish himself by leaving us to fall back into nothingness" (*Treatise against the Gentiles*. Book ii, chapter 14).

Lactantius, a disciple of Arnobius, who has been called the Christian Cicero, was also an upholder of Conditional Immortality. He died about 330, and he wrote:

"Man stands upright with eyes raised to heaven because immortality is offered to him. Yet he does not possess it otherwise than as a gift of God, for there would be no difference between the just and the unjust if every man born into the world should become immortal. Immortality is, then, the wages and reward of virtue; it is not inherent in our nature" (*Inst. Div.* Book vii, chap. 5).

#### Arianism's Great Opponent

Coming to Athanasius, the great opponent of Arianism and upholder of the Christian Faith, in the latter part of the fourth century, we find him declaring in his famous work on *The Incarnation of the Word of God* about the fate of man because of disobedience:

"The transgression of the commandment was making them return to their natural state; so that, having come into being out of non-existence, they also naturally suffer corruption back into non-existence in course of time. For if, having once no existence, they were called into being by the presence and loving-kindness of the Word, it was a

natural consequence that, when men were destitute of the knowledge of God and were turned back again to non-existence (for evil is not being, and good is being), they should, inasmuch as they were called into being from God who is, be forever left destitute even of being — that is, that they should be destroyed and remain in death and corruption."

In this, however, Athanasius was inconsistent, for he held, like some more recent writers, that at least in the case of some of the wicked "God would immortalize the wicked for an 'eternal death' of conscious suffering."

Passing to the beginning of the fifth century we come to Nemesius. Here are his words:

"Man was originally neither mortal nor immortal, but in an intermediate condition. He was either to share the fate of his body, if he gave way to bodily passions, or to become worthy of immortality by following the noblest aspirations of his nature" (*Of the Nature of Man*, ch. 1) □

*Bernard Bateson directs the Conditional Immortality Fellowship and edits "Resurrection," the publication of the fellowship. He lives in Somerset, England. Parts two and three of this article will appear in future issues. Reprinted with permission of "Resurrection."*





## Clarissa Jordan

It is good to "stir up our minds" once in awhile to realize what is actually happening in our church with ministries *for* and *by* women.

Several years ago a ladies' prayer group began meeting regularly at the parsonage with Mrs. Jordan to pray specifically and consistently for the needs of our church. We were given a burden to pray for the men, and they, in turn became burdened for the need of growth and expansion.

In due time the church was sold, land was purchased, and a new church was built. During that time, 24-hour prayer vigils were held regularly—especially before any major decision was made. Prayer vigils are still held every three months. God has honored the eager participation of as many as 90 people signing up to be a part of a vigil and the blessings have been innumerable!

Verses such as "devote yourselves to prayer, being watchful and thankful" (Colossians 4:2), "pray continually" (1 Thessalonians 5:17), "do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God" (Philippians 4:6), have been claimed and God has not failed!

WHFMS has been a traditional ministry in our church for as long as most of us can remember. It is a ministry effectively informing and in-

volving women in supporting our foreign mission work and raising awareness and involvement in home and community missions.

## Women's Ministries



## in Portland

### Family ministries

Because we had an influx of young families into our church

fellowship, we became aware there were needs among these young mothers and wives that merited specific ministry. Many of them had not had the privilege of growing up under the guidance of a Christian mother. Mrs. Jordan felt deeply concerned about the scriptural admonition, "for older women to train the younger women to love their husbands and children, to be self-controlled and pure, busy at home, kind, and subject to their husbands" (Titus 2:4-5).

A group called "Young Mothers and Wives Fellowship" began to meet regularly. We studied different topics, but all guidelines were scripture-based and applied to daily living. There are several gifted young women in the group who now do most of the topical and devotional leading. They share burdens and a time of prayer together climaxes the meeting. They are encouraged to grow consistently in Christ, to learn and apply scriptural principles in being supportive wives, exemplary mothers, and approachable witnesses to other young women in need.

Recently, a community group, "Mothers and Unborn Baby Care, Incorporated," came to our church and presented the need for Christian women to be willing to help in this ministry. Several young women of our fellowship have become actively involved in this outreach into the communities of our area.

One of the most effective ministries of our church is Noah's Ark Child Care Center. Director Lori Cushman and Assistant Director Bernice Allen are fine Christian young women from our church as are many of the working staff. At least 50 children are enrolled and attend every day (5 days a week). They are taught Christian curriculum and enjoy the tender loving care of a dedicated, loving staff. The fruit of this ministry is realized as families have found Christ and are now attending the regular services which assures us of the eternal value of this effective outreach to our community.

### **Ministry to children**

Another ministry by several young women, Merry York, Debbie Carter, Pam Marston, and Maureen Merrill, is Pioneer Girls. They meet each week incorporating crafts, music, games, Bible exploration and memorization, nature, and patriotism in their meetings. This happy group is an outreach to many unchurched young girls.

Children's Church is held downstairs during the sermon time of our worship service under the direction of Diane Cushman. It is no easy job to keep so many active children interested long enough to teach them Christian principles on their level, but Diane does an excellent job and appreciates the help of those who stand by to help keep order.

We cannot forget the numerous women who serve as nursery attendants each Sunday helping to keep little ones happy while their parents worship. They deserve a gold medal for behind-the-scenes service for the Lord!

**Continued on page 24**

## **"Keep Us Safe, Lord..."**

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**Cindy Batson**

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**H**ave you wondered how you would react in a crisis situation? Have you ever had doubts about whether the Lord would be with you when you really needed Him? I've had these thoughts, and even though I had read and heard about other Christians who had testified to God's presence in time of need, I still wondered ...Maybe that's why the Lord allowed something to happen to me a little over a year ago.

It was Sunday afternoon; my husband had gone to the church to prepare for the evening service. Our two little girls were playing on the floor in the family room and I had just walked into the kitchen when I heard the horrible sound of smashing glass. I raced to the family room, and at the same time our girls were running to me, crying, "Mommy, Mommy!" Without thinking, I opened our back door to see what had caused the noise. I was faced with a man charging across the yard toward me, hollering at me, and obviously drunk.

I slammed the storm door, locked the inside door, grabbed our daughters, and ran upstairs. We could hear the smashing of more glass, and my heart raced as I envisioned the man coming in after us. I put the girls in the bathroom, phoned my husband, and managed to tell him to call the police.

I then returned to the bathroom and locked the door. I hugged our girls and turned to the Lord in

prayer. I can't even remember the words I prayed, but I can remember the feeling of God's presence encircling us as we waited for the police to arrive.

Minutes later I heard my husband's voice calling us, and we raced down the stairs to him. The police arrived, the man was apprehended, and we were safe.

We discovered the sound of breaking glass had come from our family room. The man had punched his fist through our window in such rage that glass was shattered all over the room. Some had landed right where our daughters were sitting, but the beautiful part of this whole experience was the way the Lord protected them. Not a speck of glass could be found on either of them, yet glass was all around the area where they had been sitting. I can just picture the Lord sending His angels to surround them in their time of danger.

The Lord worked in so many ways that evening. I have been able to bear witness to many people of the way the Lord kept us safe. I can actually look back on this frightening experience and thank the Lord for allowing it to happen. Now I know that He gives an overwhelming sense of peace, courage, and protection in a crisis situation!

*Cindy is the wife of William Batson, pastor of the Portsmouth, NH Advent Christian Church. She is the mother of two daughters, a Girl Scout leader, Junior Church director, and member of her church's Christian education committee.*



# News and Notes...



## Central Region WHFMS Board

Frances Gray, Regional President, and board members Jan Johnson, Allene Kinder, and Phyllis DuBois met recently at Fort Worth, Texas. Frances stimulated the ladies with a brief devotional before their business. Actions taken include changing the fiscal year to coincide with the calendar year; and voting to give \$250 in 1986 for the renovation of the youth Sunday school room at Memphis as the Home Mission Project and to give \$250 to help support work in Kodaikanal, India as the Foreign Mission Project.

## Southern Regional WHFMS Convention

A delightful and inspirational musical program, "Backpackers Suite," presented by *Under the Son* a youth choir from United Church in Wilmington, opened the convention on Tuesday evening. Rob Buchanan, associate pastor, directed. A moving challenge to look at the changing culture in our cities and the many people there who need Jesus was dramatically portrayed by regional officers to set the tone for the day of convention. Pam Buchanan of United, Wilmington, challenged the delegates with her descriptive talk about cultivating and pruning our Christian lives as a garden, and with her solo, "He Turned My Desert into a Garden." President Jean Balser conducted the business session. Elsie Withrow of Benson led in a memorial service with solos rendered by Lana Jernigan of Camp Dixie. Floyd Boston, pastor of Banner Chapel, Benson, presented a stimulating workshop on evangelism fitting in with the convention theme, "Evangelism Alive in '85." Caroline Michael, Director of Women's Ministries, reported from her department of General Conference, gave an update on each of our Advent Christian missionaries, and installed the officers with a candle-lighting ceremony and dedication.

## Events at the Advent Christian Village

**World Day of Prayer:** During the week prior to March 1, thirteen prayer meetings were held in various areas of the Advent Christian Village with 136 people participating. The program for World Day of Prayer, prepared by the National Association of Evangelicals, was worshipful and inspiring. Five members took part in leading the service with prayer responses by members from the congregation. There was a violin duet, a vocal duet with guitar accompaniment, a soprano solo and organ background music. The Village was blessed by the special time set aside for praise, thanksgiving, and petition.

**Mother-Daughter Banquet:** About 170 mothers and daughters attended this gala event at Camp Suwannee sponsored by the Bixler WHFMS. The dining room was festively decorated, and Anna Nickerson furnished piano music as guests were arriving. Coordinator Joy Wallace welcomed everyone and led group singing. The program included musical selections by Miriam Colby and the Grillo, Ruberg, Humbles, and Wallace families; poetry read by Beth Law, Sue Cooper, and Mrs. Colby; and a skit by Robin Chapman and Joy Wallace. Appropriate recognitions were made.

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## Women's Ministries

Cont. from pg. 23

Seldom are deaconesses mentioned in women's ministries, but we commend the six chosen in our fellowship. They not only take care of their duties faithfully, but go beyond with their care and compassion for the elderly and lonely, and often serve as counselors to young and old alike.

Women play a vital role as teachers in our Sunday School. One who has several teaching roles is Bonnie Helms. Besides teaching the adult ladies' class, Bonnie teaches at a local high school during the week, has a Bible cell group in her home weekly, and teaches a weekly Bible study during Lent at an area Episcopal Church. This ministry reaches many professional people and we praise God for Bonnie's gift and her willingness to share God's word to this hungry group of people. God never fails to bless this ministry!

God has chosen to use the women of our fellowship and we give Him the glory and praise for what He is doing.

*Clarissa has served with her husband, Glenwood Jordan, for forty years in the pastorate. She is presently the leader of the Young Mothers and Wives Fellowship, a deaconess, and pastor's wife at the Portland, Maine Advent Christian Church.*

# That They All May Be One

**Earlene Brandyberry**

**N**ot long after moving to Barbourville, Kentucky, a group of ladies from another church in town invited me to their circle meeting. Our church had not had a women's group for some years. After adjusting to our new surroundings and an addition to our family, I accepted their invitation. I was made to feel welcome and enjoyed the fellowship so much that I'm still "visiting" on a regular basis almost two and one half years later!

Now that we are leaving Barbourville, I've been made to stop and think what this added fellowship has meant to me. Although our church now has a ladies' group, there are few women my age in it. As the other group of women with whom I fellowship are all around my age, several avenues for friendship have been opened. One of my closest friends in Barbourville comes from this group. Because of this experience, I know and am known by many more people in our town.

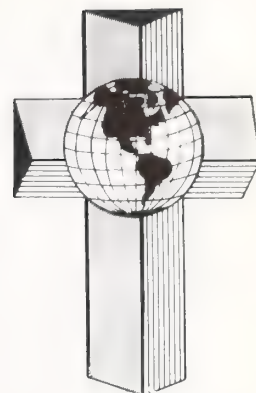
This group of ladies reaches out to different denominations. At our last meeting, four different churches were represented. We are all given liberty to present our own beliefs on any subject. Seeing the openness of these women has meant a lot to me.

Much strength can be gained from Christian women coming together in a casual atmosphere of wanting to learn and know more of Christ. Some churches feel uneasy allowing people of different denominations to be involved with their congregation, but I've seen the benefit: my time in Barbourville has been made much brighter by the charity of these sisters in Christ.



*Earlene and her husband, James Brandyberry, have served their first pastorate at the Advent Christian Church in Barbourville, KY and will soon be moving to Center Line, Michigan. They have both previously contributed articles for the Advent Christian Witness.*

## Mission Prayer Partnership



### July

- 16 **Pray** that God will supply enough finance to keep our missionaries on the fields.
- 17 **Pray** that God will touch your heart regarding your obligation to finance Foreign Missions.
- 18 **Pray** that God will work mightily in your church, that your church may support Foreign Missions more than ever before.
- 19 **Pray** that God will choose from among your church people those who should become full time missionaries, both home and abroad.
- 20 **Pray** for your pastor as he presents the call for missionary service to the church from week to week.
- 21 **Pray** that your youth in your church will be willing to serve the Lord in short time summer missions ministries.
- 22 **Pray** for peace of mind for each Foreign Missionary.
- 23 **Pray** for protection for each Foreign Missionary.
- 24 **Pray** that each Foreign Missionary will have contentment in their place of service.
- 25 **Pray** for spiritual strength for each Foreign Missionary.
- 26 **Pray** that each Foreign Missionary will continue to have the love of Scripture in their lives.
- 27 **Pray** that each missionary will have a new found love for the Christian ministry.
- 28 **Pray** for the Directors of the Advent Christian General Conference.
- 29 **Pray** for the Executive Vice President, David Northup, of Advent Christian General Conference.
- 30 **Praise** God for the outreach of the Advent Christian Conference of Malaysia into a new area.
- 31 **Praise** God for healing, experienced recently by Lucas Devasahayam in Malaysia.

### August

- 1 **Praise** God that the Japanese, Indian, and Filipino Advent Christian Congregations are



working toward increased Christian education in their conferences.

- 2 **Praise** God for Oro Bible College and its influence on the Filipino Christians.
- 3 **Pray** for the India Bible College that it may be a continued center for Christian education and training.
- 4 **Pray** for the will of the Lord to be done concerning Shijonawate Bible Institute in Japan.
- 5 **Pray** for **Yoriaki Oshikata**, President of the Advent Christian Denomination of Japan.
- 6 **Pray** for **Graciano Villadolid**, President of the Advent Christian Conference of the Philippines.
- 7 **Pray** for **Rev. Jacob**, President of the India Advent Christian Conference.
- 8 **Praise** God for the Christian school teachers in our Advent Christian School system in India.
- 9 **Praise** God for **Melodie Dean** as she celebrates her birthday today.
- 10 **Pray** for **Dorai Raja**, Principal of the Tamil Bible Institute in Malaysia and an Advent Christian minister.
- 11 **Thank** God for the friends and relatives that faithfully support the missionaries.
- 12 **Pray** for the new work of our Advent Christian missionaries in Cebu City, Philippines.
- 13 **Praise** God for a successful summer for **Teen Missions International**, which included several Advent Christian youth.
- 14 **Pray** for **Frank** and **Judy Jewett** and **David** and **Melodie Dean**, as they continue their language study.
- 15 **Pray** for **Beryl Joy Hollis** as she continues her good work along with the Nationals.
- 16 **Pray** for **Barbara White** as she continues her deputational work here in North America.
- 17 **Pray** for **Marion Damon** as she serves as Administrator and Professor at the School of Evangelism in Kodaikanal, India.
- 18 **Pray** for **Dan** and **Marjorie Goodwin** as they make decisions regarding the next years of service for the Lord.
- 19 **Pray** for **Bessie Smith** as she speaks during her deputation here in North America.
- 20 **Praise** God for **Austin** and **Dorothy Wariner's** outreach in Asukano.
- 21 **Pray** for **Alice Brown** as she leads evangelistic teams on the Island of Mindanao.
- 22 **Pray** for **Margaret Helms** as she continues the responsibilities of Superintendent of the field in the Philippines and also her day by day ministry.
- 23 **Pray** that **Floyd** and **Musa Powers** will be

lead properly in decisions for the ministry in the next year.

- 24 **Pray** for **Howard** and **Anna May Towne** as they continue their successful ministry in Mawari City, Philippines.
- 25 **Pray** for **Akpan** and **Etuk Akpan** as they lead the Advent Christian Conference of Nigeria.
- 26 **Pray** for Berkshire Christian College as it welcomes the incoming new students.
- 27 **Praise** God for the Advent Christian Village and Vernon Home as they serve both home and foreign missionaries and ministers.
- 28 **Pray** that the Lord will use each missionary to the glory and honor of Jesus Christ.
- 29 **Pray** for Christians in the Peoples Republic of China.
- 30 **Pray** for Christians who are suffering persecution in Burma.
- 31 **Pray** for those missionaries who are becoming discouraged and planning to leave the field in various areas of Asia.

## September

- 1 **Pray** that the governments of these countries will be more tolerant of the missionaries outreach.
- 2 **Pray** that God will work in North America so that our governments will not restrict Christian activities.
- 3 **Praise** God for the lay workers in the Advent Christian Conference of Malaysia.
- 4 **Pray** for our churches that are formulating new Foreign Mission Policies.
- 5 **Pray** for the School of Evangelism students as they participate in the Writer's Workshop.
- 6 **Praise** God for support for Foreign Missions among our friends in England, The Resurrection Fellowship.
- 7 **Pray** for a new church building in Kodaikanal.
- 8 **Praise** God for WHFMS as it celebrates its work in the churches today.
- 9 **Pray** for land and space for larger meetings in Teynampet.
- 10 **Pray** for evangelism among the mountain villages of South India.
- 11 **Pray** for strength and help for **Marion Damon** while **Barbara White** is on furlough.
- 12 **Pray** that the extra funds will be provided for the Mission-wide Retreat in 1986.
- 13 **Pray** for **Joy Hollis** as she works among the college students in Madras.
- 14 **Pray** for new locations for the students of the School of Evangelism to begin their ministry.
- 15 **Pray** that all church services today will glorify God both in North America and overseas.

# Recognition at Last!

**David A. Dean**

No single person did more to turn America's attention to the prophecies of the Bible than the Baptist farmer-preacher William Miller (1782-1849). In return for his rich contribution to the development of evangelical Christianity, Miller has far too often been misrepresented as either crooked or insane. Even some historians and theologians who ought to know better have accepted this inaccurate picture.

A recent conference held at Killingly, Vermont (only 30 miles from Miller's home at Low Hampton, New York) indicates that the adventist prophetic lecturer is at last being taken seriously. Last June, some fifty scholars and observers gathered for three days in a *Conference on Millerism and the Millenarian Mind in 19th-Century America*.

William Miller was no stranger to participants in this conference. A half dozen of them had written, or are now writing, books on Miller and the Millerite movement. The scholars present had all done their homework and were familiar with the details of William Miller's life and ministry. As a specialist in his or her own field, each acknowledged Miller's importance to American life and history. Interchange among so many interested and knowledgeable people produced exciting and often unique insights into Miller and his movement.

## Dynamic atmosphere

The conference highlighted papers prepared by a dozen scholars (these had been mailed earlier to all participants). Another specialist

commented on each presentation before the entire group attacked the issues featured in that paper. Outside the formal sessions, the gathering allowed adequate time for personal conversation among participants. New friendships and scholarly contacts budded over lunch, in hallways, and in visits to nearby antique book stores. To my knowledge, this is the first time a large group of Millerite specialists has gathered in one place. The atmosphere was dynamic.

These scholars addressed a quilt-like patchwork of unanswered questions about William Miller and his followers: How did Millerites compare to the general population of their day? Was Miller himself inclined to be discouraged too easily? Why did Miller choose the date 1843? What was the relationship between Miller and John Humphrey

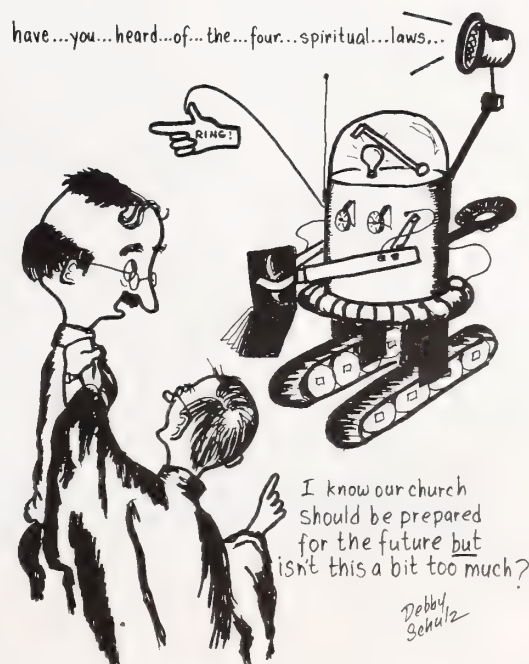
Noyes? How did Millerism relate to evangelicalism, to the Shakers, to abolitionism, or to the popular revivalism of the day? Did Millerism cause insanity? (Answer to this one: no more than other forms of exciting popular movements.)

No single denomination predominated, although several were Seventh-day Adventists. Dr. David Arthur of Aurora College and I were the only Advent Christians present.

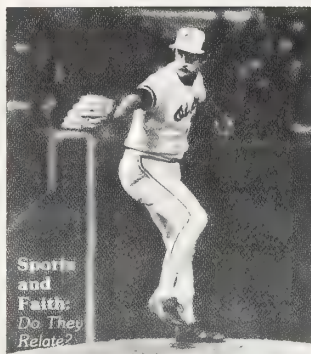
For too long William Miller has suffered the caricature of his detractors and the propaganda of his defenders. It serves the cause of truth well to have careful scholars examining the evidence and helping us to know the real William Miller. All of us interested in the history of prophetic studies should be waiting eagerly for the coming results of their investigations. □

## View from the Back Pew

**Debby Schultz**







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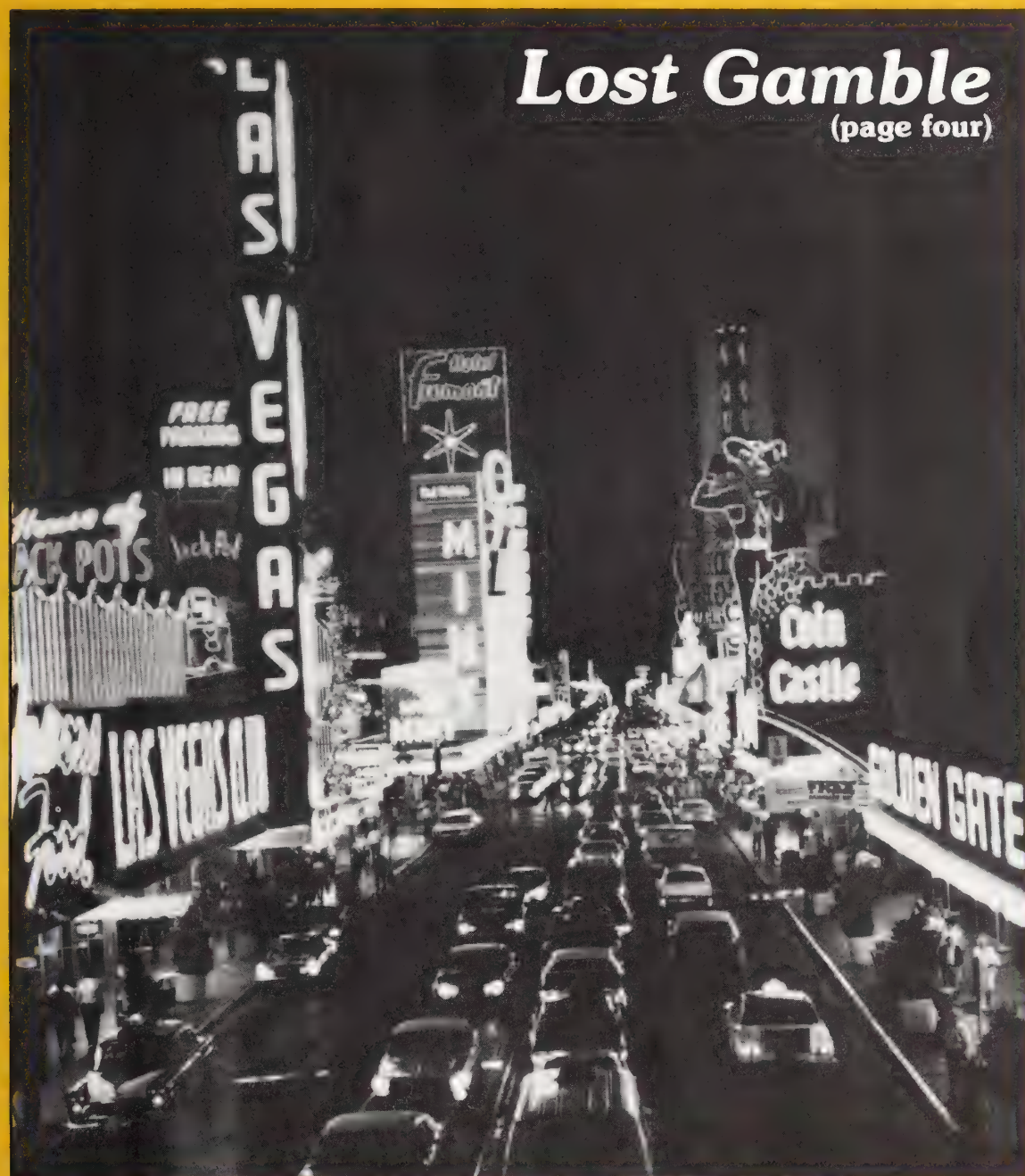
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# WITNESS

Advent Christian



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*from the editor*



## You Lose

**N**ext year marks the tenth year of the "Atlantic City Experiment." (see pages four through seven of this issue) Residents of that coastal New Jersey town were promised "Heaven on earth" if they would allow casino gambling within their borders.

The promises of urban renewal, better housing, and a more stable community have melted in a cesspool of murder, arson, rape, drug abuse, high taxes, and racism. Gambling interests in Atlantic City have driven the poor and middle class from their homes, destroyed families, and allowed organized crime a major role in community life.

Atlantic City is a model of what happens when gambling invades a community. Contrary to the slick media promotions of gambling and state lottery advocates, thousands of women and men are destroyed through betting, gaming, and casino related problems. Mindless philosophies of "get rich quick" or "get something for nothing" lead countless people to the depths of despair.

In the next ten years, look for more pressure to legalize some form of gambling in your community. As you vote, remember the "Atlantic City Experiment." Ask yourself, "Do I want my community to experience the same problems the residents of Atlantic City face? Will I participate in the destruction of thousands of lives because greedy people yearn to make money at their expense?" Those are the questions to ask when gambling interests ask you to vote for state lotteries, casinos, and other forms of legalized gaming.

The health of our communities and our families depend on our response as Christians and as citizens to those questions. ☐

## Your Views Welcome!

*The **Advent Christian Witness** is your magazine and we welcome your views. Is there an article you liked? Do you disagree with a particular viewpoint expressed in these pages? Write us a letter and let us know! Letters for publication should be less than 200 words and should state your views clearly and concisely. Send your letter to Letters to the Editor, *Advent Christian Witness*, P.O. Box 23152, Charlotte, NC 28212.*

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- Conditional Immortality** Bernard Bateson **18**  
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**On the cover...**

The false hope of gambling represented by the lights of the Las Vegas strip. This month's issue looks at how gambling interests have affected Atlantic City, NJ and how they might affect your community.

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# Gambling:

David S. McCarthy

In his book *1984*, George Orwell wrote about the nation, Oceania, in which for millions of people gambling was the principle reason for staying alive. The year 1984 has past, and we saw that some of Orwell's predictions were off target. Nevertheless, his description of men and women at the gambling tables hits the mark.

Our grandparents would find America's obsession with dice and chips hard to believe. They would blink with astonishment at the way states legalize various forms of gambling.

From New York to California, cash-starved legislatures are approving gaming plans, perhaps in response to public surveys that show widespread approval for such action. According to a presidential commission, almost 80 percent of Americans surveyed approved of legalized gambling in some form. Some 69 million risk-taking people admit to indulging in it themselves. Even those who abstain are bombarded with radio and television commercials in favor of state run lotteries. Anyone who works in an office or factory knows the



## What You Should Know

pressure to take part in games of chance such as raffles or "pools." Sometimes the proceeds are earmarked for worthy causes, which may tempt Christians to purchase at least one ticket. After all, it isn't easy to turn away from a plea to aid crippled children.

How are churches handling this more liberal public attitude toward gambling? The record of religious groups to combat legalized betting is spotty. Only on rare occasions has opposition proven to be forceful and effective. For the most part, Christians have mounted only token stands and even this has usually been offered after gambling interests have driven the opening wedge. Leaders report difficulty in stirring members to action.

Yet, followers of Christ are supposed to be concerned about activities that mar God's greatest creation — the human personality. If we care enough about persons to win them to Christ, we must care enough to keep a social evil from gobbling people up and spitting them out.

Before launching opposition, we should recognize that anyone who opposes gambling will be considered slightly out of touch with the times. But we need not feel like second class citizens if we approach the enemy, armed with

valid reasons why gambling, even the legalized variety, is a dubious activity. We should understand these reasons and be prepared to share them with others. Informed Christians will be able to mount responsible opposition.

### **Gambling is a poor way to raise revenue**

Lobbyists paint a rosy picture of redeveloped neighborhoods, urban blight being cleared, thousands of new jobs created, and millions of tax dollars being poured into state and local treasuries. Most of the time these promises turn out to be as hollow as a politician's platform.

Atlantic City, New Jersey is a prime example. Atlantic City voted approval for casino gambling in the late 1970's, and for a time it appeared that constructive urban renewal was taking place. New jobs blossomed overnight and decrepit areas were revitalized by a building boom. But take a closer look. Construction actually drove the Black and Hispanic minorities out of town, and jobs they were supposed to receive have gone to highly skilled "outsiders." The poor were uprooted by what one sociologist calls, "Urban removal."

At the same time, revenues

have not been nearly as generous as promised by the proponents of casino gambling. The river of money that was supposed to flow into New Jersey's treasury actually looks more like a dried-up creek. According to Daniel B. Suits, an economist at Michigan State University, "Under no circumstances can gambling be expected to rescue states from their fiscal problems. Gambling revenues, even generously estimated, form no more than a token contribution to the total receipts of state and local governments." No state except Nevada reaps more than 2.5 percent of its budget from gambling.

### **Gambling is a regressive form of taxation**

Richard Leone, former New Jersey state treasurer, calls legalized gambling "the most viciously regressive form of taxation that I can think of." That's because the tax falls hardest on those who are least able to pay. (Most buyers of state lottery tickets are working-class men and women.) Hucksters of gambling hold out "pie in the sky," and those least able to pay, grab. Is it an accident that the tables in Atlantic City do their best business on days when welfare checks are received?

**Continued on next page**



### **Gambling triggers a dramatic increase in social problems**

Before casinos opened, violent crime in Atlantic City was on the wane. No longer. Murder, robbery, and rape have increased by 30 percent, according to an article in *Next Magazine* (January/February, 1981). White collar crimes are also rising, and the Abscam probe netted several high officials with links to gambling.

Meanwhile, law-enforcement agencies have established links between some casino operators and organized crime. The Mob has a long history of moving into gambling interests in significant numbers.

Then there is a Justice Department study, showing that legal games may actually increase illegal traffic by attracting additional betters. Legitimate forms seem to whet a person's appetite for higher payoffs from illegal operations.

What about individual victims? In states where gambling has been legalized, the number of compulsive gamblers has increased dramatically. Gamblers Anonymous puts the national total of "bet-aholics" at between six and nine million, and warns that the figure may double in the next few years as more states permit bets. Add to this the result of professional studies where gambling seems to be linked to higher incidence of divorce, bankruptcy, and alcoholism and the true dimensions of the problem come into focus.

If the Christian loves his neighbor, he cannot remain silent when state-run lotteries or other forms of gambling are proposed for approval. Believers should discuss the issues with friends, write letters to newspapers and government of-

ficials, and let their voices be heard at every level. Let it be known that whatever the short-term benefits of legalized gambling, this practice will not be in the best interest of citizens.

Anyone who adopts this strategy must be prepared for persecution. One may find himself standing alone, battling groups with noble purposes such as educational organizations, charitable agencies, even churches. Nevertheless, love for one's fellow man should take precedence over financial considerations. The Christian should take an uncompromising stand.

---

***If the Christian loves his neighbor, he cannot remain silent when state-run lotteries and other forms of gambling are proposed for approval.***

---

### **Biblical principles and gambling**

Although the Bible gives no specific injunction against gambling, we may find several principles that clearly rule out a Christian's participation in games of chance.

First, the realization that all we have has been given to us by God. We hold everything in trust as His stewards. He wants us to invest our lives and possessions where they will produce the most gain for our Master. Interesting to read that Paul and Barnabas *risked* their lives for the Gospel (Acts 15:26). This is the

only kind of risk-taking approved in Scripture.

Second, every aspect of living is to be carried out in faith. We are to trust God to meet our needs in His own way and own time. Sometimes He allows us to have many possessions to test our faithfulness, while He withdraws them on other occasions to test our trust and dependence upon Him. What a contrast to the gambler, whose lifestyle says that life has dealt him a bad hand. Since he feels deprived, he looks to lady luck to give him what God has withheld.

Third, Christ specified that we are to love our neighbors as ourselves. From the facts mentioned earlier, it should be clear that the gambler cares nothing for the well being of his fellow human being. We must not try to win at another person's expense.

What may pastors do to combat the rapid rise of legalized gambling? For one thing, let it be known that the advertising blitz used to promote state lotteries is made up of half-truths and carefully selected facts. Point out that many economists (including some with no religious commitment) are strongly opposed to legalized betting.

For another, share some of the Scriptural principles against gambling. You may wish to use William Petersen's helpful book, *What You Should Know About Gambling* (Keats Publishing).

You may also elect to join forces with other people who oppose state run gambling operations. In 1977, Texas Baptists mounted a campaign which defeated a state referendum legalizing pari-mutuel betting. Phil Strickland, an attorney who sparked

opposition forces, said, "The first thing to do in any such effort is to work with the broadest-based opposition possible. Our effort involved practically every significant religious group in Texas, outstanding individuals whose names would be easily recognized, and minority group leaders. We also sought help from civic groups, economic interests such as bankers and merchants, political leaders, and a number of law-enforcement leaders."

The anti-betting forces printed a great deal of literature including brochures and a one-page get out the vote pieces that many churches used as bulletin inserts. Bumper stickers, question and answer sheets, news releases, and quote sheets were also part of the organization's strategy. Speakers gave talks against gambling before every conceivable kind of meeting.

The campaign paid off, with opponents of gambling winning 51 percent of the vote.

All forms of gambling, including legalized betting, undermines character and stunts the individual's spiritual growth. Let faithful Christians remind people of these dangers. □



David McCarthy pastors Dulin's Grove Advent Christian Church in Charlotte, NC

## Atlantic City: The Lost Gamble

The nine year story of casino gambling in Atlantic City, NJ reflects broken promises and shattered dreams. The high powered casino lobby promised Atlantic City a future of urban renewal, full employment, and help for the poor if gambling were legalized within the city limits.

According to professor George Sternleib, director of the center of urban policy research at Rutgers University, the tremendous social costs suffered by Atlantic City residents far outweigh any virtues that casino gambling may offer. Sternleib's comprehensive study points out the following major problems caused by casino gambling:

1. *Crime:* Atlantic City now has the fourth highest murder rate in the United States combined with increases in rape, prostitution, drug abuse, and organized crime activity. With a population of only 38,000 residents, Atlantic City supports a police force of 534 members, a larger force than some cities ten times its size.
2. *Ballooning Tax Rates:* In addition to numerous property tax increases since 1976, a recent property re-evaluation "resulted in an average proposed tax increase of 500 percent to homeowners throughout the city."
3. *Skyrocketing housing rates and mass destruction of housing units and neighborhoods:* Almost twenty percent of the available housing units in Atlantic City were destroyed between 1977 and 1983. During that same time, median housing prices jumped an average of 204 percent. Blacks, Hispanics, and other poor people have been systematically driven from their neighborhoods.
4. *New Costs to Taxpayers:* While the original proposal called for casinos to reinvest two percent of their profits into appropriate community projects, not one dime has come from casino owners for housing development for middle class and lower income buyers nor for programs to deal with the abuse of gambling, drugs, or alcohol. Gambling interests have no concern for the thousands of lives they have destroyed.

Gambling lobbyists hope to peddle their showy propaganda to other American communities with the hope of legalizing state lotteries, casinos, and other forms of gambling. Atlantic City stands as a testimony to the shallowness and danger of what they propose. □

—Bob Mayer

Source: William M. Alnor *Atlantic City: The Gamble that Lost* in the April 1985 *Eternity* magazine.



# ***“Yorokobi”***



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**Austin Warriner**

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**“Y**orokobi” (Joy) is the name of the newsletter published six times a year by the Asukano Advent Christian Church. It is but one of the ways we use to keep the name of our church in the minds of people. We trust that advertising various services and activities will draw people to the church. We pray that many will read the testimonies, poems, question & answer sections, and the Christian message and thereby become interested in the Gospel.

Two thousand eight hundred homes are reached with each newsletter by inserting them in newspapers delivered in our part of Ikoma City, Japan. In May, fifteen hundred were delivered in person by church members, inviting people to the full-length Christian film being shown twice at the Community Building. Mrs. Kato, the present news editor, has access to her husband’s word processor so the finished product has a professional touch. Following is my article that was distributed in March on the theme of hope:

“Recently I read in the newspaper about a high school boy who committed suicide by jumping off a cliff. He left a letter to his parents that said, “Please forget that I ever existed.” This young man thought everything was hopeless. Without hope, life didn’t seem to be worth living. Did his parents think he was hopeless? Of course not. Could they pretend now that their son had never existed? Of course not.

“This young man needed salvation. He needed to be saved from himself. A young

man named David faced many discouragements, but he found help from God. He wrote many poems and in one of them he said, “My soul, wait in silence for God only, for my hope is from Him. He is my rock and my salvation, my stronghold; I shall not be shaken.” (Psalm 62:5-6) Because he believed this, David was given strength and courage for every trial. His advice to all people, young and old, is found in Psalm 62:8, “Trust in God at all times, O people. Pour out your heart before Him; God is a refuge for us.” The most famous missionary of the early Christian church, the Apostle Paul, tells us that “Whoever believes in Jesus will not be disappointed, for whoever calls upon the name of the Lord will be saved.” (Romans 10:11, 13)

“No matter what problem we face, when or where it happens, Jesus can help us. If we call upon the name of the Lord, He will rescue us. If we trust Him, He will be a refuge for us. We will never be disappointed, but will always have hope.”

Pray that many in Asukano will discover the wonderful *hope* that we have in Christ Jesus. □



*Austin Warriner serves as an Advent Christian missionary in Japan.*



## **Carolyn Brown Copeland**

Following the death of my grandfather, my father revealed a vulnerable side of himself never before expressed when one day, shortly after the funeral, he tearfully blurted out, "My father never told me he loved me."

The confession marked the end of a 68-year father/son relationship and I wondered somberly: Why do

you come for a visit. He farmed for a living. After a long, hard day in the fields, he was exhausted. The last thing he wanted in his lap was a fidgety grandchild. Grandpa might be best described as "steady" or "responsible." During the height of the Depression years he eked out a living for his family of ten children on the bare necessities of land.

Warmth, love, and emotion — were not his qualities. These, I think

Dad was oldest of the ten children, and in the qualities of love and emotion, he was uniquely like his own father. Hugging and kissing his wife or his children, or telling them how much he loved them, were acts he avoided. Yet, before the advent of television, I recall playing board games and card games with my father during cold Wisconsin winter evenings. I wondered now if his father had played games with

# My Father Never Told Me



## He Loved Me

fathers and sons find it so hard to voice love for each other?

The love existed. I knew it did. But how do you convince a person of that reality when the source of the love is forever silenced?

My grandfather, though small of stature, was head of his family—a typical authoritarian patriarch of the Old World German tradition. Not the jovial, fun-loving grandfather whose lap you climbed into when

he felt, belonged to the female members of the household, for he had grown up in an era when it was not masculine to "show emotion."

### **Does he love me?**

Thus, it was no mystery that my father wondered if his father loved him. Perhaps all his brothers and sisters wondered the same thing. But only my father expressed the concern to me.

him, or if there was no time for such "foolishness" in his young life.

When I first heard Dad's misery over this deep disappointment in his life, I wanted to lecture, "If it was really so all-important for you to know, why didn't you ask?"

Grandpa was not young when he died. He was 93 years old and had been ill for many years. The opportunity to make the initial overture toward love was just as available to

Dad as it was to Grandpa. "Why didn't you make him voice his love?" I wanted to demand, but I didn't, because I had been taught to honor my parents. And talking in such a manner would not have been respectful.

Instead, my heart went out to him in his grief, remembering when I, too, wondered if my father loved me. I was just fifteen when I confronted Dad. It was not a confrontation of love; it was a jealous challenge. "You don't love me at all," I accused, charging that he only loved my younger sister, a baby at the time, who was receiving an overabundance of his attention.

Tears welled in Dad's eyes — the first time I had ever really seen him show that kind of emotion. Awkwardly he wrapped his arms around me for he was not accustomed to expressing sentiment in any physical, tangible way. For a moment he just held me close, the rivets of his bib overalls biting into my cheek. Then with a huskiness in his voice, he said the words I'll never forget, "I love you all the same."

Not that he loved me more or less than my brothers or my sister, but that he loved us *all the same*. The same way our Heavenly Father loves his children — all the same — no favorites. In my youthful adolescent rebellion, those were important words to hear.

As my mind flashed backward to that incident, I wanted now to reward my father for that simple confession of love — to return to him the hope that love, although often unspoken, still does exist.

### Voicing our love

And so I challenged my father, "Did you ever tell your dad you loved him? And have you told your sons you love them? Does that make the love less real? When you die, will

your sons also wonder if their father loved them?"

He didn't answer, of course. I didn't expect him to, but I thought I saw a flicker of understanding in his eyes. He loved his sons the same way his father loved him, yet he, too, found it difficult to voice that love. For the first time in his life, perhaps, he understood love from his father's point of view.

Several years have passed since my father and I held that conversation. I know that Dad still hasn't told his sons he loves them. As death draws closer, will he discard the custom that brainwashes men to believe masculine love toward one another should not be expressed, or is the ghost of tradition so firmly ingrained that, like his father, he will die with the words in his heart, but not on his lips.

This summer while I was home for a visit, Dad announced to my oldest brother that he wanted to take Harold and his wife out to dinner for Harold's birthday, a few weeks away. This may not sound much like an overture of love unless you understand that my Dad detests eating in restaurants, but he knows Harold loves to try new eating places.

It is only a small crack in the wall of tradition, but tiny cracks have tumbled mighty buildings. □



Carolyn Copeland is a freelance writer living in Phoenix, AZ.

thus deals with the Bible we have, not the Bible of conjecture. (A chapter entitled "Texts and Translations" treats factors involving the transmission of Scripture through the centuries.)

Preserving evangelicalism, we are told, is not dependent upon inerrancy, regardless of what certain dogmatists may contend. A significant chapter, in fact, is titled "Staying Evangelical." As the back cover informs us, "The special focus of this book is on the ways in which understandings of Scripture can and must change as individuals grow in Christian maturity. Such growth, according to Barr, does not dilute true belief, but rather leads to a progressive and spiritually enriching course of insights that enhance faith."

In a pastoral instead of confrontational tone, *Beyond Fundamentalism* sets forth evidence from the Bible that has to be accounted for and accommodated within any view of Scripture that is worked out. For that reason, irrespective of its occasional inauspicious speculations, the book serves as a handy and well-written tool for those of various positions as they continue to refine their thinking on the nature of Scripture.

—Jim Brandyberry



Jim Brandyberry pastors Center Line Advent Christian Church near Detroit, MI.



### Remembering Sylvia with Love



*Floyd Powers, Arlene Lewis, Ruby Kulpa, and Musa Powers at memorial service for Sylvia Whitman in Uenoshiba, Japan.*

“She was gentle and thoughtful.” “She understood us and was one of us in many ways.” These were among the many expressions of appreciation for *Sylvia Whitman* at a Memorial Service, at the Uenoshiba Advent Christian Church. More than 150 attended, including Sylvia’s two sisters. It was a loving tribute to a dedicated missionary who had spent 34 years in Japan serving in many and varied capacities. Special music was provided by Lardner Moore, Chaplain at the Christian Hospital and a person friend, who sang two solos, and the Uenoshiba Church choir. Floyd Powers preached the message on the theme, *The Hope of Christ’s Return*. Tributes were brought by several friends. A detailed obituary, complete with pictures of Sylvia, had been carefully

prepared and printed by Pastor Ishiguro of Fukai, editor of the bimonthly Conference paper, *Mure*. A generous memorial is being sent to the work in China. Many people had come from a distance and there was a good time of fellowship and refreshments following the service.

Later another service was held in Tottori Prefecture where Sylvia had lived and worked for many years. Mrs. Nakai, pastor of the Yonago Church, brought the message at the service which was held at the Akasaki Church’s recently remodeled building. Floyd and Musa Powers accompanied Sylvia’s sisters to this service and reported that the many friends had a good time reminiscing.

The dates for these Memorial Services were set so that Sylvia’s sisters could attend. Arlene Lewis of

Modesto, CA and Ruby Kulpa of Denver, CO, came to Japan according to Sylvia’s expressed wish before she died. She wanted them to visit the places where she had lived and worked. Their first project on arrival was going through Sylvia’s things in her apartment which was just as she had left it. Musa Powers came from Koga on Kyushu to help with sorting through the many things that accumulate over such a period of years. When they completed their work and the many boxes were ready to be shipped, they turned the rest of the clean up over to the Wariners, Goodwins, Floyd Powers, and Pastor Ishiguro. Most of the furniture belonged to the Mission and was taken to the Bible School in a small truck rented by Pastor Ishiguro.

Arlene and Ruby were welcomed and entertained by many who loved and respected Sylvia. Even though this was a sad journey for the sisters, it also was a fine experience and they returned home with many happy memories. All of us miss Sylvia very much, but we have many fond memories and, of course, the blessed hope of meeting her again when Jesus comes.

—Dorothy Warriner

### From Frank

Dear Ed,

Just a quick note to say Hi and to let you know we’re still here. We feel that God is helping us to adjust.

We’re enjoying our new home and country here more and more each day. We definitely feel that this is where God wants us and where we can use our gifts most efficiently.



You'll be pleased to hear that our neighbor, a road engineer, accepted the Lord this weekend. That's our second neighbor. We are just praising the Lord and so is he. He was the fellow that asked me if I would start a Bible study so he could attend. We did and what a change is taking place in his life. The first thing he said to me afterward was "I'm going to share this with someone else." My landlord, the President of the Pepsi Cola plant here in the city is also attending the study and we're just waiting for God's Word to do it's work on his life too. The fellowship has grown.

We feel your prayers and the prayers of many of you there. I believe Jesus is coming soon and it's been fun watching Him working through even us over the last year or so. *It's great being a missionary.* I suspect it will be even better as we wait on Him.

In His Service,

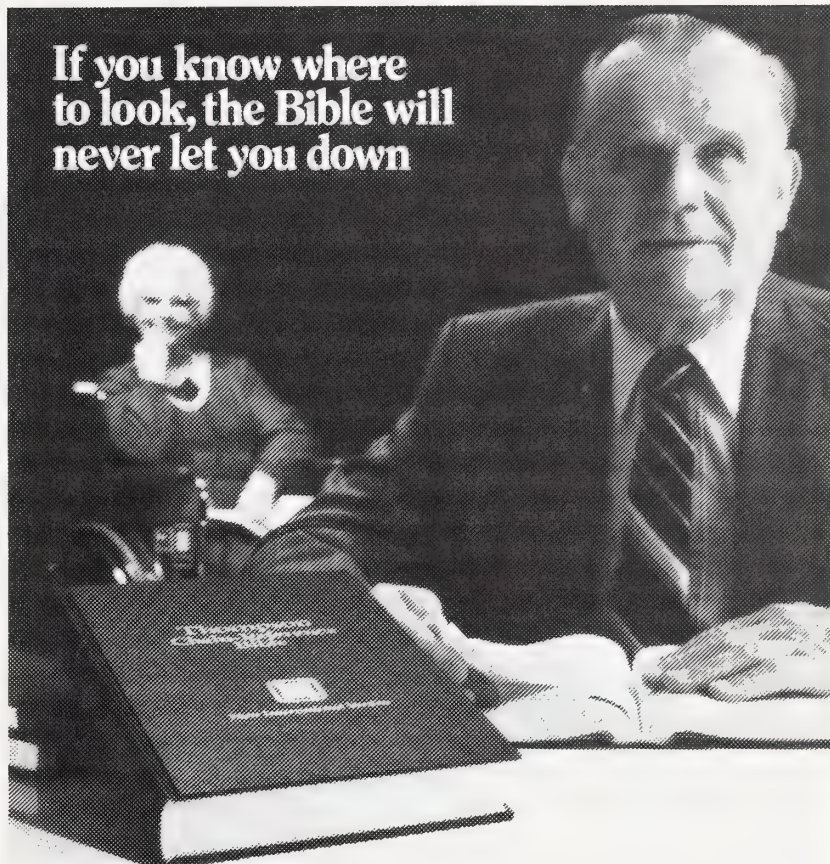
Frank



Dean and Jewett children. First row: Timmy and Danny Jewett; Second Row: Lititia Jewett, Becka and Tommy Dean; Third Row: Ruthie Dean.

Continued on next page

**If you know where  
to look, the Bible will  
never let you down**



"God has blessed us. We've been together more than fifty years, and in all that time God has stayed true to His Word.

"Not that it's always been easy. We've seen our share of hard times, there's no denying it. The last few years, especially. We've had plenty of reason to get out the Bible.

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*People gathered at opening services at the Port Dickson Advent Christian Church.*

## A letter to Ed Hickel

Beloved in Christ, Edgar Hickel,

Greeting in the name of our Lord and Saviour Jesus Christ!

We always remember you in our prayers, even though we are not able to keep in touch with you, due to our loads of ministry work.

Coming to recollect the events in mind, the Advent Christian Church, at the beginning, was belittled. But now, through the blessings of our Lord Jesus Christ, it has expanded greatly and, also by the hard work and services and generosity of so many people, as well as, by the prayer of many faithful souls, the works have been blessed.

We presume, you could certainly remember, that you having the honour to officiate the opening ceremony of a small chapel at Lot 1604, Bukit Pelandok, District of Port Dickson some years back. But

now we have the great pleasure to inform you that the little chapel has been enlarged into a small church at the same vicinity. It is true and proven that *"with God all things are possible."*

God has now given us a pastor

and a brother for this ministry, namely Pastor John and Brother Stephen. These two persons are now bestowed with full responsibilities to administer the ministry. They both are not married and, have no worldly responsibilities, as such, they work for no pay for Christ's sake.

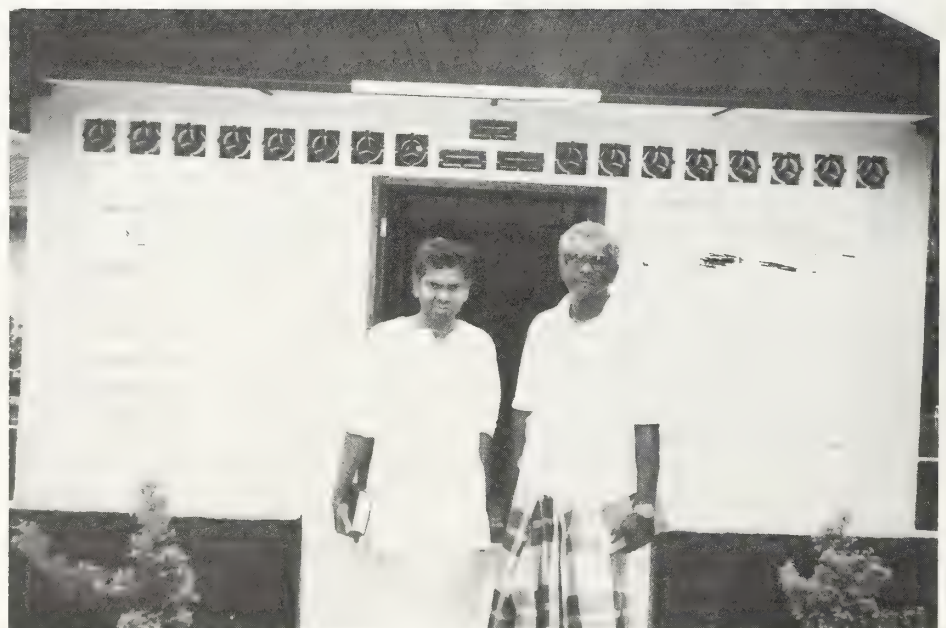
It is a clear evidence that all these successful results had come to materialize, only through the prayers and sacrifices of so many loving and faithful living souls in Christ Jesus, and, we are sure that this ministry can keep going on and on.

We earnestly request you to remember us in your daily prayers, that Jesus would give us more of His light and strength to continue in His ministry to win souls: *Jesus is coming soon — let us do His perfect will.*

*May God bless you.*

*Yours beloved in Christ,*

*Advent Christian Church  
Pastor Paul Muruges*



*Pastor John (right) and Brother Stephen*

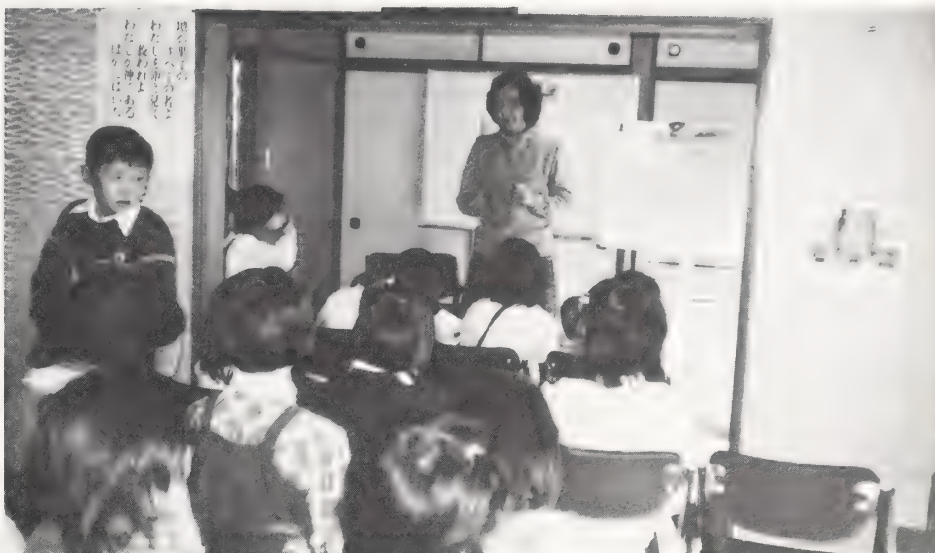


## When Jesus is Lord

"It was a good life. I had everything a woman could want: husband with a good job, two children and a comfortable home. I was an average Japanese housewife. My life revolved around my family." So says Mitsu Azechi as she reflects on the first 23 years of her married life. "In many ways I was more of a homebody than most women. I often didn't feel well and didn't care much to go out. I'd rather stay home and cook and sew. I was rather shy. My husband is more sociable than I am."

Mitsu was 15 when she and her older sister were baptized in a Christian church. For a few years she was a faithful church member. But after she married she seldom went to church and before long almost forgot she was a Christian. Her family and home received her entire devotion.

But in 1982 Mitsu and her family moved into their new home in Asukano, Ikoma City, Japan. Just a few blocks away was the Asukano



*Mitsu Azechi sharing a lesson from God's Word.*

Advent Christian Church. She knew about it as her sister was a member of the Shinobugaoka Advent Christian Church some 30 minutes away. Mitsu had met us and knew that we were pioneering the work in Asukano. We called the week the Azechis moved into their house and Mitsu came to worship that Sunday, the next and the next. Soon she rededicated herself to Christ and

made Him Lord of her life.

What a change in her life! She continued to be a loving wife and mother, but now she enjoyed going to Worship and Bible Study and being with people. She had a desire to read the Bible and pray. When asked to be treasurer of this tiny new church, she readily accepted. Later when it was decided to start a Sunday school, she was asked to be the teacher. She didn't particularly like small children and had no experience at all in teaching them, but "nothing is impossible with God." So she agreed to try. The Lord has blessed and she is a sparkling, radiant and faithful teacher. The children love her and respond to her love. Her health has also improved remarkably.

She has a deep desire to see young women in her neighborhood come to know Christ. Several are coming to a Bible Study in her home. She had some women in for a lesson on how to make bread and now one of them is attending the Women's Meeting at the church. Can this really be the same woman? No, now she's a "new creature in Christ Jesus." Praise the Lord! □



*Mitsu Azechi with children in her Sunday School at the Asakano Advent Christian Church.*

—Dorothy Warriner



# Thundering Hoofbeats

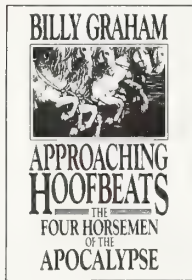
In *Approaching Hoofbeats*, (Word Books, 1983) Billy Graham offers a fascinating introduction to the early chapters of the book of Revelation. His

pen releases the four horsemen from the confines of chapter 6 so that they race at the reader with thundering hoofbeats and blinding speed. The net result is both informative and interesting.

The author admits he has problems with this final Biblical book, particularly the parts which "leave me breathless with their beauty — and totally confused as to their exact meaning." So he doesn't claim (like most writers on Revelation) to understand everything. He only wants to help us "understand something" (p. 22).

Graham explains that material in the book of Revelation refers to events far in the future from the apostle John's time, but close to ours. Some Bible students have thought its scenes to be a description of past events. "However, most evangelical scholars interpret them as having to do with the future — as do I. In my view, the shadows of all four horsemen can already be seen galloping throughout the world at this moment..." (p. 9). Most Advent Christian prophetic writers would disagree with this "moderate futurism" which Billy Graham advances.

The heart of his volume is an exposition of the four horsemen pictured in Revelation 6. Graham



believes that the horses and riders represent impending judgments that God will send as this age draws to its close. "They are almost an exact repeat of the first four signs of the end of the age that Jesus gave in Matthew 24. The *first* horse has to do with counterfeit religion. The *second* deals with war and peace. The *third* has to do with famine and pestilence. And the *fourth* represents the trauma of death and the sufferings of Hades" (p. 10).

While these judgments are certain to come upon the earth, Graham argues that their timing is not predictable. Unavoidably, inevitably, at some time in the future, these judgments will arrive. "Until this time that God has appointed, however, there are many occasions when God seemingly delays or averts his hand of judgment for a period of time because men have repented and turned to him in faith and obedience" (p. 74).

This conviction permits — or perhaps, requires — Graham to stress the need for the conversion of unbelievers and the sanctification of the church. True, we can "hear" approaching hoofbeats and see judgments of God coming. Nevertheless, these may be held off temporarily if sinners will turn to Christ, if nations will repent of their sins (ancient Ninevah demonstrates this), and if believers will be willing to exert their influence for righteousness.

War is a case in point. The red horse (Rev. 6:4) is symbolic of a coming scourge of warfare upon the earth. "The ominous rider who brings war is, even now, riding recklessly in our direction" (p. 123). In the face of this threat, Christians must exert their influence against war, especially against nuclear war.

(Graham himself advocates nuclear disarmament, but not unilaterally [p. 143].) "Peace could be possible if we would humble ourselves and learn again God's way of peace" (p. 137). "War is not necessary. If the human race would, in true repentance, turn to God from its sins of disobedience...the possibility of peace exists" (p. 127).

## Not an ordinary book

*Approaching Hoofbeats*, then, is not an ordinary treatise on prophecy. It doesn't aim to speculate "on times and seasons," but to stimulate the believer to live seriously and the unbeliever to repent. The book informs and instructs. And it does include elements of predictive prophecy. Nevertheless, it is much more a warning against wickedness and a call to righteousness. It is an evangelistic book. And also a volume on Christian social responsibilities. The author fires his message at us out of the barrel of a shotgun rather than a rifle.

Unavoidably, this multitude of purposes in *Approaching Hoofbeats* weakens the volume. In trying to predict, inform, evangelize, admonish, and teach — all in the same book, Graham fails to nail down key points to establish his case. For example, most prophetic scholars maintain that the events predicted in Revelation will certainly come to pass according to God's timetable. Graham's basic contention is that human action can delay the coming of the four horsemen, i.e. postpone coming judgments. This position certainly is worthy of consideration and debate. How disappointing then to find that Graham asserts — but, does not make a reasoned case for — that point. What are the reasons

why we should believe that God "changes his plans" because of what we do? The author does not really tell us.

A second example is of special interest to Advent Christians. Graham wants to stress that sinners have "immortal souls" and are in danger of eternal suffering. He cites 2 Timothy 1:10 ("Christ...brought life and immortality to light through the Gospel") as a text which "means that if you have never repented of your sins and received Christ by faith you are stuck — with a lost immortality. You can commit suicide physically, but you can't 'self-destruct' your soul. You are going to live forever whether you like it or not" (p. 188). But, how does Graham reach *that* conclusion from *that* text? If Paul credits Christ with bringing "life and immortality to light through the Gospel," how can Graham conclude that everyone has "life and immortality" apart from the Gospel. The book gives no explanation of how 2 Timothy 1:10 teaches the immortality of a sinner.

But, let not criticism be the final word. *Approaching Hoofbeats* helps you to enjoy the book of Revelation, and to follow its development. It challenges you to "redeem the time" and to sense the importance of living for Christ. It makes the strange prophetic symbols of the Bible spring to life before your eyes. You'll enjoy *Approaching Hoofbeats*.



Dr. David A. Dean is Professor of Theology at Berkshire Christian College.

## Inspiration and Authority

What one should first know about James Barr's *Beyond Fundamentalism* (Westminster Press: 1984) is that the title is a bit misleading. The author, Regis Professor of Hebrew at England's Oxford University, centers on one issue: the nature of the inspiration of Scripture. While Barr is quick to affirm Biblical authority, he disallows Biblical inerrancy.

Striking is Barr's approach. He does what many thinkers claim to do, but often fail to do: he starts with Scripture. Nowhere is there an appeal to the inaccurately designated "historical-critical method" of modernism. Nor is there any stated bias against the activity of the supernatural, either as pertains to the inspiration of Scripture or the miracles portrayed in it.

The Bible, the book asserts, points in other than the direction of fundamentalism *per se* as it says little about the matter of inspiration. The few verses that do address the issue of Scripture (mainly 2 Timothy 3:16 and 2 Peter 1:21) are used to prove too much by fundamentalists. Inspiration, then, is not central to the New Testament message.

Barr proceeds to confront the reader with several chapters worth of problems that face those who hold the inerrancy doctrine. Though calling attention to such matters as the rather easy-going attitude toward the canon of Scripture maintained in the earliest years of the Christian era, the author stresses the significance of the many incongruent accounts of historical events recorded in the Bible.

A few examples given follow:

—The cleansing of the temple by Jesus: Matthew, Mark, and Luke clearly locate this incident in the beginning of the final week of Christ's life, while John fixes it early in our Lord's earthly ministry. "To suppose that Jesus performed the same expulsion twice," Barr writes, "is to trivialize the matter completely and to make the Gospels ridiculous as literary works."

—The sequence of Christ's temptation: the accounts of Matthew and Luke disagree as to the order of the three well-known temptations that faced Christ in the wilderness.

—The healing of Jairus' daughter: Matthew describes her as having died while Mark and Luke depict her condition as only extremely ill and near to death.

The list could go on and on. However numerous, Barr considers these conflicting descriptions to be small matters. He adds, though, that they become major if someone claims what these evidences appear to deny, namely that the accuracy of every detail was a matter of religious priority for the Biblical writers. Keeping with his method of starting with Scripture, the author refuses to assume any epistemological stance that might contribute to one's denying or fleeing from this actuality. He adds that fundamentalism's frequently contrived defense of artificially harmonizing these type of accounts makes sober exegesis impossible.

Barr counters the proposition of the inerrancy of the original manuscripts, a polemic formulated by the American theologian B.B. Warfield, by asking, "What is the use of a perfectly inspired Bible if no one knows exactly what is in it?" Barr

**Continued on page 11**



# Conditional Immortality

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## *part two of a three-part series*

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**I**n our last issue, *British Scholar* Bernard Bateson began a three-part look at the doctrine of Conditional Immortality in the history of the Christian Church. This month, Rev. Bateson looks at Conditional Immortality during the Reformation period and traces its development through the eighteenth century.

### **Reformation**

From this time until after the Reformation I know of no statement by Christian writers of the doctrine of Conditional Immortality. The thick darkness of superstition and idolatry by now covered the whole of Europe, and the profitable doctrines of natural immortality and its sister error, that of purgatory were used by Rome to fill her coffers, while the simple truths of the Bible became more and more obscure.

There was even a papal decree against the teaching that man's soul is mortal. In the fifteenth century, even before the Reformation, the Renaissance writers uttered their protest against the Platonic doctrine of immortality but the Roman Church upheld it. It was Pope Leo X who in 1513 caused the doctrine of Conditional

Immortality to be condemned by the fifth Lateran Council, the eighth session of which declared: "We do condemn and reprobate all who assert that the intellectual soul is mortal."

At the era of the Reformation Martin Luther, in 1520, spoke of all those "monstrous opinions to be found in the Roman dunghill of decretals", and he included the doctrine of the immortality of the soul amongst them. We must not suppose, however, that Luther was what we should call a Conditionalist in our understanding of the matter, for he added that "whenever God speaks or with whomsoever he speaks, either in wrath or in grace, the one addressed is immortal".

It is true that the great and glorious Reformation turned men's minds once again to the Holy Scriptures instead of Roman dogmas and decretals, but the glorious light of Scripture Truth was not immediately seen in all its fullness. Indeed the Reformers themselves would have been the first to admit that they were not themselves infallible in their interpretation of the Scriptures.

Nevertheless, we rejoice in the light and liberty which they

brought to us under the grace of God. While we still hold that the Bible is the infallible Word of God, we do not believe that any human being possesses the power of infallible interpretation.

### **Neglect of eschatology**

Particularly would this seem to be true with regard to the Doctrine of the Last Things — Eschatology. The Reformers saw that there was no foundation in the Bible for the Roman doctrine of purgatory. They recognized only the alternatives of heaven and hell, but they still did not notice that the Bible nowhere affirms the doctrine of man's natural and inherent immortality. And, therefore retaining Platonic teaching on the subject, what could they do other than interpret texts which speak of death as the wages of sin to mean some form of continued existence, since the soul could not die! Hence their continued belief in the idea of conscious eternal torment.

It is as Christians have come to see that the Bible not only does not assert man's natural immortality, but emphatically declares that "God only hath immortality", that they have returned to the

Biblical teaching of Conditional Immortality. With the right of private judgment restored to them by the Reformation, men were now free to search the Scriptures for themselves and to draw their own conclusions; and, in the centuries which have followed, there have been those who have not hesitated to affirm what their studies of God's Word led them to believe.

In the century following the Reformation, one who spoke plainly on the matter was Isaac Barrow (1630-1677). He was Professor of Greek, and later of Mathematics at Cambridge University. He taught Isaac Newton and was himself a profound scholar and a keen and erudite student of the Word of God. He has been described as "one of the greatest scholars and preachers of the Church of England". In one of his Dissertations in which he deals with the Duration of Future Punishment he sets forth eternal life on conditions, and maintains the destruction of the wicked.

### **Eighteenth century witnesses**

In the following century we find two writers whose words should be quoted. The first is William Whiston (1667-1752), best known for his translation of the works of Josephus. The son of a Church of England Rector, he was educated privately and at Clare College, Cambridge, of which he became a Fellow. Ordained in 1693, he was at one time chaplain to the Bishop of Norwich and was also vicar of Lowestoft. In 1713 he was accused of heresy before the Dean's

Court of St. Paul's, but after proceedings lasting two years was acquitted and remained, formally, a member of the Church of England. He wrote on the subject of *The Eternity of Hell-Torments Considered*, in 1740, and was clearly on the side of Conditionalism. Here are some comments of his on two passages of Holy Scripture: on the first (Luke 3:17) "The chaff he will burn with fire unquenchable", he writes:

"These words are very much of a piece with those already cited from Isaiah the Prophet and others. Only they compare the wicked to *chaff*, which is not held up in garners, as wheat is for preservation, but entirely *burnt up* for its destruction. Which is strong evidence against those that suppose the wicked to have their lives preserved on purpose that they may be subject to never ending pains, and plainly implies that their punishment (in the sense of torment) shall end much sooner, by an utter destruction, or what we should call annihilation also."

On 2 Thessalonians 1:8-9, "in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall have for punishment *olethron aionian*, a lasting destruction from the presence of the Lord, and the glory of his power", he writes:

"This text is so far from affirming that the wicked shall, at the last day, be preserved in being, in order to the enduring of everlasting torments that it rather implies the contrary; that the flaming fire into which they are cast at that day, will, in some time, utterly consume them."

The other writer whom we

must quote is the Rev. Peter Peckard (1718-1779). He was Master of Magdalene College, Cambridge, and later Rector of Fletton. His portrait hangs in the College Hall at Cambridge. In his *Observations on the Doctrine of an Intermediate State between Death and the Resurrection*, published in London in 1756, he wrote:

"The denial of a natural principle of immortality doth not at all affect the Scriptural, the Christian doctrine of a future state. For the Scripture doth not anywhere assure us of the truth of this doctrine, from such natural principle, but from the redemption by Jesus Christ, and from the redemption by Jesus Christ, and from that alone. Nay the Scripture expressly asserteth the mortality of man, and the restoration of life, from that mortality, by the same Jesus Christ.

The important doctrine of the future state then standeth firm upon its own proper foundation, notwithstanding a natural principle of immortality he disallowed. He that buildeth his hopes on future existence upon this foundation, is like the foolish man who built his house upon the sand; but he who taketh the authority of Christ, and will abide by that, is like the wise man, who laid his foundation upon a rock." □

*Bernard Bateson directs the Conditional Immortality Fellowship and edits "Resurrection," the publication of the fellowship. He lives in Somerset, England. Parts two and three of this article will appear in future issues. Reprinted with permission of "Resurrection."*



## Understanding...



# Prophecy

### Part One

If you listen to some people talk, you can easily get the impression that Biblical prophecy is something no ordinary person can ever understand. Perhaps — if you've been to seminary, mastered Greek and Hebrew, experienced ordination, and spent a lifetime in technical research — then, possibly, you may be able to get a few points. But, on the whole, most of us are never going to get very far in the study of prophecy. This is the impression you get.

I'm not sure who is supposed to gain from this assignment of prophecy to the exclusive control of the theologians. But, I am sure that the entire church is the loser. Is not prophecy an important part of Holy Scripture? Has not God given the whole Bible to the whole church? And has not God authorized, as Abraham Kuyper used to say, even "the simple believer" to study Scripture for himself? Where in the Bible does God deny ordinary Christians the right to study the prophecies?

Just asking those questions is enough to suggest that laymen do not need to surrender the field of Biblical prophecy to ordained clergy. Anyne can go as far in the interpretation of Bible prophecy as he is willing to pay the price of careful reading and research.

### Clear language

Let me point out that God has given us tremendous amounts of Biblical prophecy in plain and literal language. While some predictions are couched in strange imagery and odd number calculations, in more cases Bible prophecy comes in clear sentences.

Listen to Jesus' words, "If I go and

prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14:3, NIV). Here the Lord gives us a prediction of his second advent. You will notice that the language of the prophecy is about as simple as anything you could ask for. It consists of a single sentence with only 28 words. Every one of the words is a simple one. Only two of them are more than one syllable in length. What is so mysterious about this prophecy? Anyone who can read can understand the clear and obvious meaning of Jesus' words. Even without a doctorate in prophetic studies, the reader knows what Jesus has said he is going to do for his friends.

More passages than you might imagine fall into this class. Think of Isaiah's promise: "For to us a child is born, to us a son is given...He will reign on David's throne and over his kingdom..." (Isaiah 9:6, 7). Consider Jesus' comments in Matthew 24:4-14, especially v. 7, "Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places." The Apostle Paul speaks with an equal simplicity when he announces that "the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first" (1 Thess. 4:16).

The texts I have cited are typical of many other predictions which display a similar clarity. Any person who seriously wants to know what God has told us about the future in Scripture faces an abundance of straightforward material.

## Ethical

In addition to the predictions which come to us clad in simple and

clear language, we should be aware of a second consideration. Biblical prophecy is often ethical. Many Biblical predictions include directions for how we should live in the face of future events. Their commands are neither obscure nor ambiguous, but designed to give us practical instruction for everyday life.

Peter provides us with an excellent illustration of this ethical aspect of many prophecies, saying, "The day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming" (2 Peter 3:10-11). With this world facing destruction, God spells out clearly what that fact means for the way we should live.

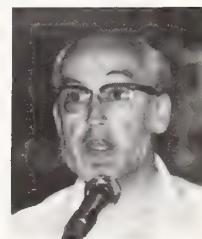
When it comes to ethics, God has nothing to gain by making his commands confusing. And neither do we! Inasmuch as scriptural predictions often reveal such practical ethics, they are (at least to that extent) going to be clear to ordinary believers. If you have a few moments, check out the practical commands in these typical prophecies: Isaiah 55:1-7; Psalm 2:1-12; Malachi 4:1-6; Luke 21:34-36; 1 Thess. 4:13-18; 1 Cor. 15:50-58; Rev. 22:12-17.

Now it is true that some Biblical predictions come to us in figurative language with mysterious symbols and strange mathematical calculations. (Most of these are in a special type of writing, called "apocalyptic.") There's no doubt that these passages are more difficult to understand. (Even the scholars

are quite free to criticize one another for misunderstanding these texts.) Approaching these passages in many respects is like trying to bat against a top-notch pitcher when he's having a good game. We approach our task with "fear and trembling."

Even so, we ought not to despair. There is good reason to believe that the meaning of most of these symbols was quite well understood by the ordinary people to whom the prophecies first came. The more familiar we become with the Biblical literature, the easier we will find the task of interpreting its prophecies. (One of the biggest helps in the understanding of the book of Revelation, for example, is knowing the Old Testament from which it quotes so often.) The people who read the Bible frequently enough that they are familiar with its contents will encounter far less trouble understanding the figurative language of prophecy than the rest of us. With hard work and patience, you can understand Biblical predictions.

Nevertheless, I don't want to deny the difficulties of understanding "apocalyptic writings." In my next article, we'll take a look at this type of Biblical prophecy and consider some things which should help us to discover the significance of its spectacular symbols. Plan to join me here next month. □



*Dr. David A. Dean is Professor of Theology at Berkshire Christian College in Lenox, MA and an avid student of Biblical prophecy.*





## News and Notes...

### Christmas in October/Heart of Missions

It's that time again — time to plan how you'll promote Christmas in October in your church. Do *plan* ahead! Pray about how you can do it most effectively. Publicize it on church bulletin boards, with posters, and/or in your church newsletter.

Christmas in October bulletin inserts will be provided by the Department of Women's Ministries to help you with your promotion. This fall these inserts will feature a picture of Frank and Judy Jewett and children, our newest career missionary family. Your pastor or church clerk will be receiving packages of these inserts in September.

Plan your celebration and promotion for early in October. There is a sheet with four suggested ideas that has been included in the 1985 program kit. Try one of these suggestions in your church, or use your own original ideas.

This is an ideal time to inform your church family about Advent Christian foreign mission work and to present up-to-date information about our missionaries. For assistance with information, please write to the Depart-

ment of Foreign Missions or to the Department of Women's Ministries.

All contributions may be sent directly to CHRISTMAS IN OCTOBER, P.O. Box 23152, Charlotte, NC 28212.

### Lakeland tea

An annual WHFMS Tea was held at Joan Caldwell's home in Lakeland, Florida with a good attendance. The ladies enjoyed playing Bible and mission-facts games. The Lakeland Church collected over \$750 for the Penny Crusade which

Caroline Michael  
Director

was 50% over their goal. The ladies are pictured below at the tea. Back row: J. Brady, C. Thomas, B. Alspaugh, D. Casey, T. Cason, M. Timmerman; Front row: C. Holton, L. Butler, R. Thomas, J. Caldwell, D. George, and P. Holton.

### Director visits Prairie States

Under the leadership of Sherry Jensen, pastor's wife, the ladies of the Prophetstown, Illinois WHFMS arranged for a women's retreat for all women from the western district churches of the Prairie States Conference. Joy Gallagher, pastor's wife in Galesburg, handled the publicity for the event. Women attended from DeKalb, Mendota, Galesburg, and Prophetstown.

After registration, coffee, and doughnuts, Sherry Jensen opened the retreat with a time of inspiration and worship songs. Caroline Michael, Director of Women's Ministries, was the retreat leader and



Lakeland WHFMS women together at their annual tea.



*Prairie States conference women work together in small groups at their women's retreat.*

presented three seminars. Topics included, "Prayer in the Home," "How to Expect Answers to Prayer," and "Finders Keepers — Everyday Evangelism." There were times of small group discussion, time to browse at the book table, additional times of music, and a delightful time around the tables for luncheon.

The fine church facility at Henryville, IN was the setting for an evening seminar, "Finders Keepers," presented by Mrs. Michael, and for fellowship with the group who came from the New Albany Advent Christian Church. A book table featured books from the WHFMS reading list and materials from the Department of Women's Ministries. Rhonda Sherrer, pastor's wife in Henryville, made the arrangements for this meeting.

Judy Stone, secretary of the Aurora Women's Fellowship, invited Caroline Michael to spend an evening informally to interact with women from the Aurora church. We enjoyed a time of getting acquainted and exchanging ideas. Hostess Alice Stone served refreshments. There is a large group of women in Aurora who are involved in various volunteer ministries and in productive fund-raising events. Many are

also active in one of two weekly Bible study groups. Co-presidents are Junia Epperson and Carol Narrigan.

### **Lone Star church hosts Virginia women**

The spring rally of the Virginia Conference WHFMS featured a day of inspiration and seminars at the Lone Star Church in Clifton Forge. President Louise Nicely and her committees planned efficiently for the day's program and for hostessing a delicious luncheon. Women attended from many of the Virginia Conference churches. Josie Denius of Hot Springs presented helpful devotional ideas after group singing

of worship choruses. Caroline Michael, Director of Women's Ministries, presented two seminars and implemented small group discussions at the close of each. The first seminar was on everyday evangelism titled, "Finders Keepers." The afternoon seminar was to help women evaluate their programming techniques, "Is Your Programming on Target?" It was a valuable time of interaction and fellowship.

### **Spring rally at Adria**

Women from five churches of the Pocahontas WHFMS conference met at the Adria, Virginia Advent Christian Church. The ladies from Adria were responsible for the program. Kathryn Karns presented devotions titled, "Faith," and illustrated with mothers of the Bible. Wanda Thomas directed a skit, "Troubles We Witness."

Officers elected include:

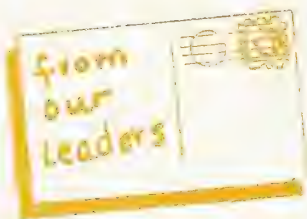
Pres.	Alma Harvey
V. Pres.	Bobbie Orr
Sec.	Jo Edith White
Treas.	Bonnie Harmon
J.A.	Shelby Owens
K.J.	Joyce Bailey
Spir. Life	Nora Tiller

The fall meeting will be held at the Crossroads Advent Christian Church on October 5, 1985.



*Virginia conference women share an informal moment at the conference WHFMS rally.*





## Reporting...

### Melrose, Massachusetts

Our church program includes a King's Jewels group which is a blessing to those who take turns in leadership. We meet during the Junior Church hour and use the material recommended by Headquarters. Once a month we highlight our mission fields. We recently sent a care birthday package for Marion Damon, full of a variety of useful items. I was surprised when I went to the post office. The 29-pound package cost \$32.50 for "surface" mail. We also sent her a year's subscription to *Ideals* magazine. The beautiful pictures will assist her in teaching and I know she will enjoy the poems.

—Nancy Pritchard

*Kidnapping* explains the tricks and ploys kidnappers use to trap their victims. It also provides safety measures that children can follow to avoid this danger zone.

*Abuse and Neglect* discusses the important differences between normal discipline and child abuse. It explains how the neglect of children's needs is another form of abuse, and offers suggestions for getting help.

*Sexual Abuse* presents a frank discussion of the types and causes of sexual abuse. It offers specific guidelines for assertive behavior that can help children ensure their own safety.

Because of the sensitive nature of the subjects you may want to review the books yourself before reading them to your children. All are published by Word, Incorporated (c. 1984), and cost \$5.95 each. They are available through Venture Bookstore, P.O. Box 23152, Charlotte, NC 28212 or at your

local Christian bookseller. Please plan on 20% postage and handling charges when ordering from Charlotte.

## Reports

The two King's Jewels leadership packets for 1985 which were mailed to over 200 potential leaders contained annual report blanks. It is significant to us who prepare these packets to know about the ministries being done for this age group (up through eight years). Even if the report form is not totally applicable to your situation, will you please send information on one of these forms to Hazel Blackstone (address above) or to Caroline Michael, P.O. Box 23152, Charlotte, NC 28212. If you have not sent a report earlier this year, we will appreciate knowing what you are doing (beside the Sunday School hour) for this age group, and how the leadership packet has been helpful to you.

## Good Reading



Joy Berry, author of the *Ready-Set-Grow!* series for Word Publishing, has written the books listed below as part of a new DANGER ZONE series. They are designed to help children understand the problems of kidnapping, child abuse and neglect, and sexual abuse. By emphasizing caution and safety, these books can serve to decrease the vulnerability of children.

## The Challenge

The future walks in children's shoes for better or for worse;  
For some will learn to love God's Word, while others learn to curse.  
For Satan is so very real and in the world today  
These priceless little children's minds can be such easy prey.  
But while their hearts are young and bright and thoughts so quick  
Is when we should prepare them for whatever lies ahead.  
And if their lives are won for Christ each one a precious JEWEL,  
The master's hand can make each one a dedicated tool.

—Author unknown

# And Then... The Answer Came

Janet Thurston

When my husband and I were missionary candidates several years ago, attending Missionary Internship, our income was a minimal \$45 a week. We had a family of six, large by today's standards. Although we were doing our best to stretch the budget, our car insurance bill of \$65 would do more than stretch the budget. It would break it.

Like the Israelites of old, I began to question if we had done the right thing. Looking back as on the "riches of Egypt," I thought of the steady income Dick had left in his recent pastorate and the good income from a nursing position in a new and growing hospital that I had left. And now this! Friday had come and gone; it was now Saturday evening. Our insurance bill had to be paid by Monday. The allowance which we received on Sunday would be the usual \$45.

Partly because of discouragement, and partly because I knew God had promised to supply all our needs, I prayed a special prayer that night. It went something like this, "Dear Father, You know we moved here because we believed we were being led by You. Now I'm beginning to wonder. If we are where You want us, please send someone tomorrow morning with \$20 for the insurance bill."

The next morning our family got dressed in our usual hurry, scurry way, with only one bathroom for six, four of them girls. We had to hurry because one of my responsibilities as a missionary intern was handling opening exercises for the children in Sunday School. And then...after I arrived in the church fellowship hall and was setting up the flannelgraph board, a beloved white-haired lady walked up to me, pretended to be shaking my hand, and slipped a \$20 bill to me. "God told me to give this to you," she whispered. The answer came!

I can't adequately describe the peace that was mine that moment. It was so good to know God wanted to give me assurance and confidence. It was not only the fact that we had enough to pay the insurance bill; but, like Gideon and his fleece, God had shown me and my family that we were where He wanted us to be. That was great! □

*Janet and her husband have served in several pastorates and Dick is now the Central Regional Superintendent. They live in a suburb of Detroit, Michigan. Janet has continued in her nursing profession and has a responsible position in a metropolitan hospital.*

## Mission Prayer Partnership



### September

- 16 **Situation — Japan** There is a desperate need for career missionaries. It is an expensive country in which to live. The present missionary staff will retire within a few years.  
**Pray** for God to choose missionary candidates and supply the finance.
- 17 **Situation — India** The Indian Government will not grant visas for new career missionaries. We, however, along with the Conservative Baptists for example, have three veteran missionaries remaining there.  
**Pray** God's blessings upon them and the India Advent Christian Conference Leaders as they "redeem the time" while they are still free to work.
- 18 **Praise** God for **Margaret Helms** and her ministry to the Filipino people today on her birthday.
- 19 **Situation — Philippines** While the political future (and present) is unclear, one thing is certain: the country is "wide-open" to Evangelism. Christians must respond to the challenge.  
**Pray** that the challenge will be accepted by the Filipino Christians and that God will call forth leaders to carry the gospel message to each island and person.
- 20 **Situation — Malaysia** Christians must get permission from the police in order to hold their meetings.  
**Pray** that God will open more doors as the leaders endeavor to preach the Gospel.
- 21 **Situation — Africa** Continuous problems with non-Christians plague the outreach of the church.  
**Pray** for peace and security for the congregations in Nigeria.  
**Pray** that the Lord will give to each of the following missionaries, wisdom, patience and courage, as they teach, witness and minister to non-Christian people in other countries.
- 22 **Pray** for **Marion Damon**, Superintendent of the India Field.



- 23 **Pray** for **Austin Warriner**, Superintendent of Japan.
- 24 **Pray** for **Margaret Helms**, Superintendent of the Philippines.
- 25 **Pray** for **Beryl Joy Hollis**, Treasurer of the India Field Council.
- 26 **Pray** for **Alice Brown**, Treasurer in the Philippines.
- 27 **Pray** for **Musa Powers**, Treasurer in Japan.
- 28 **Pray** for **Barbara White** as she travels in the United States, doing deputational work while on furlough.
- 29 Pause sometime during this day, in memory of **Sylvia Whitman**. **Praise** God for her good works, that are still bearing fruit, on this her birthday.
- 30 **Pray** for **Bessie Smith** as she continues her deputational work while on furlough.

## October

- 1 **Pray** for **David E. Dean** as he studies Cebuano language.
- 2 **Pray** for **Melodie Dean** that she will be able to cope with the language study along with her many other tasks.
- 3 **Pray** that opportunities will open to **Frank Jewett** to witness his faith as he studies language.
- 4 **Pray** for **Judy Jewett** as she also studies language along with her other duties as wife and mother.
- 5 **Pray** for **Dorothy Warriner** as she assists her husband, Austin, in the Asukano Church.
- 6 **Pray** for **Dan Goodwin** as he teaches English under Pastor Takagi in Aobadi.
- 7 **Pray** for **Marjorie Goodwin** as she assists her husband, Dan, and Pastor Takagi in teaching English in Aobadi.
- 8 **Pray** for **Floyd Powers** on his birthday today, as he works with Pastor Yano in Koga.
- 9 **Pray** for **Howard Towne** and the work he is doing in Marawi.
- 10 **Pray** for **Anna May Towne** as she works with her husband in Marawi to spread the Word of God.
- 11 **Pray** for **Lucas Devasahayam** as he ministers the Word of God with power.
- 12 **Pray** for **T. Devairakkam** and his family as they minister to the needs of the people in their area.
- 13 **Pray** for **Pastor E.A. Akpan**, Superintendent of the Nigerian Advent Christian Mission.
- 14 **Pray** that the Lord will increase the laborers in the harvest.
- 15 **Praise** God for each person that received salvation and came into a relationship with Jesus Christ.

# Mission Directory

## INDIA

**Marion Damon** (March 27)  
American Advent Mission  
Guindy, Madras 600 032  
India

**Beryl Joy Hollis** (December 16)  
American Advent Mission  
Velacheri, Madras 600 042  
India

## JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi - Nagano Shi  
Osaka Fu 586  
Japan

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
26-817 Kubo  
Koga Machi, Kasuya gun  
Fukuoka ken, 811-31  
Japan

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
Japan

## MALAYSIA

**T. Devairakkam**  
**Victoria Devairakkam**  
Advent Christian Church  
3A, Jalan Sayang Housing Trust  
Kluang, Johore, Malaysia

**Lucas Devasahayam**  
**Beulah Devasahayam**  
Jalan Sena  
60 Lorong Sena Dua  
Banting, Selangor, Malaysia

## PHILIPPINES

**Alice Brown** (March 24)  
Box 223  
Cagayan de Oro City 8401  
Philippines

**Howard Towne** (May 5)  
**Anna May Towne** (June 11)  
Dansalan College Foundation  
P.O. Box 5430  
Iligan City 8801  
PHILIPPINES

**Margaret Helms** (Sept. 18)  
PO Box 263  
Joaquin Panis Street  
Banilad, Cebu City 6401  
Philippines

**David E. Dean** (December 20)  
**Melodie Dean** (August 9)  
Ruth Dean (January 24)  
Tommy Dean (December 4)  
Rebekah Dean (December 18)  
PO Box 263  
Cebu City 6401  
Philippines

**Frank Jewett** (December 11)  
**Judy Jewett** (January 29)  
Danny Jewett (June 13)  
Timmy Jewett (June 26)  
Letitia Jewett (April 13)  
P.O. Box 263  
Cebu City 6401  
PHILIPPINES

## ON FURLOUGH

**Bessie Smith** (March 27)  
c/o Mr. Robert Smith  
Box 657, Waukegan Street  
Meredith, NH 03253

**Barbara White** (January 14)  
Address to be published in  
AC News when available.

\*The missionaries' birthdates follow their names.

## Raising Money for Missions: Who is Responsible?

**Laura Putnam**

**T**his question has often been asked during my times of deputation. For many missionaries the answer is simple: The missionary himself is responsible for raising his own support, as well as helping raise money for other mission projects. But is this correct for Advent Christians?

In part, yes. The missionary himself knows what is needed on the field, and he, through prayer letters, and through deputational work must take his share of responsibility in sharing with people the needs, opportunities in ministries, and so on. But the missionary shares that responsibility with others.

We employ a Director of Missions at Advent Christian headquarters. He is responsible for the program of missions. Through traveling, speaking and writing, he raises missionary consciousness and responsibility throughout our entire denomination. He, in particular, carries that unique burden of responsibility for Advent Christian missions as he gathers together the visions, hopes, plans, and budgets from each field. He compiles them together in collaboration with the aims and goals of the Advent Christian Church.

But isn't our entire conference personnel, through United Ministries responsible to insure adequate money for missions and for all aspects of our denominational work? Certainly. Each director in his own area of work, each pastor, each church group, is also responsible for insuring that our total Advent Christian work succeeds, and has finance,

personnel, and other resources to meet each need that has been planned. Together all share the task of insuring that our Advent Christian ministries fulfill the task that has been set for them not only by our General Conference leaders, but by the people from all of our churches.

But in another real sense, the task for raising monies for missions goes beyond all these that have been mentioned. You yourself, the reader of this page, are responsible for raising monies for Advent Christian missions and indeed for Advent Christian work throughout the world.

Funds for missions in the first place should not be seen as just salaries for the missionary. Rather, they finance the reaching out of our church to lost men throughout the world, showing them Jesus Christ, His love and His salvation, His power for every aspect of daily living. Monies raised for missions, indeed for church growth, should be seen as monies that will demonstrate the power of Christ for total salvation to men and women around the world.

When seen in this light, it's easier to see how each of us as readers of this magazine, as members of an Advent Christian Church, as worshippers in any one of countless churches, are responsible for helping raise sufficient monies for the total mission of the church of Jesus Christ. Each person who desires to please Christ in this crazy mixed-up world in which we live, is responsible in part to share in that total ministry, both at home and abroad, for Jesus Christ.

May I repeat? Yes, the missionary is responsible to inform people, to inspire and to challenge them for world missions. The Director of Missions is responsible to pull together the various needs of the mission fields, and together with other aspects of the church at home, keep our churches informed, challenged and involved in the job of foreign missions. Our General Conference leaders, pastors, and all leaders of our churches are also responsible to seek for information that they may each take their part in the total task of the church at home and abroad. And, each one of us, as individuals and as a corporate body are just as responsible for the total mission of Jesus Christ around the world.

If Advent Christian missions should fail to adequately meet the demands of today's world, if it should fail in our responsibility of ministering in various nations around the world, then we will each have failed to demonstrate Jesus' love as we should to all peoples, tongues, and nations. We cannot pass the blame on to someone else. We are each one responsible. Shall we each one then arise and fulfill that total task of Christian missions at home and abroad, or will we let it fall into dis-repair? □



*An Advent Christian missionary for nineteen years, Laura Putnam now serves at the Advent Christian Village in Dowling Park, FL.*





# **Women's Ministries**

*challenges*

## **Advent Christian Women in**

Spiritual Growth  
Christian Fellowship  
Outreach Evangelism  
Mission Service

**WHFMS** is the organization which unites our women for action, encourages spiritual growth, and raises funds for worldwide ministries. Membership is open to all Christian women.

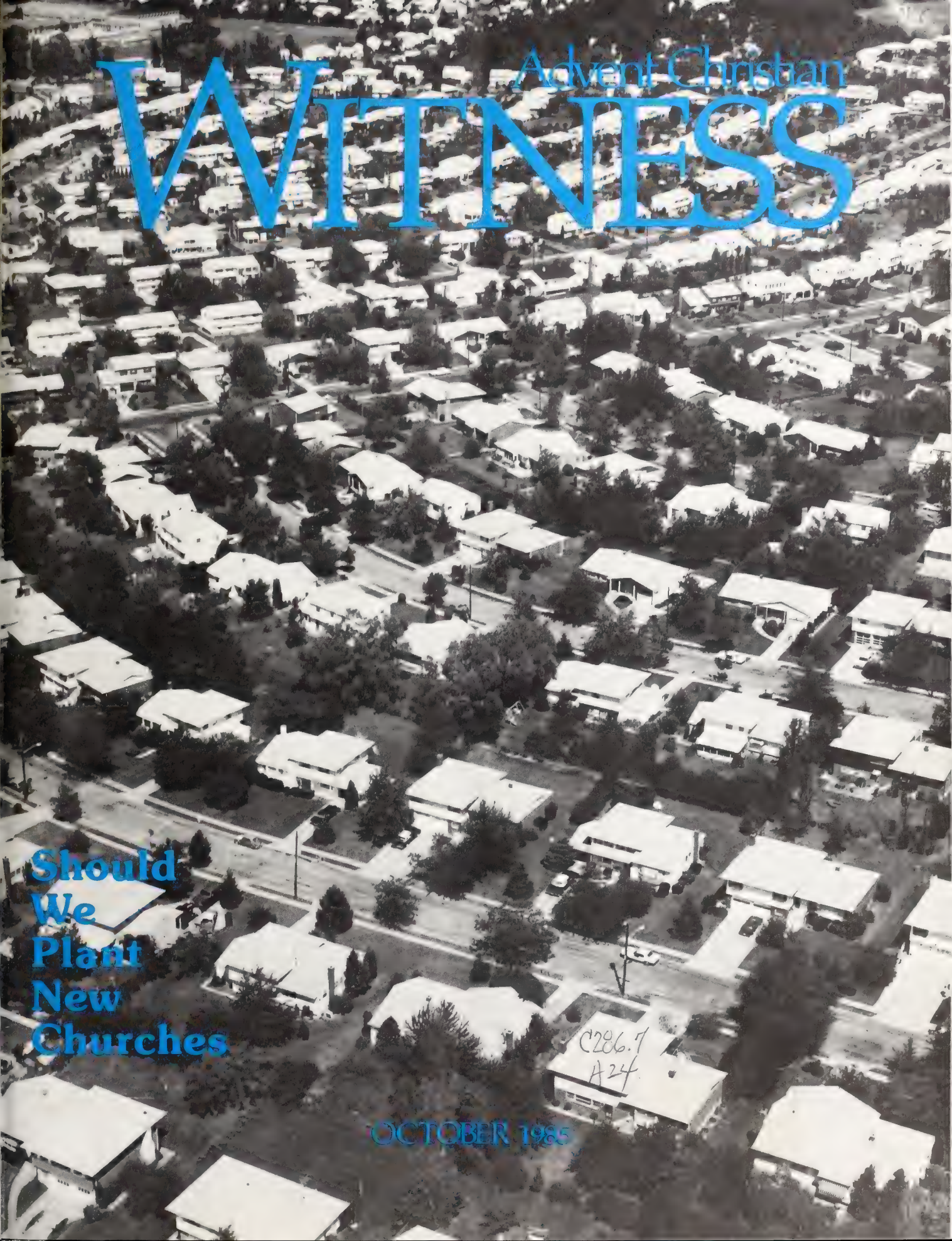
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through United Ministries

For information write to  
**Department of Women's Ministries**  
P.O. Box 23152  
Charlotte, NC 28212

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# Advent Christian WITNESS

Should  
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New  
Churches

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## Trick or Treat?

**T**ragedy will strike thousands of evangelical American congregations (and maybe some Advent Christian churches) at the end of this month. A not so subtle form of Satan worship will manifest itself in these congregations through Halloween parties, haunted houses, and "Trick-or-treating."

From birth, most of us are taught that Halloween is a harmless celebration, a chance for children to have some fun and get a two-month supply of candy. Schools throw massive Halloween celebrations. Going door-to-door disguised as ghosts, goblins, and other assorted characters has been a part of twentieth century American culture for generations.

But Halloween involves Satan worship and practices historically linked to the activity of evil spirits. Holy Scripture affirms the reality of Spiritual beings, both good and evil, and warns Christians specifically against worship of Satan and evil spirits. Because they are *real* beings, their evil powers can be released to wreak havoc in our lives and churches even through seemingly innocent Halloween festivities. (Note the warnings in Deuteronomy 18:10-12 and Galatians 5:19-21)

Many alternatives to traditional Halloween celebrations exist. How about encouraging your children to dress up as characters from the Bible or Church history? How about parties not devoted to haunted houses but to celebrating the freedom and life given to us by Jesus Christ? Why can't our churches demonstrate to society what a real celebration is like?

But whatever our alternatives, let's be faithful to the teaching of the Bible. I trust that Halloween celebrations will not darken the door of any Advent Christian congregation this year or anytime else. Make sure our children understand the realities of Halloween. Plan a real celebration filled with joy and gratitude toward Jesus Christ. As Advent Christians, let's set an example for Christians throughout America by standing against a cheap and easy worship of Satan and the evil he represents. □

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- Budgeting for Evangelism: Priority or Peanuts** Gary Bailey **6**  
*Does your church budget provide financial support for evangelism?*
- World Hunger Sunday** **8**  
*Resources you can use to make a difference in the lives of hungry people.*
- Help!** Melodie Dean **10**  
*A challenge to pray for Advent Christian missions and to consider God's call for mission service.*
- Exercising Discernment: Halloween** Andy Bjorklund **12**  
*The first of a new series looks at the Satanic origins of Halloween and suggests alternatives for Christian celebrations.*
- Dealing With Prophecy's Strange Symbols** David A. Dean **18**  
*Some helpful hints for understanding and interpreting Biblical prophecy.*

**On the cover...**

By 1990, eighty percent of Americans will live in urban and suburban settings like this. Planting new congregations is the only way many non-believers will be reached with Christ's love.

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# Should We Start



## New Churches?

**Roland E. Griswold**

**H**ow important is church planting? Should Advent Christians seriously try to establish one hundred new churches by 1988? Will this produce solid groundwork that will bring growth to our denomination? Statistics show the answers to these questions is yes. It is important that we continue to plant new churches because 150 million people in North America need to hear the gospel of Jesus Christ, receive Him as Lord and Savior, and be brought into responsible church membership. Many of them will never hear unless we plant new congregations in new areas.

Advent Christians have identified over sixty locations where work is to be started, and twenty are already in operation. Looking at our goal of one hundred by 1988, three questions come to mind: Why plant new churches? When should we plant new churches? Where should we plant new churches?

### Why?

The common idea among Christians today is, "Let's start a new church only when all the existing churches are doing well and we have the money in hand to guarantee success." When this pattern is followed, new churches do not get planted! So, why plant churches? Because this is the best way to fulfill our Lord's command. In Matthew 28:19-20; Mark 16:15; John 20:21; and Acts 1:8, Jesus commissions us to go and make disciples in all the world. That world begins the minute we step outside the doors of our homes.

Why plant churches? Because it is one of the best ways to reap the Lord's harvest. New congregations grow five to ten times faster than



congregations twenty-five years old or older.

## When?

When should we plant new churches? The Bible indicates we can determine the proper time by looking to the "doctrine of the harvest." (see Matthew 9:37-38; Luke 10:2; and John 4:31-38.) The harvest is already ripe! With a ripe harvest, it is time to send out harvesters. If the ripe harvest is left unharvested it is lost. We have a responsibility to harvest in the Lord's fields. Does it seem that He would give us a command to harvest without asking us what we did with His command?

There are other things to be evaluated in determining when to plant new churches. First, is there someone led of the Lord to do the work? A person must sense a call to church planting if he or she is to succeed. Otherwise, the dry times will cause a person to quit. Secondly, is the proposed planting area receptive at this time? Many communities in the United States are open and receptive to positive gospel ministry. There are also some areas where the door is not open. To be good stewards of time, talent, and finances, we must discover the receptive areas.

A third important factor in terms of when to plant a new church is support. Broad prayer support is needed. Local congregations, conferences, and regions must provide direction and financial support for three or four years. There are other ingredients that go to making a successful church planting project, but these are key ones. When we have a person dedicated to church planting, a receptive community, adequate prayer, planning, and financial support, it is time to plant a new congregation.

## Where?

Where do we plant new churches? Perhaps this is one of the most difficult questions to answer. God's work is not confined to any geographical location — we are not limited to planting new churches just in areas where Advent Christians now minister. Acts 1:8 suggests we have responsibility to minister both in our Jerusalem, in all Judea, and in Samaria, as well as to the uttermost parts of the earth.

God is providing direction. With nearly sixty of the one-hundred locations definitely set and prayer support in place, Advent Christians can confidently move ahead to pinpoint the other forty areas where new churches should be started. God will lead us in this as He sees we are serious in desiring to follow!

Four questions when adequately answered help give direction to where to plant new churches. First, what about population? Where are people moving to; where is population declining? Second, what response has there been to date when other evangelical groups have ministered in this area? Third, what other denominations are now in the proposed community? Fourth, have we discovered a cohesive factor that will bind people in the community together?

Is church planting important? If the Lord delays His coming until the year 2000, we may not exist as a denomination if we are not successful in establishing one hundred new churches by 1988. In a recent interview with Dr. Clyde Hewitt, editor of a multi-volume history of the Advent Christian Church, I learned some surprising facts. The primary thrust that brought growth to our denomination took place within the first forty years of its history. The church experienced its greatest growth when evangelists in

the last twenty-five years of the 19th century developed such a burden for people that they reached far beyond the New England base of the Advent Christian denomination.

Read some of the accounts of those New England evangelists traveling on merchant ships down around the tip of South America (the Panama Canal had not yet been constructed) to reach West Coast ports. As the ship unloaded cargo at San Diego, they went ashore, preached the gospel and organized churches. When the ship moved to Los Angeles, they ministered God's love in that area while cargo was unloaded. Look at the West Coast seaports; San Diego, Los Angeles, San Francisco, Portland, and Seattle. Where do you find the West Coast Advent Christian Churches? They are in circles around these ports.

Somewhere after the turn of the century, our vision for church planting dimmed. But praise the Lord, we are seeing a new day. We are regaining our vision! We are planning to go wherever there are men and women, boys and girls in need of being snatched from sure death and destruction by the saving gospel of Jesus Christ. Let's join together to expand our horizons to their limits. As we follow the marching orders of our King, they will lead us into new territory. Those orders will see us not only strengthening existing congregations, but establishing not only one hundred new churches, but many more until our Lord returns. □



*Roland Griswold ministers as Director of Church Expansion for the Advent Christian Church.*



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**Gary Bailey**

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**T**he Christian father knows how important it is to spend time with his children. He would certainly list it as a top priority for the development of his family. But the reality is that the average American father spends less than 30 seconds of quality time with each of his children per day. Our spoken priorities often do not match up to the practice of the same. It is exactly the case with evangelism in the typical evangelical church.

We believe in evangelism; we teach it and preach it. We know that winning the lost to Christ is the primary long-term avenue to church growth. What is the point at which "the rubber hits the road" in the evangelism programs of our churches? I believe it is the budget. Materials, lay training, staff, seminars, mass media or campaigns—it all adds up to money committed to the priority of evangelism. "Where your treasure is, there will your heart be also." (Matthew 6:21.)

I have found in my consulting ministry for EANE that many churches are just not budgeting for local evangelism. The pie graph below shows a budget breakdown as I have averaged it from several typical churches. yet, according to Lyle E.

Schaller (*Parish Planning*, Abingdon, 1971) the budget is the easiest place "to begin the process of meaningful discussions about purpose, mission, policies, and goals" in the local church.

**Budget priorities**

That may be, but it is also true that our budgets can contain very touchy subjects, like programs begun by beloved predecessors or memorial projects. Discussion of changing the budget allotments can be perceived as a threatening power play. Increasing the budget unduly can bring out comments about "our limited financial base" or "the lack of commitment of our people."

Two of the best methods of reviewing or changing your budget priorities suggested by Schaller and experts in the field of

church growth are as follows:

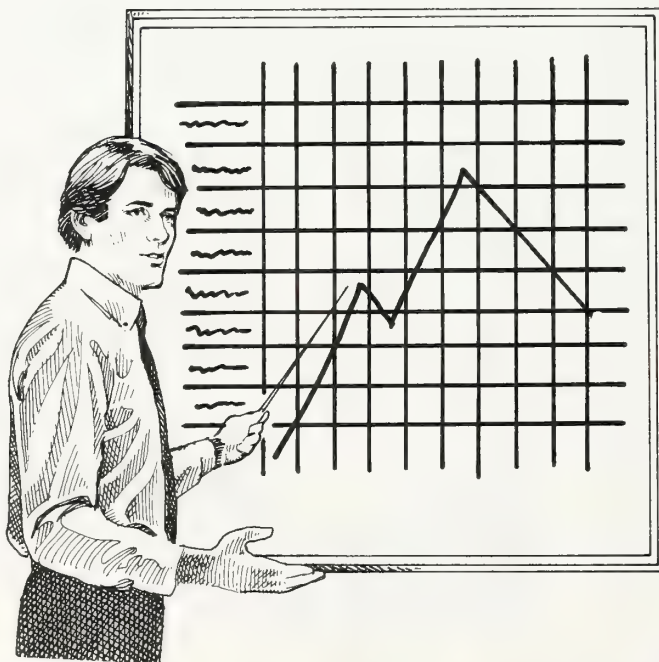
1. Determine your priorities before the dollar signs are affixed. Divide your budget into its major categories, i.e. Christian education, staff, building and maintenance, missions, or local evangelism, and then determine what percentage of your discretionary resources should be allotted to these to reflect the priorities of your church. Ask the question of last year's budget, "Did our expenditures correspond to the purpose and goals of the congregation?" If not, what should be done to more adequately show our concern for evangelism?

2. Practice what is known as "zero base budgeting." Instead of using last year's budget as the basis for this year's, place a zero next to every item. To be included in the present budget every program must prove its worthiness and its ability to further our congregation's mission. Put the dollar signs next to evangelistic outreach items first of all.

**Evangelism budget**

What should our evangelism budget include? Let's look at some suggestions.

1. *Literature and printed material.* Tracts and brochures presenting your church to the community at large are



# BUDGETING FOR EVANGELISM:

appropriate for the local evangelism budget. The money is wasted, however, if provision is not made for this material to end up in the hands of lost men and women and presented in such a way that an informed decision for Christ can be made.

2. *Lay training.* Your lay evangelists need training to get them going with confidence and refresher courses to maintain their commitment and enthusiasm levels. The HELPER Clinic, Evangelism Explosion, and many other seminars and books are available today for training the people for the presentation of the gospel.

3. *Staff.* According to many in the church growth field, if you are really serious about evangelism, staff time must be dedicated to outreach. Perhaps a percentage of the pastor's salary could be designated to evangelism, and his job description could be modified to encourage this activity. Donald McGavran and Win Arn (*Ten Steps for Church Growth*, Harper and Row, 1977) suggest that the second staff person added to the church should be in evangelism/church growth.

4. *Mass media.* Discrimination must be exercised at this point. Is an ad on the church page in the local paper or a spot on a Christian radio station effective evangelism? Serious thought must be given to format, content, and medium to ensure that your church and its message of Christ

is actually reaching the lost.

5. Evangelistic campaigns and revival services are costly and show up well on the budget, but only about a half of one percent of those who are won to Christ and become members of the local church come in this manner.

6. Such mundane items as postage or a church secretary might qualify as evangelism when dedicated to follow-up of visitors or contacts outside the church.

7. Programs specifically designed to attract the community at large may or may not be successful. What turns you on as a Christian may leave the non-believer cold or indifferent. It is easier to program for the Christian and ask him to invite a non-Christian friend than to grapple with what is going on in the life and interests of our pagan or nominally Christian neighbor. But is that effective evangelism?

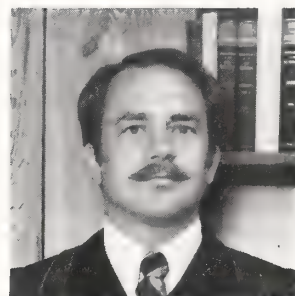
A church in our community invited the son of atheist Madelyn Murray O'Hare to speak on a week night, advertised it in the secular media, and the crowds jammed the building to the doors. His was a name the people recognized.

### How much?

How much of our budget is enough to reflect a priority in evangelistic outreach? That is a question we often hear in our EANE consulting ministry. The answer is totally unsatisfying. It

depends on what it takes to do the job. Home Bible studies can be great evangelism when organized and conducted to that end. This method requires very little budget money and therefore will show a low percentage.

Evangelism and church growth are cause and effect. We must put our financial priorities in line with our professed concern for the lost around us. Our burden will show in our budget. □



*Dr. Gary Bailey is a church growth consultant with the Evangelistic Association of New England and pastor of Emmanuel Advent Christian Church in Rochester, N.H. From New England Church Life, December 1984. Used by permission of the Evangelistic Association of New England.*

# PRIORITY OR PEANUTS?



# World Hunger Sunday



*November 24, 1985*

**E**xecutive Council Action: "VOTED to disperse World Hunger Funds, through the Department of Foreign Missions and the organization of World Relief and through other organizations if designated by donors."

Both Advent Christian Foreign Missions and World Relief are appreciative of your continued contribution toward the hunger needs of the world. Be assured that your money will be handled properly and that each dollar will be accounted for. Advent Christian Foreign Missions and World Relief can be trusted. Our Advent Christian foreign missionaries and the personnel of World Relief will see to it that your donations towards hunger needs are dispersed accordingly. More detailed information can be obtained from the Leadership Packet received by your pastor from the Advent Christian General Conference Headquarters in Charlotte. We would like to share briefly some information in this issue of the Witness for your use.

## **World Relief Films**

**Strangers at Our Door** — Color 16 mm film/17 minutes

A compelling film which journeys into the world of Southeast Asian refugee camps revealing the conditions hundreds of thousands of people are forced to call "home."

The film explores the ups and downs of refugee sponsorship, and explains how churches can get in-

volved in an active missionary venture right at their own doorstep.

**HAITI: Mountains Beyond Mountains** — Color 16mm film/20 minutes

Just 800 miles off the coast of Florida, another world exists. The world of Haiti. The poorest country in the western hemisphere. Swamped by the recurring problems of massive unemployment, drought, overpopulation, illiteracy, and malnutrition.

"Mountains Beyond Mountains" provides a glimpse into the daily lives of people in Haiti.

**BANGLADESH: Darkness Into Light** — Color 16mm film/18 minutes

Once known as "Golden Bengal," the tiny nation of 75 million people is now better described as "Battered Bangladesh," following civil war and tidal wave/cyclone which claimed the lives of over one half million people.

The miracles that can happen when one man pursues an "impossible dream," amid the anguish and agony of incomprehensible suffering, forms the focus of this film.

**AFRICA: The Beat Goes On** — Color 16 mm film/9 minutes

The continent of Africa is haunted by continuing problems of drought and starvation. The beat of suffering goes on.

What are evangelicals doing to alleviate the suffering and untangle root problems facing 65 million Africans? "The Beat Goes On" vividly portrays the stark reality of the needs.

## World Relief Filmstrips

**Survival '80s** — Color filmstrip with manual and automatic cassette/13 minutes

Survival is the name of the game...only it isn't a game for 3/4 of the world's poor. This unique filmstrip looks at the world of poverty through the eyes of children.

**Facts Have Faces** — Color filmstrip with manual and automatic cassette/10 minutes

When faced with the enormous stack of statistics on world need, it's easy to forget the faces behind the facts. This filmstrip highlights the human aspects of the world's condition.

Films are available for churches, schools, service organizations, and concerned individuals on a free-will offering basis.

The filmstrips are available for \$5.00 each to cover costs. If a special offering is taken to help World Relief's ministry to hurting people, the first \$5.00 of the offering will go toward the cost of the filmstrip. The filmstrip becomes a permanent part of your church film library. Address: World Relief, 450 Gunderson, P.O. Box WRC, Wheaton, IL 60187, Phone: 312-665-0235.

## Other Filmstrips

**Bread for the World** — 15 min./1975/color/free with cassette/order from Bread for the World, 207 East 16th St., New York, NY 10003.

**I Was Hungry...** — Study/action kit on world hunger/\$15/Curriculum Order Dept., Room 1132, Witherspoon Building, Philadelphia, PA 19107.

## Other Films

**Beyond the Next Harvest** — 28 min./color/1975/rental: \$25/order from Mass Media Ministries, 2116 N. Charles St., Baltimore, MD 21218. A brief overview of world hunger with some solutions.

**Give Us Daily Bread** — 23 min./16mm-color/order from Mennonite Central Committee,

Box M, Akron, PA 17501, or MCC (Canada) 201-1483 Pembina Highway, Winnipeg, Manitoba R3T2C8.

**How Do We Live in a Hungry World?** — 33 min./color/rental: \$20/order from United Methodist Communications, 1525 McGavock St., Nashville, Tenn. 37203. A balanced treatment of the joys and problems in attempting to live more simply. Presents voluntary restraint in consumption as an option containing its own rewards. Documentary look at several family efforts around the U.S.

**World Food: Simplification of Life Style** — 7 min./16mm/color/rental: \$12.50/order from Mass Media Ministries, 2116 North Charles St., Baltimore, MD 21218. Show how waste of inputs for food production, and of food itself, complicates the global shortage of food: Suggests alterations in consumption habits of the affluent.

## Books

Beilen, Aileen. *Hunger Awareness Dinners*, Scottsdale, PA: Herald Press.

Freudenberger, C. Dean, and Paul Minus, Jr. *Christian Responsibility in a Hungry World*, New York, Abingdon Press.

Monneyham, W. Stanley, *What Do You Say to a Hungry World?* Waco, Word Books.

Simon, Arthur, *Bread for the World*, Grand Rapids: Wm. B. Eerdmans Publishing Co.

Consultation '83 held its Review Conference two summers ago in Grand Rapids, Michigan. Out of this discussion, we developed a list of topics that will help people more fully achieve the intentions of the Consultation with regard to development and aid for those less fortunate than we. A part of the list follows:

1. "Development: Its Secular Past and Its Uncertain Future" by Tom Sine.

2. "A Biblical Theology of Social Transformation" by Ed Dayton.

3. "Justice, Freedom and Social Transformation" by Robert Wall.

Continue to make plans for the World Hunger Sunday in the Advent Christian Denomination designated by the Executive Council to be November 24, 1985. □



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**Melodie S. Dean**

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**C.** S. Lewis tells about four children who sat on a platform waiting for the train to come to take them to school. While waiting, one felt someone or something pulling her. Soon all experienced that pulling and were abruptly whisked away to be in the right place at the right time for the need of Narnia.

Needless to say we, Deans, have experienced something similar. In late April with our tickets already purchased we planned to return to the Philippines June 15. Then a letter arrived saying that we needed to be back by May 15th. The hasty packing up of things; making cancellations, changing travel plans three times, and saying good-bye early was awkwardly painful at the time.

"Why?" we asked at first angrily, then out of curious expectation. Surely God is in control of all things. We who had once even considered not returning found ourselves whisked away back to the Philippines. On June 11 a month after our arrival, we moved into our house. Less than two weeks after language school started, June 24, and a couple of weeks later, July 7th, Margaret Helms left for her second emergency return home this year. Dave found himself as Cebu Team Leader, Cebu Team Treasurer and Acting Field Superintendent. If we had returned as originally planned we would have had less than three weeks to prepare for this!

### **In the right place**

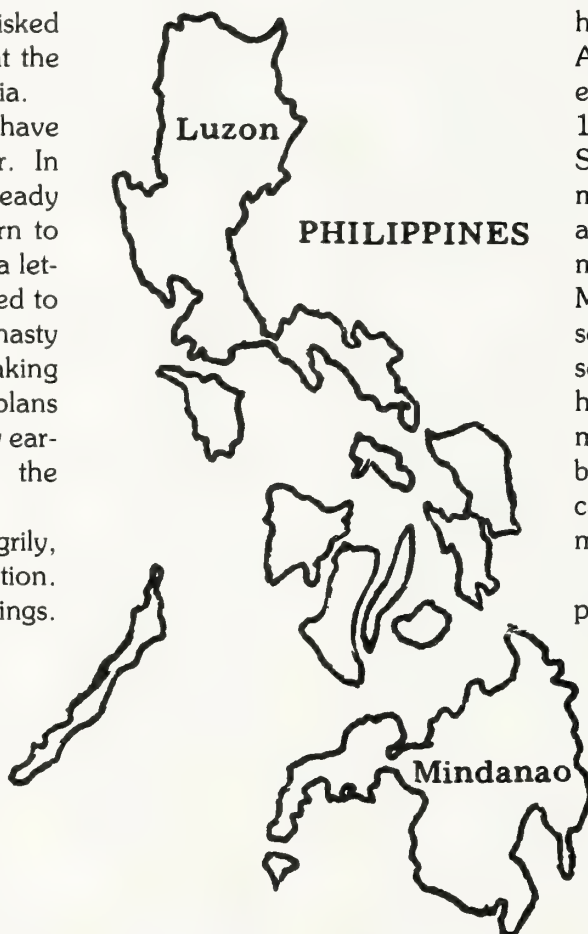
So, we feel we are in the right place, neighborhood and Philippines, at the right time and can truly

appreciate the kind foresight of our Heavenly Father concerning the earlier "translation".

I also believe that we, your missionaries, are in the right places at the right time. Satan is working overtime to try to stop us, slow us down, hinder us, and discourage us. Those of us in a far off country are concerned about the welfare of family members left behind.

Since May of 1984 a heavy toll has fallen upon us. Sylvia Whitman

# Help!



returned briefly in hopes of seeing her mother who was gravely ill. She arrived at noon, but her mother died that morning before Sylvia could see her. Then within a month Sylvia herself was diagnosed with terminal cancer.

In August of last year Dave's dad had a heart attack. The next month Alice Brown's father also experienced a heart attack. Then in November 1984, Sylvia Whitman died. Bessie Smith returned for her furlough six months early in December 1984 to assist during the serious illness of her mother. The New Year, 1985, saw Margaret Helms flying home to try to see her very ill mother, only to miss seeing her mother by a matter of hours. In February Bessie Smith's mother died and in the spring Barbara White took an early furlough to care for an aunt who has been like a mother to her.

Anna May Towne's mother passed away in June, and Margaret Helms has returned home in July to care for her father.

### **We need your prayers**

Brothers and sisters in Christ pray for us. The Christian life is not a game like the Rose Bowl, it is a Spiritual Warfare. We need to sharpen our tools (Eph. 6:10-13) and use them often in the behalf of others.

Although we have returned to the right place at the right time, there have been discouragements and setbacks. In the area of health there has been one earache (Ruth), five bouts of tonsillitis (3 Beka, 1 Ruth, and 1 Mel), two bouts of impetigo (our helper and Tommy), 6 bouts of pink-eye (Tom, Mel, Ruth, Dave, and 2 helpers), one bout of fungal infection (Dave) and several bouts of

minor infections (Ruth and Beka).

Also during the first week of July some of the political unrest of the country indirectly affected us. During an army/rebel confrontation our helper's family (her widow mother and five sisters) fled for their lives from their home in the mountains. When they returned their home was burned and all that they had left was the clothes on their backs. Our helper, the oldest of the living children, returned for a few days to help them decide where to live now. Then she returned with a younger sister who will live with us and go to school.

The Jewetts also have had troubles with various allergies showing up in form of rashes on their children. They are also struggling with the challenges of language learning. Lift them up with prayer.

Alice Brown continues to serve as our only missionary in Cagayan—so different from when we arrived five years ago and there were six of us there. As she wears many hats of responsibility, she needs your prayer support.

### God is working

In spite of the problems we see God at work. Maybe that's why there are problems. Here in Cebu we minister to over thirty different people each week in our initial stages of church planting. Frank and Judy Jewett's english Bible study in Mandaue City has over ten in attendance and several have already accepted Christ as personal Savior and Lord. Alice continues as Director of Oro Bible College which has an entering class of nine this year and a total student enrollment of over twenty. OBC also has three church planting projects to help train

students in the "how to's" of ministry. The Philippine Advent Christian Conference sponsors four church planting projects and is starting groundwork for *Target 2000*, a united church planting program.

But we cannot do this work alone. We need your help! When Jesus saw the people coming to Him, He was moved by their spiritual needs. He instructed his disciples to specific action...*prayer!* We, your missionaries cannot continue our work without your help through prayer. When Paul wrote about spiritual armor, he closed in this way...

*And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.*

*Pray also for me, that whenever I open my mouth, words will be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.*

*(Ephesians 6:18-20, NIV)*

Paul equates prayer with the source of power for all the armor of God. Without prayer, the helmet, sword, shield, belt and the rest, will not be effective. Without your prayers our ministries as your missionaries will not be effective. Pray for us.

### Is God calling you?

In your prayers remember also to pray for more workers. *We need more missionaries.* We could do so much more if only we had more workers. Oh, if the administrative responsibilities could only be spread out among ten and not the two that

it is now, how much more work could be done. As you pray be sensitive to God's leading. Maybe He would have you be one of those who would come over and help us. I know that for us in the Philippines we can use both short term as well as career missionaries. Seriously consider what God would have you do.

But there is another factor involved. To send out new missionaries requires increased finances. As long as giving remains low, not only will we be unable to send out new missionaries we will be forced to cut back on our current ministries.

We need your help! We need your prayers in order to minister effectively. We need more missionaries in order to work better and more efficiently. In order to minister and to send out more missionaries we need increased giving.

How will you respond? ☐



Melodie Dean ministers as an Advent Christian missionary in the Philippines.



# Exercising Discernment:

**Andy Bjorklund**

**T**his first article will introduce you to a continuing series that has been designed to better acquaint you with Christian discernment ministry. Discernment ministry includes the identification of false spiritual teaching as determined from a Biblical perspective, analyzing such teaching and its related manifestations in our surroundings, and warning others of the related dangers. Plans for future articles include Sun Myung Moon and the Unification Church, the New Age Movement, Mormonism, and parapsychology among others. Please notify the editor if you have other topics in mind that you would like to see examined in this series.



cultural distraction. The traditions that continue to give Halloween its pulse, however, do persist. These come from the ancient Celtic religion which was most vividly displayed by the practices of the Druid priests. The association of Druids with demon worship, divination, and human sacrifice was so routine that even the pagan Romans were glad to rid their jurisdiction of Druidic influence.

The Celts occupied most of Europe at one time, but established a more enduring effect in the British Isles as the centuries passed by. Partly for this reason, our nation inherited a stronger preoccupation with Halloween customs as they were ferried across the Atlantic by our Scottish and Irish ancestors.

In the current century, thanks to the wonderful world of televi-

## HALLOWEEN

### **The name**

The word, Halloween is a later American version of the Scottish contraction "Allow 'een" meaning All Hallows (or All Saints) Eve. Thus, it specifically refers to the night before All Saints Days. While May 13 was first designated All Saints Day by the Church in the 7th century, November 1 was later established in an effort to overshadow the common people's preoccupation with an earlier pagan rite known as the

Day of the Dead. Although Roman Catholics today continue to offer prayers for the departed on All Saints Day, Halloween remains saturated with its own occultic elements and separate from any Christian purpose.

### **Its origin**

As little remains known about the customs of Medieval peasantry for the Day of the Dead, one could say that the Church did overcome their problematic

sion, monsters, vampires, werewolves, and a growing intensity of gothic violence have joined a long list of related images to become an inherent part of the late October season.

### **Basic ingredients**

Satanism and witchcraft are easily dismissed by those who regard Halloween as merely juvenile frolic. However, there are thousands of seriously minded adults who have a different

agenda ready for Halloween and for predictable reasons—October 31 is one of the most favored dates in the occultic calendar for conducting the Black Mass (or Black Sabbath). These ceremonies are filled with explicit desecrations and denunciations against the Christian God and faith. The familiar image of the witch on a broom stick crossing the full moon is representative of such a gathering as coven members meet for this task.

*Black cats* are a legendary example of a witch's "familiar spirit" (or guide) that prefers to occupy a feline body for the purpose of proximity and communication. Familiar spirits are the means by which some occultists seek to acquire secret knowledge and related supernatural power.

*Jack o'lanterns, masks, and costumes* represent the efforts of various cultures throughout history to influence evil spirits on the evening that is believed to be especially potent with their presence and activity. On a more collective level such customs also represent the sociological aspirations of both the pagan and occultic world.

*Trick-or-treating* originates from the Druidic practice of soliciting sacrifices to demonic deities (the treat) and reciprocating with a curse (the trick) or similar reprisals upon any uncooperative households. This intention was symbolized later by Northern European cultures which encouraged masquerading as malicious characters to acquire bribes from neighbors. Vandalism then became an extension of these customs as retaliation upon

any unwilling contributors. Tipped garbage cans today are simply an echo of earlier Druidic searches for a sacrifice victim.

### **Related Biblical issues**

Initially, Halloween represents a poor witness for the Christian who chooses to participate. The message of Christ's gospel is love, peace, and hope. Halloween themes are centered on fear, darkness, and destruction. The Christian faith exalts the true Creator. The honored celebrity of Halloween is Satan.

If the conflict of allegiance is not apparent enough, the Lord has spoken to us with additional Scriptural guidelines. Occult practices and association with the same are first condemned outright as a form of idolatry in the Old Testament. Similar denunciations are maintained in the New Testament. Direct contact with occultic pursuits also opens the doorway to demonic oppression in a variety of forms. The Lord has warned us about occultic explorations for practical reasons as well as theological ones.

So much for the saints. What should be said about people who are not receptive to Christian beliefs or Biblical authority? Major risks exist in their arena as well. Those who regard Halloween as lacking any real substance are being deceived about the kingdom of darkness. The more people there are that have a distorted understanding of the spiritual realm and the occult, the more misleading Satan can be in fulfilling his schemes.

In contrast to these skeptics

who reject the supernatural, there are others who are attracted to the occult with serious intent. For them Christianity has failed to give them satisfactory answers and the occult offers an alternative. As with any occultic practice, promoting Halloween may be a contribution to their growing temptation.

### **Alternative responses**

Idealistically we could advocate for a total boycott of the Halloween market and detachment from all related activity. It seems an appropriate response in comparison to the Israelites who were executed for such indulgences.

However, more seasoned pastors like John MacArthur advise well when reminding us that Christian children should be given a positive alternative in October so as not to become resentful of being part of a Christian family which denies them the highly visible so-called "fun."

How you choose to resist this Satanic celebration warrants careful thought, prayer, and conscientious choice. An increasing number of churches today are establishing alternative autumn time celebrations. This is not to say that the alternative should be in October or that the custom of costuming must be retained. Costumes have been retained by some, but the familiar elements of monsters, fear, and mayhem have been eliminated. While considering the best response, remember that masquerading as a blood thirsty vampire is not likely to help you "conform to the image of Christ" (Rom. 8:29).

**Cont. on page 17**



## Growth in Indian Missionary Force



R. David leads VBS

Latest research by *Bridging Peoples* shows that Indian missionary teams have grown at a rate of better than sixteen percent during the last five years, so that there are now at least 4,163 Indian missionaries. The figures are based on a study of mission agency leaders in India.

"These figures are conservative estimates," says Larry Keyes, editor of the newsletter. "Actual figures probably are higher."

In 1980, there were 65 mission agencies. Roger Hedlund, coordinator of the Church Growth Association of India, estimates that there may be as many as 100 now. If statistics from these new agencies were available, the total of Indian missionaries would be higher than the 4,163 reported.

The overwhelming majority of

these missionaries work within India. "Since 85 percent of India's 735 million people live among cultural groups that have little or no Christian witness, the desire of Indian missionaries to concentrate on India is well-founded," Keyes said.

More than half of the Indian missionaries are church planters. They must learn another language to carry out their work.

("Bridging Peoples" is published by OC Ministries, 25 Corning Ave., Milpitas, Calif. 95035.)

## Faces

What stood out about our Vacation Bible Schools in Nandanam and Vanniya Teynampet Churches were the faces of the children on the last day. Especially I was fascinated by two of the primary children, girls, as they sang the new choruses which had been taught them. Mouths open

as wide as possible, eyes sparkling, they sang those choruses with all the gusto they had. No one had to encourage them to sing louder or more enthusiastically—rather, they enthused us! In fact, someone from amongst the children had only to suggest the name of one of the choruses, and the whole group was off, singing it spontaneously.

Another face I remember was that of an old lady in Vanniya Teynampet. She used to come and sit at the back every day, and after the V.B.S. was over would come and ask us to pray for her. Pastor R. David said that she had lived long enough to see her grandchildren's grandchildren! On the last day we were as secretive as we knew how to be about the fact that we planned to give the children a treat. The area is such, that if we had openly declared it, we would have had an unmanageable mass of children in, whereas we wanted the treat to be



Storytime at Nandanam VBS

for those who had come regularly. But somehow this keen old lady sensed something was up — perhaps she saw the drink being mixed in one of the houses. Though she had been sent away, she came back again with the look on her old wrinkled face of a mischievous child! She didn't have to tell us what she was after!!

The Vacation Bible Schools in these two churches were the first for each of them. Said Pastor Samuel afterwards, of the Nandanam Church V.B.S., "It was good. They will want V.B.S. every year from now on!"

Seeds have been planted in the hearts of both Christian and Hindu children which we believe will grow to bring forth manyfold.

—Beryl Joy Hollis

## Ruth Stevens Banks (1899 - 1985)

Ruth Stevens was born in South Africa in 1899, of Holland-Dutch parents. She was the seventh child in the family, but the little girl just preceding Ruth died. During the Boer War the family moved to Holland, and from there migrated to the United States.

After Ruth finished high school, she taught school on a Navajo reservation. They had Bible reading and prayer every day, and she believed that some of the children accepted Christ.

After a summer helping in a Christian hospital for Navajos, Ruth took nursing training in Los Angeles. Her brother was a missionary in the Presbyterian Mission in India, and he asked her to consider a call to his

# A Teacher Looks at Missions

Harold Okes

Having served in outlying districts as a mountain school teacher, I feel a deep fraternal relationship with our missionaries that we have sent to serve.

Reading of their varying experiences with unfamiliar small community living and encounters with diverse rural conditions, I'm humbled by their wilfully giving up home comforts in order to carry out Christ's Great Commission.

It is gratifying to share their joy of achievement even when small breakthrough experiences are realized after long hardships under trying circumstances. We rejoice even more when reports of greater progress are received. I appreciate the courage that must be necessary to endure struggle for the sake of continuing a mission. Surely God must be with them, each day, to bolster their commitment to serve.

I see mission fields as an outreach of the local church, blazing a trail into the jungle of the unchurched, unleashing the power of the Holy Spirit through the missionaries. As the wild beast of the frontier threatened the people that ventured into the hinterlands, even more must the strange forces of the unexplored lands in which our missionaries work threaten their very being. May we in North America ever be cognizant of the need for God's protective guidance over them and daily unlift them in prayer. Our financial support should steadily flow in their direction in order that needs may be met.

Through the eyes of an administrator, I see greater return for investments in our mission fields than at home both in numerical gain of lives for Christ and in improvement of conditions for worship. The simple

worship centers are appearing more frequently than home front advancements are developing.

I concur with the aims of missions through ministering to or developing the whole person (spiritually, mentally, and physically), because the philosophy of the hills to educate the whole (physically, mentally, and aesthetically) has been instilled into my being all these years in the schools of the mountains. The establishment of schools to educate and prepare nationals for Christian service especially appeals to me for its long range effect upon the country they call home.

I would encourage our workers in the mission fields to not become discouraged. History teaches that change is more often slow and threatening. Since cultures are changed through slow deliberate processes, I feel our missionaries are on track.

Jesus commissioned all of us to go into the world with the gospel. Our manner of going, if not in person, could be through support of those that do go with our means and our prayers. I can vision more fruitful fields if each of us at home were to promote missions through more generous prayer and financial support. Then not only would "the desert blossom as a rose" but "the jungles would become an orchard of harvest." □



Harold Okes lives in Princeton, WV. He served as a public school teacher and administrator.



mission hospital. She reached India on New Year's Day, 1924. There she learned the Marathi language, and worked in the hospital for four years.

In 1927 she met Advent Christian missionary, Dwight Banks. It was a case of love at first sight, and they were married in October of that year. Ruth now had to learn another language, Tamil, but while studying it she worked in the Velacheri dispensary in the mornings. A year and a half later Dwight and Ruth returned on furlough.

Though still not knowing the language, and having to use an interpreter, on her return from furlough Ruth took charge of the orphanage work, supervision of the Guindy Girls' School, and the Bible-women's work, besides continuing medical work and serving as treasurer and bookkeeper. She had two children by this time, Barbara and Kenneth. She had been in Velacheri for ten years before she found time to take her first Tamil examination. She never did take the second one.

In subsequent terms of service in India, Ruth continued with her medical help to people, and with her Bible women's work. She personally and individually trained women to do this work. She was a keen personal worker and soul winner. She energetically made the rounds of hospitals and tuberculosis sanatoriums.

In 1955 Dwight and Ruth left the Mission to work in the Kodaikanal School for missionaries' children, as teacher and housemother respectively. They worked there for a number of years before retiring to California.

On hearing of Ruth's death on June 4, 1985, the Advent Christian

Conference of India arranged a Memorial Service in Velacheri. All the older teachers and workers remembered her with appreciation and affection. Some gave testimonies as to how she had helped them and their families. On hearing the news, one teacher immediately sat down and began to write a song in her memory. He had time to write only two stanzas before the memorial service, but he sang these in the service, and as he did so, the eyes of all filled with tears.

Ruth's own testimony regarding her missionary service was, "If I had to choose again, I would do it all over. The years have been packed with hard work, but usefulness to others, and I think there will be some in the Kingdom whom the Lord used me to teach the way of salvation. The presence of Jesus has been sweet, and the understanding of His will my delight. I heartily recommend the work of a missionary to anyone who loves and tries to obey the Saviour."

—Beryl Joy Hollis

## A Growing World Church

"The center of gravity in the Christian church is moving away from the northern hemisphere, away from white people, and away from the so-called 'first world.'" This is one of the trends observed by Kenneth B. Mulholland, missions professor at Columbia, S.C. Graduate School of Bible and Missions, as he points out some "Megatrends in Mission" (Living Faith, Spring-Summer, 1984). Where do you find the world's largest Presbyterian congregation? Not Scotland, but Korea. The

Assemblies of God have more members in Brazil than in the United States. There are more Christian Missionary Alliance members in Indonesia than in America.

—Evangelical Newsletter

## The Kerala Work: What Happened?

By the grace of God, the Kerala India Missionary work began in 1968 in fine fashion under the advisorship of Beryl Joy Hollis. Afterwards God's work grew there when in January 1969 Mr. & Mrs. V. Paul Jacob went as Indian missionaries with their family.

Because of this the people there were happy. In some areas the people, young and old, heard the Gospel eagerly and believed in our Lord Jesus. In the middle of this the workers had problems about a place to live, and there were some natural hindrances, so in 1976 it became necessary for them to leave the work there and return to Tamil Nadu.

However, an evangelistic group from within Kerala itself took over the responsibility of the work. We continued to pray that the Kerala work would prosper and believers be raised up.

In February 1985 a letter came to Beryl Joy Hollis that the tenth anniversary of the work was to be celebrated, with an invitation to come. Therefore Rev. V. Paul Jacob and his two oldest boys, along with Mr. N. Swamidoss, who used to help with the work there, went to Kerala and joined in the tenth anniversary. Over one hundred children and adults took part in the anniversary celebrations. The festive meeting went on for at least three hours. Both old and young rejoiced.

A number have taken baptism. We lovingly request that you all continue to pray for victory in the work there.

The sisters caring for the work in Nallepilly, Kerala, wrote to me that seven people had been baptized, and more than thirty have received Jesus Christ. Over one hundred children come to the four Sunday Schools. The Sunday worship service is conducted each week in the Gospel Hall. We can rejoice at the fruit reaped from the seed sown by Paul Jacob and his wife, many years ago.)  
V. Paul Jacob

**Exercising Discernment** From pg. 13

### Related Scripture

Ex. 22:18; Lev. 17:7, 19:31;  
Deut. 18:10-12; 2 Kings 21:6; 1  
Chr. 10:13; Micah 5:12; Nahum  
3:4-5; Luke 8:30-33; Acts  
13:8-12, 19:13-16; Gal.  
5:19-21; 3 Jn. 11; Rev. 21:8 □



Andy Bjorklund has been involved in discernment ministry for the last ten years and calls it one of his primary loves in life. In addition to his own study and teaching experience in this field, he is also the founder and former director of the Colossian Fellowship, an interdenominational discernment ministry located in Seattle, Washington. During the same decade, Andy was active with the Seattle Advent Christian Church. Having moved this year to California, he is now attending the North Park Community (Advent Christian) Church in San Diego.

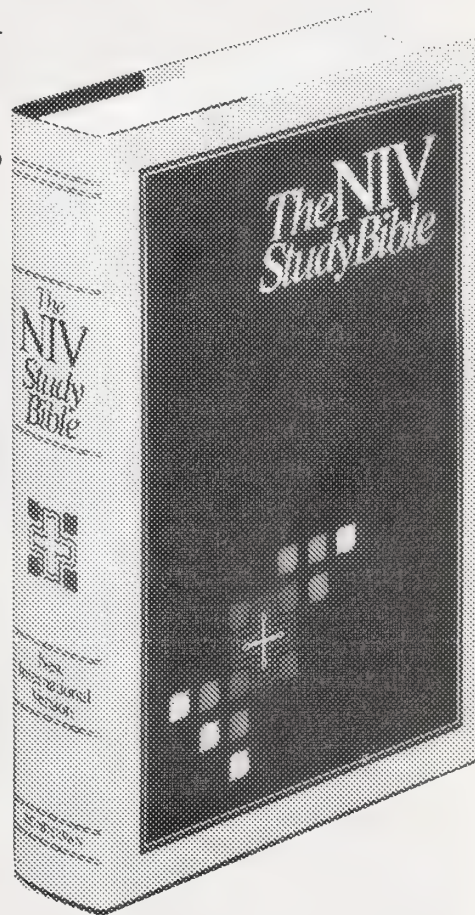
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# Dealing with Prophecy's



## Strange Symbols

### Part Two

In spite of what I said last time about much prophecy being plain and simple to understand, we all know that some of the Bible's predictions are anything but easy. When you encounter Bible passages like those in Daniel or Revelation you find yourself in a strange world of spectacular sights and sounds. Hideous monsters, like none you've ever seen in real life, attack one another in deadly combat. Heaven opens and hell releases its victims. And many of these events are separated from one another according to strange time calculations.

You have entered the fascinating world of "apocalyptic literature." The adjective "apocalyptic" comes from the Greek word *apokalypse*, which means "a revelation, or an unveiling."

Shortly after 600 B.C., Daniel wrote down his experiences and prophecies in what is probably the first example of apocalyptic writing. Numerous writers in the Jewish world copied his style. The Apostle John employed it in writing Revelation. Whereas other prophets often delivered their message orally, apocalyptists always wrote theirs. As William Barclay has observed, "Apocalyptic is a literary production. Had it been delivered by word of mouth, men would never have understood it. It is difficult, involved, often unintelligible; it has to be poured over before it can be understood." While the apocalyptic literature outside the Bible is extravagant in its form and details, that in Scripture is much more restrained and less complex.

### Purpose of apocalyptic

God intended by these apocalyptic writings to encourage his people during times of oppression and persecution. They carried a clear message for believers that God would avenge their enemies and finally establish his kingdom over all the earth. Apocalyptic writers delivered this message by means of symbols and figures which, while strange to foreigners, were familiar to God's people.

To put the problem in more modern terms: apocalyptic is written in a code designed to reveal the message to friends and conceal it from foes. When you and I seek to understand predictions which God has given us in apocalyptic form, our task is to "break the code" in order to discover its

meaning. Our main problem in doing this is the fact that we are not familiar with the ancient world from which the prophetic writers drew their symbols.

So the question is, "How do we "break" the apocalyptic code so that we understand its predictive prophecies?" It seems to me our biggest problems lie in two areas: The symbols (e.g., beasts and other images) and the numerical calculations (or time periods). If we can understand these two areas of apocalyptic, we should be well on our way to comprehending the predictions of the passages. We can prove that Billy Graham was right when he said about prophecy, "We may not understand *everything* — but that does not mean we can't understand something."

### Interpretation

We should note several helpful steps. *First, familiarize yourself with the contents of the Old Testament.* Both the Old Testament prophets and the apostles of the New Testament thought in a Biblical framework. Their vocabulary and their imagery, whether they wrote literally or figuratively, was Biblical. The more we know the contents of the entire Bible, the better our position for understanding the obscure figures of apocalyptic writings. The book of Revelation, as an illustration, contains more than half of all Old Testament quotations and allusions which may be found in the New Testament. You have to know the Old Testament if you wish to understand the New.

If you intend to do serious study of prophetic symbols, you must undertake a serious program of daily Bible reading — one that will take you regularly through the Old Testament. (In fifteen minutes a day you can cover the whole Bible in only a year.) Disciplined Bible reading is the foundation for understanding prophetic symbols.

Even while engaging in regular Bible reading, you may still be studying predictive prophecy. But, you'll have to take this *second step: Be sure to compare the text you are studying with other passages of Scripture.* What are the key words in your text? Use a concordance (a book which lists the words of the Bible and tells you every verse where each word is found) to check those key words in the rest of the Bible. Comparing Scripture with Scripture clears up many difficulties. Our spiritual forefathers called this

process "letting Scripture interpret Scripture." It works.

In addition to comparing the different texts which use the same word, don't forget to compare the different passages which embody the same thought. While this is harder to do, it may be even more profitable than word study. It's worth listening to the advice of the famous prophetic student William Miller: "God has revealed things to come, by visions, in figures and parables; and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one."

In the study of prophetic symbols, though, you will often have to go beyond the contents of Scripture for help. The reason for this is that some of the apocalyptic "symbols were derived from the commonly known and understood language of the ancient Orient." That world of long ago and far away is foreign to most of us. *A third step in prophetic study, then, is to consult commentaries and other resource materials for background information on the symbols.* These sources are windows into the culture of the ancient world and reveal information which was well-known to the original readers. This information helps us to "break the code" and to open up the difficult passages.

These three initial steps can get you started down the road of prophetic interpretation. In our next study, we'll examine some examples of applying these steps in identifying the interpreting some apocalyptic symbols. □



Dr. David A. Dean pastors a community church in Southfield, MA and teaches Theology at Berkshire Christian College.



# Conditional Immortality

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## *Part three of a three-part series*

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**I**n our last two issues, British scholar Bernard Bateson has looked at the development of the doctrine of Conditional Immortality in the history of the Christian church. In this, the last of three articles, Rev. Bateson looks at Conditional Immortality during the last two hundred years.

### **Archbishop speaks out**

In the nineteenth century we come to Archbishop Richard Whately (1787-1863). While in his earlier editions of his work, *Scripture Revelations Concerning a Future State*, he adhered to the traditional view regarding the conscious eternal punishment of the wicked, but strongly leaned to the view that the state of the dead between death and the resurrection is one of unconsciousness, in his latest editions, of which there were not less than ten, he expressed definite conditionalist views, as the following quotation from the 10th edition shows:

"The expressions of 'eternal punishment', 'unquenchable fire', etc., may mean merely that there is to be no deliverance — no revival,

no restoration — of the condemned. 'Death', simply, does not shut out the hope of being brought to life again — 'eternal death' does. 'Fire' may be quenched before it has entirely consumed what it is burning; 'unquenchable fire' would seem most naturally to mean that which destroys utterly... The 'fire' and the 'worm' that are spoken of must be something that is to the soul what worms and fire are to the body. And as the effect of worms or fire is not to preserve the body they prey upon, but to consume, destroy, and put an end to it, it would follow, if the correspondence holds good, that the fire, figuratively so called, which is prepared for the condemned, is something that is really to destroy and put an end to them (Lecture viii, pages 189, 190).

### **Nonconformist scholars**

The voice of a great non-conformist minister was also heard in the same century — that of the famous Dr. Robert W. Dale, whose Congregational Union Lectures on *The Atonement* have long been a source of inspiration, devotion and great profit to theological students and

others. Having accepted the doctrine of Life only in Christ, he declared:

"Eternal life is the inheritance of those who are in Christ, those who are not in him will die the second death, from which there is no resurrection... For a considerable number of years I have held and I have reached what I believe to be the truth concerning Life in Christ. Eternal Life in Christ only... I wish with the greatest possible emphasis to state that in my own experience the reception of this doctrine has not only not enfeebled my belief in the great doctrines of the evangelical faith, and especially in the doctrines of the Incarnation, the Atonement, and Regeneration, but has given to all these doctrines a firmer hold on my intellect, my conscience and my heart."

Another non-conformist who was unquestionably a Conditionalist was Dr. R.F. Weymouth, famous for his translation of the New Testament which appeared at the beginning of the present century. His brief notes which appear with his translation make it clear that he believed the fate of wicked to be utter and com-

plete extermination. Referring to the Greek words used of that fate, Dr. Weymouth declared:

"My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek language possesses, signifying 'destroy', or 'destruction', are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this."

Although not actually committing himself to the doctrine of Conditional Immortality, Professor J. Agar Beet, of the Methodist Church wrote in the earlier part of our century:

"The advocates of what they call 'Conditional Immortality' have done good service by exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter; and by protesting against a theory long dominant in the Christian pulpit which, as I believe, goes far beyond the teaching of Holy Scripture."

In our day many of the saintliest Christians and staunchest believers in the complete inerrancy of Holy Scripture have by the study of God's Word, reached the conclusion that Conditional Immortality is the truth of Holy Scripture. Amongst some who have passed away in comparatively recent years can be mentioned: Archdeacon H.E. Guillebaud, of Ruanda, and his friend, Dr. Basil F.C. Atkinson, still remembered by many from their days in Cambridge, and from both of whose writings we have used extracts in the pages of this magazine.

### Does it matter?

"Does it really matter, however, whether we bother our heads about

the truth of Conditional Immortality?" it may be asked. Let me quote in reply the words of the Rev. Edward White, a contemporary of Dr. R. W. Dale in the Congregational ministry in the 19th century, from his book *Life in Christ*:

"If God be thought of as an unintelligible Power of darkness, who is capable of tormenting 'non-elect' creatures throughout all eternity, who can wonder if thinking men endeavour to nullify the evidence of his being and agency? But let it be seen beforehand that the God in whom Christians believe, while acting in the moral sphere with that severe eternal love of law which nature itself reveals, is yet appreciably good and discriminating even in his righteous judgments, and men will more willingly trace his presence and handiwork in the physical universe. The God who both hides and reveals himself in nature will be sought with more trustful footsteps when the search is no longer harassed by the dread of finding a Being who paralyses by his infinite terrors all the loftier aspirations of the soul. It is not punishment of the most destructive kind which causes unbelief — but the idea of an infinite and endless infliction.

"It is a consciousness of divine love breathing around, a sense, amidst all mysteries, of intelligible justice and goodness, which alone can awaken the belief of a Divine Personality in atheistic souls; and this is precisely the effect of Christ's ministry among men, when he makes himself known as THE LIFE OF THE WORLD, and the final arbiter of its destinies." □

*Bernard Bateson directs the Conditional Immortality Fellowship and edits "Resurrection," the publication of the fellowship. He lives in Somerset, England.*

### Justice

From page 27

have been the targets of unconscionable discrimination because of public pressures. However, during those periods, many Americans, deep down, knew their prejudice was wrong; in time, the national conscience was roused and the wrongs were ultimately redressed.

But today's form of subjective justice is more subtle than the lynch mob mentality. The media age creates instant stereotypes and galvanizes popular opinion into a seemingly inexorable force—to which an unquestioning public readily surrenders. We appease the tides of passion without even a stirring of conscience.

This situation is reminiscent of Israel in the 8th century B.C. The rich and powerful could escape prosecution by bribing judges, while the poor bore the full brunt of the law. It was against this evil of selective justice—violating the rule of law—that the angry prophet Amos railed. Selling the poor for silver, he thundered, would bring the wrath of God upon the Israelites. And it did.

The Biblical principles of the rule of law is fundamental to the American system of justice, a proud legacy of our Judeo-Christian heritage. It respects neither person nor privilege. Can surrendering it for public favor today be any less offensive to a holy God than surrendering it for silver was centuries ago? I think not.



*Reprinted with permission of Jubilee. Charles Colson directs Prison Fellowship.*





Caroline Michael  
Director

## West Wareham women...

WHFMS President Sally Merritt reports varied activities of the ladies of West Wareham, Massachusetts.

The *Alone Together* group consists of older women, married, unmarried, and widows, who crave fellowship. They meet monthly for an informal program including singing, devotions, sharing, poetry reading, and drawing out hidden talents. It's a unique outreach fellowship that remembers those who are hurting. A recent evening featured a progressive supper.

The *Ladies' Night Out* is for the younger women, married and single, and provides fellowship as well as a devotional and program.

The WHFMS is a strong service organization that reaches out whenever there is a need, and has 20 members.

## Membership coffee...

The Evening Circle of the Villisca, Iowa, WHFMS held a membership coffee on a Saturday morning to orient prospective members to the organization. Each current member was urged to invite at least two guests. Coffee, rolls, and a time of fellowship was enjoyed. President Carole Lewis gave a devotional message before Lorene Neal presented the program. Lorene gave an historical background of the Women's Home and Foreign Mission Society; explained the national, regional, conference, and local organizations; the purpose and aims of WHFMS; and elaborated on various WHFMS projects at all levels. There are two WHFMS circles in Villisca with 22 members in the Evening Circle.

## YWA — Yes or No?

To me there is only one answer...YES YWA!

As we all know, if something isn't done within the next year or so this organization will not be a national one. I am of the strong opinion that this is a worthwhile organization for young girls, ages 13-21. As a former YWA member and leader, I can see that this group can be beneficial to its members. Before I go on, listen to what others say.

### From former YWA girls:

"I enjoyed all the girls close to the same age getting together...the togetherness."

"It teaches the operations in the church and teaches early in life the qualities of womanhood...being a mother and good wife."

"Our programs seemed to center around things that we were doing or going through at the time."

### From former leaders:

"It would help create interest in the WHFMS. That's one of its purposes. It also helped get girls through problem times: plus the fun and fellowship...enjoying each other's company."

"The girls were such fun. I loved to see them take interest in the missionaries and their work, and take charge of the programs. It helps them get familiar with WHFMS ideas. Then they are more ready to become workers in the adult society. Some girls came to YWA even though they didn't come to church regularly."

As you can see, this YWA group did not reap a poor harvest. Time



was put into it and it paid off!!! Let's look again at the benefits of this organization that some of us may have forgotten:

- It gives girls a chance to be together outside of school in a Christian oriented group all their own.
- They have Christian leaders to train them.
- They learn to give of themselves to others.
- They plan and present programs (training for WHFMS).
- They have guidelines to lead in active Christian work.
- It helps them through difficult times.

Girls of YWA age are sensitive young women that can be led in the ways of God. The verse from Proverbs 22:6 can easily be applied in this area...*"Train up a child in the way he should go; and when he is old, he will not depart from it."*

*I know girls are out there. Where are their leaders? Please consider this article a challenge to you and your church. It's going to take a lot of interest from all of you to turn this situation around. If I can help you in any way please let me hear from you.*

Mrs. Elaine Preslar  
Appalachian YWA Supt.  
Route 1, Box 134  
Taylorsville, NC 28681



### How about a membership reward?

Stimulate your membership recruitment this fall with one of the following ideas:

- Give each person who brings a new member a free plant, or give the new member a plant. (Perhaps you have a member with a green thumb who could start these plants for you.) Publicize your offer!
- Give a free subscription to the *Advent Christian Witness* to the first brand-new member for the new year. Or you may want to give a subscription to each new member.
- Set a goal for the number of active members you aim to have. When the goal is reached, have a progressive dinner or an ice cream social for all members. Plan for a challenging speaker or program. You will need to plan ahead and advertise well.

### National handbooks available

There is still a good supply of the new edition of the National WHFMS Handbook. Did you get your copy?

It is a source of valuable information for all WHFMS officers and committee members. The handbook includes the history of the Woman's Home and Foreign Mission Society, our constitution, brief regional histories, helpful rules of parliamentary procedure, duties of each officer, suggested committees for local organizations, roles for leaders in each auxiliary group, and the duties of spiritual life chairman.

Order from: Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212. The cost is \$2.50 postage paid.

### Castle Hayne, North Carolina, Sunshine Circle

A small but active group of ladies are learning and growing spiritually, raising funds for mission projects, and being of service in their local church. With the help of the men, they mailed two boxes of books to

Oro Bible College in the Philippines.

A *Tribute to Women* was presented on Mother's Day with Bible women in costume and a narrated script. The following poem was written for the occasion.

## "Tribute to Womanhood"

*He began with Eve*

and through the years women have become...

They have been property the same as the livestock.

They have been loved.

They have been scorned.

They have been used and abused

They have worked until they fainted.

They have been pampered as Queens.

They have been burned at the stake.

They have been revered as goddesses.

They have cried many tears of sorrow.

They have wept for joy.

They have rocked the cradles ever so gently.

They have wiped the brows of the sick and dying.

They have stayed at home and kept the candles burning.

They have gone where men would not go.

They have been made objects of art,

and a multitude have been topics of deep discussion.

They have been criticized for talking too much.

They have been sought out for advice.

They have been given places of honor:

Judge, doctor, lawyer, queen, astronaut, and even Oscar recipient.

They have been allowed to vote, to bear or not to bear children, to become whatever they desired—but man did not give them these rights.

These rights were given by God Himself when He brought the first woman to Adam and Adam proclaimed, "This is now bone of my bones, and flesh of my flesh."

"After all, no one ever hated his own body, but he feeds and cares for it, just as Christ cares for the church." (Ephesians)

—Linda Register

Linda is the president of the Castle Hayne WHFMS and is the former president of the Eastern North Carolina WHFMS Conference.



# The Drama of God



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## Mary Braun

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Working in the Intercultural Institute of Missions at Seattle Pacific University, I do many of the usual tasks of an office secretary. As in many jobs, much of what I do seems to be ordinary—keeping files in order, for instance—a kind of “ho-hum” job that is not at the top of the list for interest. The other day as I typed a label to make yet another file folder, I was going through the motions with less than a spirit of enthusiasm until I began to reflect on what it was that I was doing.

This particular folder was called “Ecuadorian River Blindness Team.” As the result of a visit to Ecuador by a small group of alumni last fall, we were put in touch with

a Seattle Pacific University alumnus, a Christian doctor who is working on treating an unusual disease which effects all the people in some areas of Ecuador, and which, if left unchecked, causes blindness. A concerned alumnus returned to Seattle and asked if there might be students who would be willing to go and help with research and data gathering during the summer. As a result, three enthusiastic biology and chemistry majors went to Ecuador last summer, taking their particular gifts and expertise (and Christian witness) to help Dr. Ron Guderian.

### God at work

Just another file folder? Maybe, but what drama it represents! And I realize that as I scheduled these

students for orientation and took care of paperwork related to their going, my life was intersecting with that drama also.

There is a great drama being played out every day alongside, intertwined with, the everyday events of our lives if we can just “tune in” to it. God is at work — in the ordinary as well as not so ordinary; in the seemingly tragic, and in the beautiful; when I can see clearly, and yes, even when I cannot.

Just for instance, every morning at 11:20 I hear the vigorous “tap-tap” of a cane on the sidewalk below my window, and I know that Robin is going by. She is a blind student, but what an indomitable spirit God has given that girl! Drama of the highest order!

Or, we hold an informal forum on campus to recruit students to help in business details of the Indochinese Farm Project to help uprooted Hmong and Mein refugees in Seattle become self-sufficient. We see an enthusiastic response from students and a willingness to make time commitments — the drama of God at work!

A young father, new to Seattle, finds his way into the fellowship. We learn that in his very serious illness his doctors have prayed with him, and that a Christian nurse who is at a hospital promises to do the same when he comes in for chemotherapy. Think of the drama of God working to bring wholeness here!

I listen to two young women in our church tell of plans to go with a student team to the Philippines to help build a chapel and do inner city relief work, I know that the drama goes on — God at work!

A kneel at the altar rail on a Communion Sunday beside a young friend. There is drama as God works

and renews in this quiet moment.

A 34-year-old man from mainland China comes to our office and I hear of devastating experiences he has had in recent years, including the suicide of his father. And I hear how, through the witness of tourists and an English teacher in China, and later, Christians here, he has met the Lord. What drama, and I am privileged to be a part of it!

I need to arrange a call-back time with a local, retired, Chinese pastor to talk about this student, and in his quaint way he asks, "Please call after 1:15 p.m. I'll be praying until then." Again I feel that I've tuned in to the greatest drama of all, a faithful servant of God at prayer.

Contemplating a recent "This is Your Life" celebration at our women's banquet, I am reminded how God has been faithfully at work, quietly perhaps, but nevertheless working out His drama in an individual life as He does with each of us when we let Him.

"Ho-hum?" Never, when I can "tune in" to what God is doing in His world — and what a privilege that is. I want to learn more about it. It's great medicine for the soul! "Praise the Lord for all His works in His dominion. Praise the Lord, O my soul!" (Psalm 103:22) □



Mary and Neil Braun served as Advent Christian missionaries in Japan from 1952-1971. They are now actively involved in our Seattle Church. Mary is a secretary in the newly formed Inter-cultural Institute of Missions at Seattle Pacific University.

## Puzzling Through Matthew's Gospel

We're pleased to announce our two winners of our first *Advent Christian Witness* puzzle contest:

Mrs. Esther Bortell

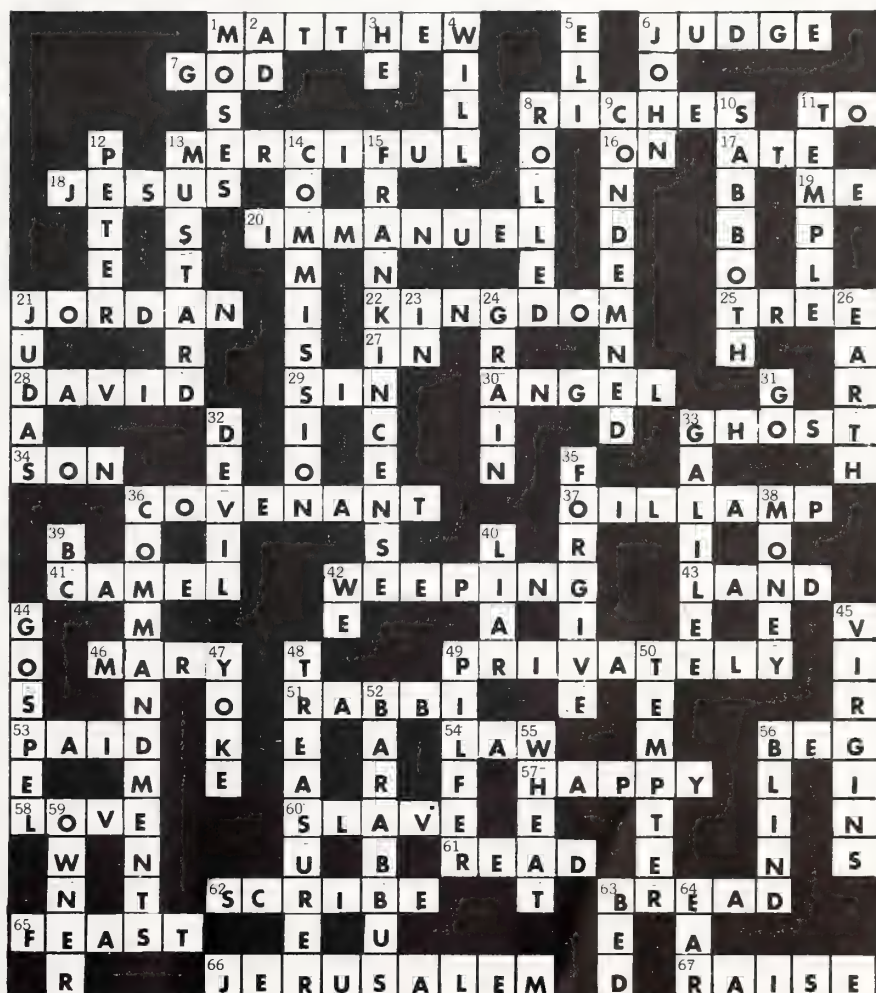
Schenectady, NY

Mrs. Ethyl M. Longland

Dowling Park, FL

Mrs. Bortell and Mrs. Longland were the first two of over forty entries we received and each will be given a one year subscription to the *Advent Christian Witness*.

The solution to the puzzle appears below. We apologize for leaving the clue for #56 across off. Be sure to watch for another crossword coming in the December issue.





# Mission Prayer Partnership



I feel compelled to change the format for this issue for *Prayer Partnership*. I face frustration in this ministry which I believe can be relieved through the prayers of God's chosen faithful prayer warriors like yourself. *But* the main purpose of this change is not to relieve my frustrations. *The main purpose is to secure your daily, concentrated prayers.*

The Scripture exhorts us to pray that the Lord of the Harvest will send laborers into the harvest. That is not a *Scriptural suggestion*, but a *mandate*. The Bible also says that with God *nothing is impossible*.

That being the case, I believe that God can do a work through the Advent Christian people and all Christians committed to Him and His will.

1. Without additional called and equipped workers, much ministry will be left undone! *Pray* for more Christians to dedicate themselves to missions, both home and abroad.

2. Some phases of ministry need financial support. *Pray* that God will lead all whom He has sustained through the years to contribute more money to His cause.

*Sound too simple?* Not so! As God answers your prayers and leads people into ministry for Him — going — and leads people to financially support the ministries — giving — His work will expand and there will be a fruit a hundred fold!

\*Refer to the Missions Directory on page 26 for names of the missionaries.

Ed Hickel

## Mission Directory

### INDIA

**Marion Damon** (March 27)  
American Advent Mission  
Guindy, Madras 600 032  
India

**Beryl Joy Hollis** (December 16)  
American Advent Mission  
Velacheri, Madras 600 042  
India

### JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi - Nagano Shi  
Osaka Fu 586  
Japan

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
26-817 Kubo  
Koga Machi, Kasuya gun  
Fukuoka ken, 811-31  
Japan

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
Japan

### MALAYSIA

**T. Devairakkam**  
**Victoria Devairakkam**  
Advent Christian Church  
3A, Jalan Sayang Housing Trust  
Kluang, Johore, Malaysia

**Lucas Devasahayam**  
**Beulah Devasahayam**  
Jalan Bringin 3  
60 Bringin 2, Pekan Sari,  
Banting, Selangor, Malaysia

### PHILIPPINES

**Alice Brown** (March 24)  
Box 223  
Cagayan de Oro City 8401  
Philippines

**Howard Towne** (May 5)  
**Anna May Towne** (June 11)  
Dansalan College Foundation  
P.O. Box 5430  
Iligan City 8801  
PHILIPPINES

**Margaret Helms** (Sept. 18)  
PO Box 263  
Joaquin Panis Street  
Banilad, Cebu City 6401  
Philippines

**David E. Dean** (December 20)  
**Melodie Dean** (August 9)  
Ruth Dean (January 24)  
Tommy Dean (December 4)  
Rebekah Dean (December 18)  
PO Box 263  
Cebu City 6401  
Philippines

**Frank Jewett** (December 11)  
**Judy Jewett** (January 29)  
Danny Jewett (June 13)  
Timmy Jewett (June 26)  
Letitia Jewett (April 13)  
P.O. Box 263  
Cebu City 6401  
PHILIPPINES

### ON FURLOUGH

**Bessie Smith** (March 27)  
c/o Mr. Robert Smith  
Box 657, Waukegan Street  
Meredith, NH 03253

**Barbara White** (January 14)  
Address to be published in  
AC News when available.

\*The missionaries' birthdates follow their names.

# Justice By Public Opinion

**I**s American justice in danger of surrendering its vaunted rule of law to the rule of public opinion polls?

The question may not be so far-fetched in the light of recent events. Consider two of this year's much publicized cases: After he gunned down four young toughs on a New York subway, Bernhard Goetz was catapulted to national stardom; but for blowing up a Florida abortion clinic—no one was hurt—Matt Goldsby was publicly pilloried.

Both were acts of vigilante violence. Why the strikingly different public reactions?

As I suggested in an earlier column, the reason is purely subjective: The public has a deep personal fear of being mugged; but, since we've all been born—not of being aborted. So shooting muggers is fair game, even providing some vicarious satisfaction; not so with abortionists.

That public attitudes can be so capricious should not surprise us, given the fallen nature of man. But what is alarming today is that these public passions seem to be undermining responsible public action.

Consider what has happened in the Goldsby and Goetz cases. Goldsby was immediately indicted, denied bail, brought to trial in 90 days, convicted—and sentenced to 10 years in prison. But in New York, a first grand jury refused to charge Goetz; a second was convened only after his braggadocio public comments made it impossible not to indict him. Goetz, the celebrity, is free on bail while harried prosecutors prepare for trial before what will be nearly impossible to find—an impartial jury.



## Selective justice

This is selective prosecution. And it strikes at the heart of a principle Americans have cherished for two centuries—that justice is based on objective absolutes, not expediency or popular whim.

But the Goetz and Goldsby cases are not isolated examples. Consider that Jesse Jackson and his sons were arrested in front of the South African Embassy in Washington during the 17th week of anti-apartheid demonstrations. At that point, more than 1,500 protestors, including many congressmen and other well-known personalities, had been arrested. In each case, they were charged with the misdemeanor of demonstrating within 500 feet of an embassy. In each case, the U.S. attorney declined to prosecute.

That same week, a lone Cambodian refugee woman, a U.S. citizen, was arrested for the same misdemeanor as she protested in front of the Soviet embassy. But in this case, the U.S. attorney announced he *would* prosecute.

And for the first time after a decade of annual protests, a number of national right-to-lifers were arrested for demonstrating on the

steps of the Supreme Court. The charge: a misdemeanor under a statute similar to that covering embassy demonstrations. Again, the U.S. attorney announced he *would* prosecute.

The irony was compounded when Congressman Don Edwards, who was himself arrested for demonstrating in front of the South African Embassy, announced that his congressional subcommittee would hold hearings to determine if the constitutional rights of patients and employees at abortion clinics were being violated by demonstrators!

Don't misunderstand me: Apartheid is morally wrong. I am fervently opposed to it, just as I am to genocide in Cambodia or abortion anywhere. But should not the punishment for breaking the law be the same no matter who does the breaking? Aren't all entitled to the same constitutional rights?

## Fashionable justice?

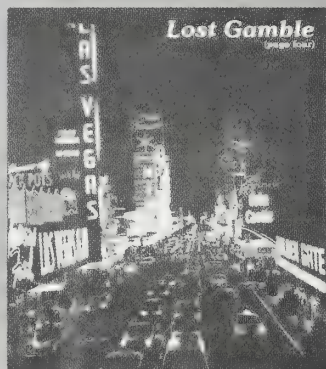
Of course. But these days Lady Justice seems to be peeking out from behind her blindfold to make sure social expediency is maintained. It simply isn't popular to prosecute celebrities and congressmen who break the law for a fashionable cause. On the other hand, a few no-name abortion protestors from the Bible Belt or a lone refugee from the Far East have little clout with the U.S. attorney (and even less with the press).

Admittedly, subjective treatment under the law is not new; there have been shameful periods in American history when whole minority groups

**Continued on page 21**



Advent Christian  
**WITNESS**



SEPTEMBER 1985

Advent Christian  
**WITNESS**

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ADVENT CHRISTIAN NEWS  
Special Issue



# *SHARING THE VISION:*

*ADVENT CHRISTIAN UNITED MINISTRIES*



# Sharing the Vision

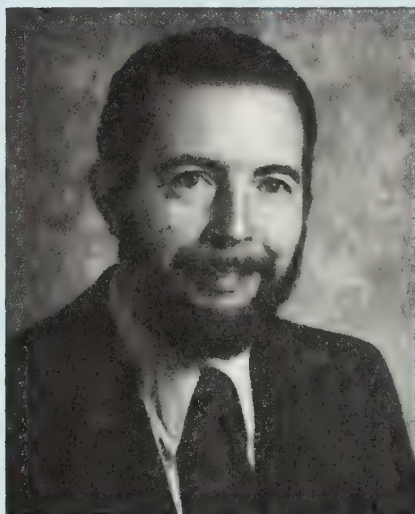
Advent Christians are celebrating their one hundred and twenty-fifth year of ministry and service in the name of Jesus Christ. Anniversaries provide a time not only to remember the past but to anticipate the future.

I believe that the next ten years hold great opportunity for Advent Christians. Our times call out for men and women who can communicate the love of our Lord Jesus Christ to hurting, broken people in North America and throughout the world.

Advent Christians are making a difference. Through United Ministries funding is provided to make possible Foreign missions, Church planting, and Urban ministries. Through United Ministries, essential ministries and services help the local church to be more effective.

The results of God's working through our churches can be seen in many ways:

- Five graduates will be completing four years of intensive training at the *Kodai School of Evangelism* in India. These Indian Advent Christian nationals will minister the Good News of Christ's love to Tamil speaking Indians throughout southern India.



- Five *Regional Superintendents* serve Advent Christian churches in North America providing help in securing pastors, logistical support for new church planting efforts, and counseling and support services for local church needs.

- *Touch Evangelism* means a new approach for helping Advent Christians communicate Christ's love and forgiveness to people. Director of

Church Expansion Roland Griswold leads *Touch Evangelism* training for Advent Christian pastors and leaders throughout North America. Already, over thirty-five Advent Christian congregations are using this approach to win men and women to Jesus Christ!

- Over sixty *Christian Education Trainers* give thousands of hours in preparation and teaching to help Advent Christian Sunday Schools develop top quality ministries. The General Conference through Director of Christian Education Millie Griswold provides CET's with training and resources.

The pages that follow will provide you with a look at how the Advent Christian General Conference serves you and your local church. May God richly bless you as we share together in extending His kingdom into our needy world.

In Christ Jesus,

*David H. Northup*

David Northup  
Executive Vice-president

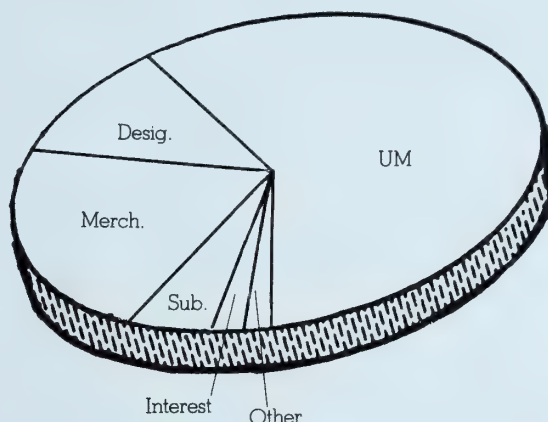


# United Ministries

## 1984 Income and Spending

### Where funds came from

United Ministries	\$540,485	57.8%
Designated Gifts	119,411	12.8
Merchandise Sales	188,854	20.2
Subscription Income	52,450	5.6
Interest Income	16,135	1.7
Other Income	17,934	1.9
Totals	\$935,269	100.0%



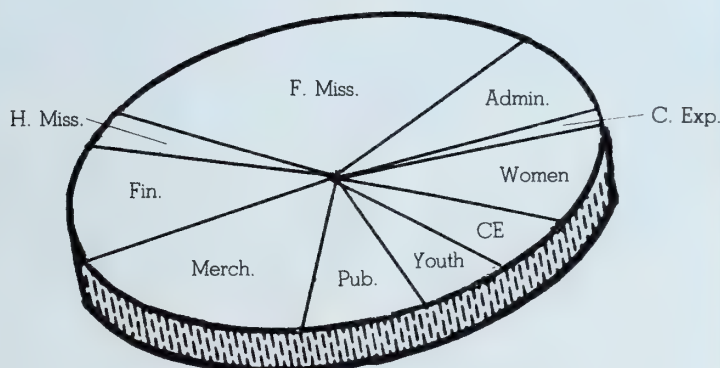
### The United Ministries concept

In a spirit of Christian cooperation, Advent Christians recognize that there are things we can do better by working together. Important Advent Christian ministries are being done less expensively and more effectively because of these cooperative efforts.

Through United Ministries, everyone has a share in exciting ministries happening throughout North America and the world. United Ministries provides a clear expression of Christian love as we serve one another in the body of Christ.

### How funds were spent

Administration	\$ 65,259	7.0%
Foreign Missions	394,022	42.0
Home Missions	26,310	2.8
Finance/Operations	90,466	9.8
Merchandise for sale	124,758	13.2
Publications	86,874	9.4
Youth Ministries	40,723	4.4
Christian Education	43,077	4.6
Women's Ministry	49,680	5.3
Church Expansion	14,100	1.5
Totals	\$935,269	100.0%





# CHURCH EXPANSION



*Dr. Roland Griswold*

Advent Christian churches are rising to the challenge of "making disciples" for Jesus Christ. That challenge has been expressed in our desire to establish one hundred new congregations in this decade. That challenge is being met by Advent Christian churches which are seeking to reach lost men and women with Christ's gospel and make them responsible members of His church.

The General Conference Office of Church Expansion was established in 1979 to assist Advent Christians fulfill our Lord's command to communicate our Christian faith to people around us. Director Roland Griswold works with local churches, conferences, and regions in evangelism and church planting efforts. He also provides workshops, evaluations, and other resources for Advent Christians serious about the task of evangelism.

Over thirty-five Advent Christian congregations are using the "Touch Ministries" approach to evangelism. Dr. Griswold provides twenty hours of training to pastors and church leaders in helping them to initiate Touch evangelism. Touch ministries

seminars have been conducted in Los Angeles, CA; Seattle, WA; and Kennebunk, ME with additional seminars scheduled later this year in Atlanta, Houston, and Chicago. Dr. Griswold led five-hour growth clinics for the New Hampshire, Ohio, and New Mexico conferences, three-day leadership seminars at Camp Dixie, NC and Camp Suwannee, FL and Mission/Analysis/Planning studies for

Advent Christian congregations in Gainesville, FL; Dover, NH; Kansas City, KS; and Somerville, MA.

Advent Christian congregations in Southlake, TX; Bristow, OK; and Augusta, GA have made use of church building consulting services available through the Office of Church Expansion.

Remember Dr. Griswold in prayer as he serves on *your* team at General Conference. Church Expansion can help you in planning and accomplishing growth goals.

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## *Making Disciples: An Advent Christian Challenge*

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*Below: South Carolina conference mission committee planning church planting strategy. Right: Entrance to New Life Fellowship; Biddeford, ME.*





# MINISTRY

**H**ealthy local churches are a must. That's why much of the Advent Christian General Conference ministry is geared to strengthening the effectiveness of your congregation.

## Women's ministries

Advent Christian women play a strategic role in advancing the cause of Jesus Christ. The Woman's Home and Foreign Mission

Society provides fellowship and Christian growth opportunities for Advent Christian women. In addition, WHFMS actively involves women in community and foreign missions.

The Department of Women's Ministries provides resource materials for WHFMS and other Advent Christian women's ministries. The annual WHFMS Program Kit provides programs for an entire year while the monthly Call to Prayer keeps Advent Christian women informed of crucial needs and answers to prayer.

The Department of Women's Ministries also develops resources for Junior Action, King's Jewels, and Young Woman's Auxiliary for your congregation's use. Director of Women's Ministries Caroline Michael helps coordinate women's retreats and provides support for evangelism/outreach ministries.



*Caroline Michael*

## Christian education

Director of Christian Education Millie Griswold believes in excellence! This commitment to excellence offers services and resources to assist the educational work of your church. Your church is provided with:

•Quality Sunday School curriculum edited specifically for Advent Christian distinctives.

•Over fifty Christian Education Trainers who log thousands of hours each year training teachers, youth workers, and church leaders.

•Resources for Christian camping, Family life ministry, and youth groups.

•*Insight*, a quarterly journal for Advent Christian Sunday School teachers and Christian education leaders.

•A "media center" providing you with the latest in ministry, education, and personal growth resources.

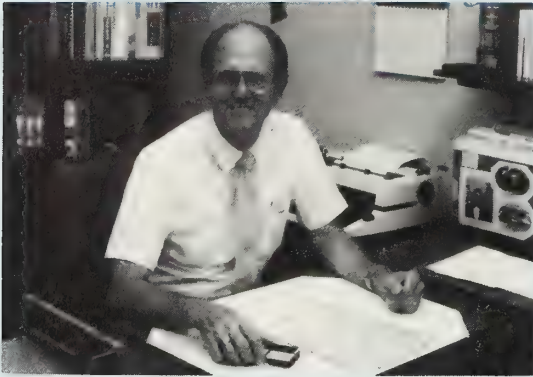
Advent Christian churches are being given the resources to make a difference for Jesus Christ where they serve. These ministries strengthen your local church, making it the kind of place where God's love is demonstrated.

*Below: Junior Action groups learn about missions and the Christian Life. Right: Millie Griswold leads workshop.*





# MISSIONS



*J. Edgar Hickel*

**U**nited Ministries means Missions! Throughout their one hundred and twenty-five year history, Advent Christians have been a missions minded people. That commitment lives today as Advent Christians minister the Gospel of Jesus Christ around the world.

Currently, Advent Christian missions are active in Japan, India, the Philippines, Malaysia, and Nigeria. Nineteen career missionaries (including four from the India Advent Christian Conference who serve in Malaysia) and two short term workers communicate the Gospel of Jesus Christ and minister to a variety of needs in these five nations.

As Advent Christians minister, God brings results:

- In the last year the Kodaikanal Advent Christian Church has grown from four families to over forty families. Over seventy-five people have been baptized.

- In Japan we have the most well trained group of pastors ever, with one more having completed his seminary work this past year. Two new churches formed in the last year joined about twenty other fully

self-supporting congregations, such as our Uenosheba Church which would rank among our larger Advent Churches churches in this country.

- Advent Christian missionary Thombusamy Devairakkam has baptized nineteen people in the past three months in Malaysia. The Port Dickson

this new congregation are Advent Christian missionaries Margaret Helms, and Frank and Judy Jewett.

## **A changing America**

With the United States rapidly becoming a multi-cultural society, Advent Christian mission efforts are also reaching into America's inner cities! Congregations have been established in the inner-cities of Chicago, IL and Memphis, TN. A new Urban Ministry project began last year in Jacksonville, FL.

In a changing America and a changing world, Advent Christians seek to communicate Christ's good news through missions.

## *The Kodaikanal, India Advent Christian Church baptized over seventy-five people...*

Advent Christian Church in that country has completed construction of a new church facility and now supports a full time pastor, Arul Dass.

- The Philippine Advent Christian Conference is planting a new church in Cebu City. Working with



*Advent Christian missions touches the lives of a young Filipino girl (left) and men in Malaysia (below)*



## Missions

●Countries	5
●Career Missionaries	19
●Overseas churches	126*
●Baptisms/conversions (since 1980)	932
●Overseas membership	10,000

\*Churches with buildings and churches with rented facilities

## Education

●Christian Education Trainers (CETs)	56
●Churches where CETs conducted workshops in 1984	200
●Conference and Regional CE board volunteers	65
●Sunday School curriculum pieces distributed (per quarter)	34,000
●Congregations using Bible-in-life curriculum	275

## Evangelism

●New congregations established (since 1980)	22
●New congregations planned (by 1990)	40
●Baptisms (since 1980)	4,880
●Congregations practicing "Touch Ministries"	35
●Congregations using the "Church Building and Loan Fund"	43

## Publishing

●Advent Christian News (monthly circulation)	15,000
●Advent Christian Witness (monthly circulation)	5,000
●Maranatha Devotions (quarterly circulation)	5,300
●Books completed (1984-85)	4
●Projects for General Conference departments (1984)	56



# SERVICE



*Robert J. Mayer*

**S**ervice to Advent Christian people, churches, and agencies is important to the Advent Christian General Conference. Because of this commitment, the Advent Christian Church is able to provide services that would be impossible for any one congregation or conference to do on their own.

## Financial services

The Department of Finance and Headquarters Services provides:

- Pension and Health plans for Advent Christian pastors and missionaries.
- Accounting and budget information for all the General Conference ministries.
- Maintenance of buildings and properties owned by the Advent Christian General Conference.
- Hiring and supervision of staff.
- Advent Christian Witness Radio broadcasts.
- Monitoring of income tax information crucial to Advent Chris-

tian congregations, pastors, and agencies.

In addition, Director of Finance Bob Cole administers all General Conference funds and oversees the implementation of a new computer system.

## Publishing

The Advent Christian General Conference serves you through its publishing ministry. The Department of Publications provides books, magazines, and other materials designed to strengthen your Christian life and build awareness of Advent Christian ministries around the world. Included among the varied services of Publishing:

- The **Advent Christian Witness**, a

monthly Christian magazine filled with features on Christian living.

- **Maranatha Devotions**, a quarterly guide to the Scriptures.

- The **Advent Christian News**, a monthly newspaper of denominational news and events.

- The Advent Christian History series. The first volume, **Midnight and Morning** describes the life of William Miller and the founding of the Advent Christian Church.

In addition, the Department of Publishing provides typesetting, graphics, and editorial services for all of the Advent Christian General Conference departments. Director of Publishing Bob Mayer and his staff provide you with top quality books, magazines, and tracts.





# REGIONAL MINISTRY

United Ministries means regional ministry! Advent Christians have long recognized that each area of North America is unique and that the problems and needs of your local church can be different than those of a church two thousand miles away. While Advent Christians from across North America support common ministries like Publishing, Foreign Missions, Church Expansion, Christian Education, and Women's Ministries, we also recognize the need for someone who will care for your particular area.

The superintendent of each of the five regional organizations provides services for you and your church that are uniquely designed for your part of the country. Regional superintendents help your church with calling a pastor, with designing special ministries and programs that you desire, with goal setting and planning ministries, and many other services.

In addition to their administrative duties, regional superintendents work with conference leaders and provide support for church planting efforts in your area of the country.

Regional ministry also involves volunteers serving in Christian education, Camping, Youth, and Church planting ministries designed to strengthen your local church. An executive board

works with your Superintendent in planning and coordination with conferences and congregations.

Advent Christian United Ministries funds your Regional organization which is uniquely tailored to your needs.



*Left: Appalachian Regional Superintendent Adrian Shepard maps out travel schedule for visiting several churches. Below: Regional meetings represent a warm time of fellowship.*





# 1985 Budget

## ***Income***

United Ministries	\$608,430	61.8%
Designated Gifts	105,000	10.7
Merchandise Sales	187,000	19.0
Subscription Income	60,000	6.1
Investment Income	11,493	1.2
Other Income	12,000	1.2
Totals	\$983,923	100.0%



## ***Expenses***

Administration	\$ 82,110	8.4%
Foreign Missions	434,004	44.1
Home Missions	23,000	2.4
Finance and operations	83,748	8.5
Merchandise for sale	125,000	12.7
Publications	93,830	9.5
Christian Education	58,252	5.9
Youth	7,800	.8
Women's Ministries	43,623	4.4
Church Expansion	32,556	3.3
Totals	\$983,923	100.0%



## ***Ongoing Advent Christian ministries:***

- Leadership training and development
- Career missionary candidate processing
- Church planting in North America and overseas
- Resource materials for local churches
- Advent Christian publications
- "Touch" evangelism
- "Bible-in-life" Sunday School material
- Pension and Health plans for pastors

## *United Ministries: Key to Advent Christian work*



These are times when Christian organizations must make every dollar count. Through United Ministries, the Advent Christian General Conference helps your contribution meet ministry needs at home and abroad.

Throughout their one hundred and twenty-five year history Advent Christians have developed ministries designed to further the cause of Jesus Christ. United Ministries has proved an effective method for supporting the work of the Advent Christian Church.

Jesus teaches us to "look at the fields to see they are white unto harvest," in other words to look beyond our own needs and touch men and women with the good news of His love. God's work depends on your support.

From Malaysia to Memphis, from around the world to your local church, United Ministries means Advent Christians touching God's world, together.

## *Ways you can support your General Conference*



- Regular support of your church
- Church Building and Loan Fund
- New Church Builders Union
- Penny Crusade
- Minuteman
- Christmas in October
- PACT
- FOCUS
- Leadership Development
- Your will
- Your personal United Ministries contribution



Your gifts to **United Ministries** support the ministries of:

*David Northup, Executive Vice-president*

*Sylvia Callahan, Secretary to Executive Vice-president*

*Roland Griswold, Director of Church Expansion*

*Beth Dean, Secretary for Church Expansion*

*Caroline Michael, Director of Women's Ministries*

*Margaret McManus, Secretary for Women's Ministries*

*Millie Griswold, Director of Christian Education*

*Robert Mayer, Director of Publications*

*Linda Perault, Graphic artist*

*Susan Gettis, Typesetter*

*Kay Eudy, Mailing and Printing*

*Betty Helms, Mailing*

*Maxine Edwards, Mailing lists*

*Shirley Elird, Venture Bookstore*

*Robert Cole, Director of Finance*

*Joanne Phillips, Church accounts*

*Shirley Brooks, Accounts Receivable*

*Leah Messick, Accountant*

*J. Edgar Hickel, Director of World Missions*

*Alice Mullis, Secretary for World Missions*

*A. Cameron Ainsworth, Home Missionary; Memphis, TN*

*Floyd Powers, Missionary; Japan*

*Musa Powers, Missionary; Japan*

*Austin Warriner, Missionary; Japan*

*Dorothy Warriner, Missionary; Japan*

*Marion Damon, Missionary; India*

*Beryl Joy Hollis, Missionary; India*

*Barbara White, Missionary; India*

*National Pastors and Christian Workers; India*

*Margaret Helms, Missionary; Philippines*

*Bessie Smith, Missionary; Philippines*

*Alice Brown, Missionary; Philippines*

*David E. Dean, Missionary; Philippines*

*Melodie Dean, Missionary; Philippines*

*Frank Jewett, Missionary; Philippines*

*Judy Jewett, Missionary; Philippines*

*T. Devairakkam, Missionary; Malaysia*

*Victoria Devairakkam, Missionary; Malaysia*

*Lucas Devasahayam, Missionary; Malaysia*

*Beulah Devasahayam, Missionary; Malaysia*

*Clinton Taber, Eastern Region Superintendent*

*Fran Reynolds, Eastern Region Secretary*

*Warren Rivenbark, Southern Region*

*Superintendent*

*Cynthia McJunkin, Southern Region Secretary*

*Adrian Shepard, Appalachian Region Superintendent*

*Richard Thurston, Central Region Superintendent*

*W. James Smith, Western Region Superintendent*

*These people depend on the support of Advent Christians like you as they serve you through United Ministries.*

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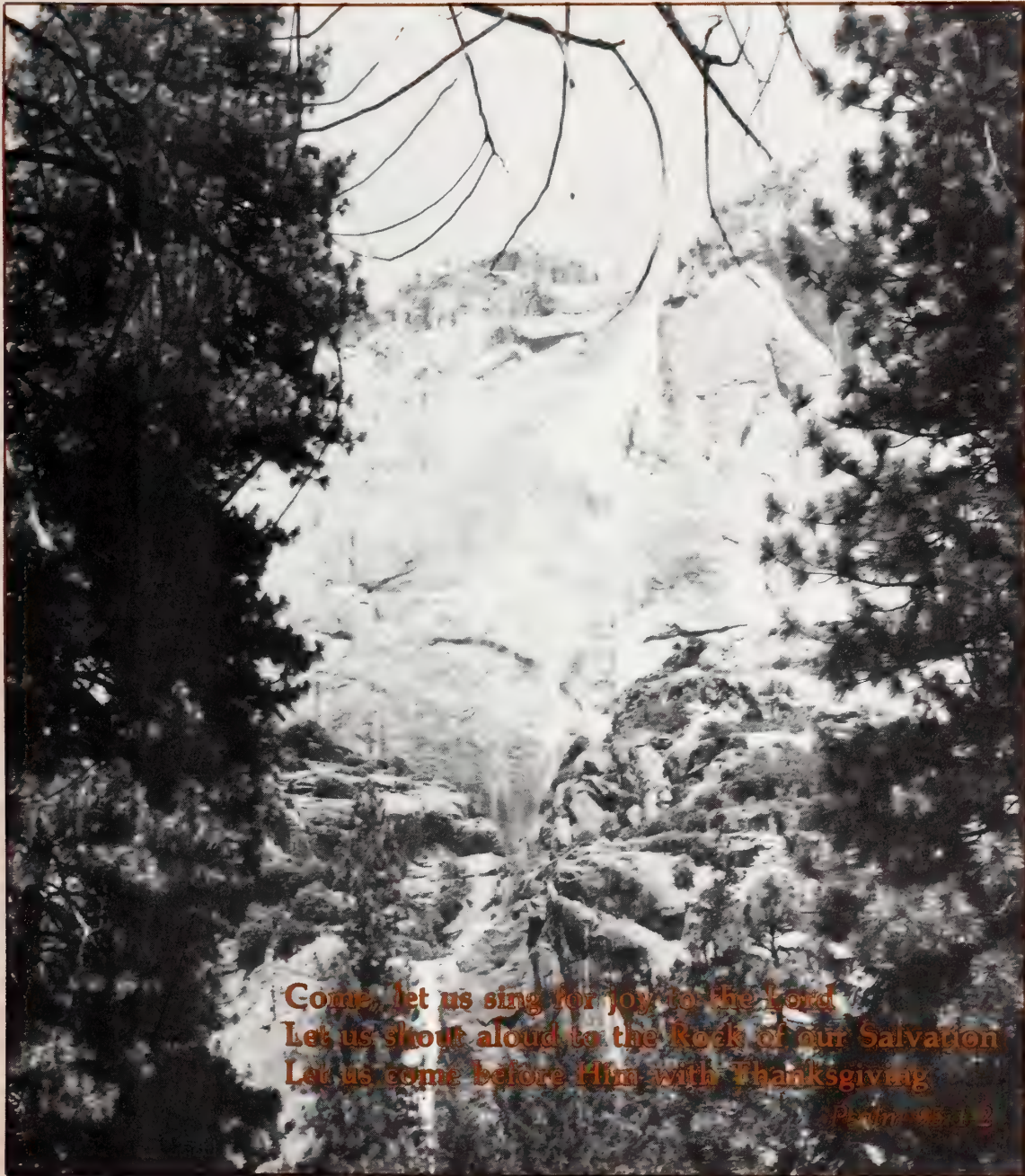
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# Advent Christian WITNESS



Come, let us sing for joy to the Lord  
Let us shout aloud to the Rock of our Salvation  
Let us come before Him with Thanksgiving

*Psalm 95: 1-2*

NOVEMBER 1985



**Editor-in-Chief**  
Robert J. Mayer

**Missions**  
J. Edgar Hickel

**WHFMS**  
Caroline M. Michael

**Graphic Arts**  
Linda Perault

**Typesetting**  
Susan Gettis



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*from the editor*



## Taxman

**W**ith April 15 still six months away, its a wonder anybody wants to talk about taxes. Yet this year, politicians, lobbyists, and special interests prepare to do battle over reform of the United States tax code. President Reagan has made tax reform his major goal for autumn 1985. Speaker O'Neill senses little public pressure for overhauling the tax system. Hundreds of special interest groups pour millions into protecting special tax laws and deductions that benefit their concerns.

Many Americans, this editor included, feel the current tax system desperately needs reform. But in our desire to change, we must be careful not to create a system worse than the current one. Moreover, as Christians, we must make sure we allow sound Biblical teaching, not our own self interest, to guide our thinking about taxes. Scripture commands believers to not only pay taxes but to work toward a more just and equitable society. Five principles, grounded in what the Bible teaches, should mold our thinking about tax reform:

1. Tax collection should be cheap and easy. Tax laws should be simple to understand and easy to comply with. Administrative costs for the government should be as low as possible.
2. Taxpayers in the same financial circumstances should pay the same taxes. Special tax breaks that favor a few at the expense of many should be eliminated.
3. Taxes should be progressive, that is based on people's ability to pay. The poorest working members of society should pay little or nothing especially when tax payments would deprive them of food, shelter, and health care. (The prophet Amos has strong words for societies who harm their poor through regressive taxes.)
4. The tax system should not hamper economic growth by discouraging work, savings, and investment.
5. The tax system should not arbitrarily distort incentives provided by the private economy. Tax laws should not benefit particular industries at the expense of others, nor should they encourage waste (as many unproductive "tax shelters" do).

You have a distinctive role to play in tax reform. Encourage your congressmen and senators to make sure that any reform proposal incorporates these principles. Be willing to sacrifice some short term benefit for the long term welfare of our society. Moreover, be wary of special interests who would distort the truth for their own selfish gain. Pray that God will give wisdom to those wrestling with this issue. ☐

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## On the Cover:

Yosimete Falls reminds us of the powerful God we serve. As we approach this Thanksgiving season, may we be mindful of our creator and source of life.

*photo by Joseph Currens*

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Occupy!  
Occupy!  
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Occupy!

Millie Griswold

In summer, waves of heat wash across the Piedmont section of North Carolina. They bake the clay soil and add a crimson color to the cheeks of tomatoes that bask in the sun in my garden. Occasionally a thunderstorm marches its rain across the fields—its clouds flying, and kettle drums booming. You can watch the curtain of water move through the fields and up to the house to splatter the windows and drench the wash on the line. Then it's gone, leaving the air clean, fragrant, and humid.

I remember those days from my childhood on about forty acres the Lord had entrusted to my Dad. We lived a spartan life on those few acres. But it was a good life, and an honest one: Lowell Thomas with the news at 6:00 p.m. every night, the church picnic every July, the watermelon feed for our Sunday school class under the huge oaks on our front lawn. Those were the days when the 30 cents for a crate of lettuce hardly paid for the crate and the trip to town to sell it, let alone fertilizer and taxes. But we trust the Lord and never once did He fail to provide.

During WW II my Dad and older brother worked in the shipyard at Norfolk, VA. Dad would be gone for several weeks. He always left a list of things to be done by me and my brother. He made it clear that they were to be completed when he returned. He also made clear the consequences if the work hadn't been finished.

The times were lonely when he was gone. As snug as we were in our farmhouse, the nights weren't quite the same when he wasn't there. I'd wish he were home and then I'd realize that if he returned at that moment, I'd be in deep, dark trouble. My work wasn't yet done!

And so it was, as much as I longed for his return, a part of me hoped he'd tarry a bit so that I could make up for lost time and postponed responsibilities. One thing I learned: I never finished my work by just waiting for my Dad to come home. If the work he assigned were to be completed, I had to be up and at it. And, the more imminent his return, the faster and harder I had to work to get the jobs done!

#### **Our Lord will return**

Isn't it much the same when it comes to the glorious return of our Savior and our King?

Surely we long for His return. For his coming again. It could be any time. No one knows.

But, what of the work still to be done? The work He has given us to do? Have we been up and at it? Are we attending to it now? Will He find us busy when He comes? Or, will He find us just waiting?

Some fields are ripe for harvest. Others are yet to be plowed; still others could stand some fertilizer. There's much of the world still to be cultivated for Him. Fences to be mended; wells of Living Water to be dug. The bugs and pests of Satan continue to ravage the crop that waits to be picked. Are we "waging war"

against them? And, what about our own "back forty acres?" Are they free of weeds? Or, are they a bit wilted from lack of care and prayer and water?

I can imagine what my Dad would have said (and done) if he had returned from Norfolk and found me just sitting under the apple tree, waiting — with work still to be done. I can imagine his response if I had tried to excuse my slothfulness with some effusive greeting.

Can you imagine how our Master will feel should He return and find us "just waiting," using the promise of His coming again as a cop-out from the jobs that need to be done? What will He think if work is undone and unattended?

"Occupy!" our Master calls. "Occupy till I come." (Luke 19:13) What does it mean to "occupy?" It means to put ourselves to work for Him; to occupy ourselves with His Dominion Charter and His Great Commission.

It means to be occupied — busy — for Him! There are fields to be worked, jobs to be done, worlds to be won! Occupy.

Don't just wait — Work! □



*Millie Griswold serves as Director of Christian Education for the Advent Christian General Conference. She still enjoys farm work by planting and cultivating her garden at home.*

**"Occupy!" our Master calls. "Occupy till I come."**



# Furlough! Who Needs It?

David E. Dean

**M**y first furlough is over! What a relief. Visiting over seventy places in twenty states in five regions is not fun or a furlough. Now back in the relative security of a routine here in the Philippines I can reflect upon my furlough. When people found out my schedule (which I arranged myself, so I have no reason to complain!) often they would say, "wouldn't it be nice if missionaries did not have to take a year out of the work to come home and tell people about the work?" This is a good question and so I have been asking myself, "Who needs furlough anyway?"

## **Missionaries need furlough**

In the first place the missionary needs the furlough. Although it may be a misnomer, a furlough is a time for the missionary to be *refreshed*. A term of four years in the Philippines left me drained. Emotionally I was not sure that I could return to the field for another term. Spiritually I felt drained. For four years I had been giving myself in ministry and receiving little spiritual nourishment from services in a language I only partially understood. Physically I was tired from living in the constant heat of the tropics. I needed a break, so that I could recharge my emotional batteries, feast on spiritual food in my "heart language" and to have a break from the oppressive heat of the Philippines. Yes, missionaries need furlough.

The families of missionaries also need the furlough. For during the furlough family ties are *renewed*. Four years is a long time. A lot can

happen. We went to the Philippines in 1980 with a twenty-month -old and one on the way. We returned with a five-year-old, a three-year-old, and a one-year-old. Neither set of grandparents had seen two of their grandchildren. This relationship between grandparent and grandchild needed to be reestablished. Not only that, but all the family ties need to be renewed. You can relate so much more in person that you cannot in letters.

God arranged it so that I was able to spend time with all of my brothers and my sister as I was visiting churches. An exciting highlight was when two of my brothers and my sister introduced me to their respective churches. I learned how important it was to now relate to them as adults and not just as my older or younger siblings. My time with my parents though was especially needed. I find it a mixed blessing that I was about fifty feet from the cottage where my folks were staying at Camp Washington when my dad had his heart attack. That I (the missionary to the Philippines) was there when my parents needed someone from the family most helps make up for some of the pain of separation of four years.

## **Churches need furlough**

Not only do the missionaries and their families need furlough but the churches need it too. As Paul and Barnabas did after the first missionary journey, missionaries come home today to *report* to the church. People supporting the missionary through United Ministries and

prayer need to have some first hand reports of what God has been doing through their giving and prayers. I especially enjoyed being able to spend more than one evening in a church. This allowed me to get to know people better and for them to feel comfortable with me enough to ask questions. When Melodie and I were at Camp Washington we spent the whole week with the people. We even shared for about five minutes each evening with Dan, "the dummy." On Saturday over sixty people attended the mission day. Many asked good questions because they had gotten to know us as people!

When we were based in Lenox, I was gone most of the weekends. Therefore I did not get to meet and know many of those who attended Hope Church. But I did regularly attend a Wednesday morning (6:30 a.m.) men's prayer breakfast. I got to share with these men. They learned about me. Now when they hear about my prayer needs they can better relate. As several people mentioned, "now there is a face to go with the name!" Yes, churches need furlough, so they can learn first hand about what the missionary is doing. In that way they are encouraged to pray and give more.

## **A message to share**

Besides the missionary, their families, and churches there is something else which needs furlough. The mission society needs furlough for personal contact with missionaries is a major factor in *recruitment*. Of the three people



who influenced me most in missions, two, Barbara White and George Teshera, were missionaries (the other was the late Joe Tom Tate). A missionary on furlough has a message to share. They often see exciting things happening on the mission field. They are also burdened and want to share this burden with people. One of the messages I shared most was the challenge that the workers are few; we need help; what does God want of *you*?

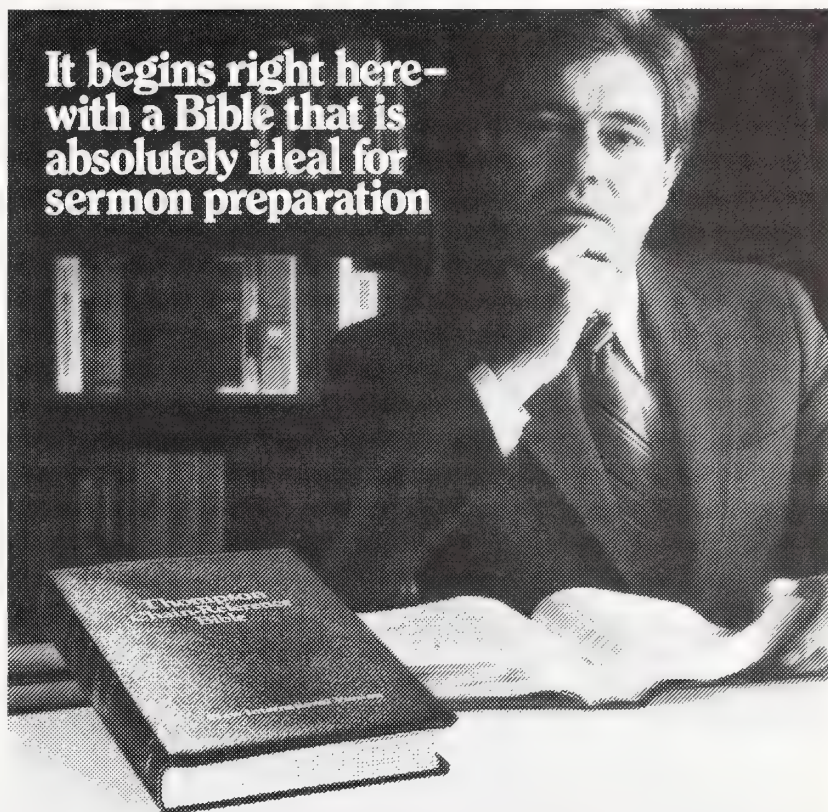
So, I tried on my furlough to challenge people to see what God would have them do in response to the clear Biblical command to reach the world. My prayer is that God will water the seeds I have planted and that many people will respond with greater commitment to Him.

The question which at first seemed plausible: "Why should the missionary go on furlough?", does not seem so now. Many people need the furlough. In spite of the missionary's disrupted work on the field, the travel and speaking, there are many who benefit from a missionary's furlough. The next time you meet a missionary on furlough, do not feel too sorry for him or her. Remember they are doing something they need to do not just for themselves and their families, but also for the church, their mission and the cause of the Great Commission. Instead of pity, pray that everyone will benefit greatly from this missionary on furlough. □



*Advent Christian missionary David E. Dean is beginning his second term in the Philippines.*

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# Settling in

Lyle Schaller

**H**as your pastor decided to settle in and stay? Or is your minister displaying some signs of restlessness? How do you feel about long pastorates? In discussing those questions it may be useful to reflect on these three facts:

First, while the length of the average pastorate in the very large congregation appears to be growing longer, especially when compared to twenty to thirty years ago, the typical pastorate in most churches today is four to seven years.

Second, persons born after 1945 are now appearing in disproportionately large numbers in congregations averaging more than 300 at worship on Sunday morning. The adults of today born since the end of World War II tend to prefer large churches. That preference often is stronger than denominational loyalties.

Third, nearly every student of the church growth movement agrees that while there is no guarantee that a long pastorate will produce numerical growth, it is rare to find a rapidly growing congregation that has been able to sustain that growth without the benefit of a long pastorate. These three comments are significant for the congregation seeking to reach today's younger adults.

## Why do ministers move?

To attempt to explain why ministers tend to move more often than physicians, plumbers,



# to Stay

farmers, dentists, pharmacists, or lawyers would require a long essay, but it may be useful to identify seven factors that encourage brief pastorates. The most influential is that from day one both minister and congregation expect this will be a brief relationship. Second, what may have been the match of an excellent pastor and a fine congregation may become a mismatch as they grow in different directions after a few years. A third is money. Like other people with a growing family, the pastor may move because of the need for more money. Fourth, frequently after thirty-five to forty-five months some pastors get "itchy feet" and want to move.

Fifth, many continuing education experiences for pastors are designed to increase discontent with the status quo. Education is alienating. Some continuing education experiences alienate the minister from that congregation back home. Sixth, age is a factor. The thirty-one year old minister is more likely to move than the sixty-one year old. Those denominations with a large number of younger pastors feel this clearly.

Finally, the growing emphasis that every minister is engaged in a career creates the basis for a desire "to advance one's career." This expectation is reinforced in many denominations when a possible move to a different congregation is evaluated in terms of "what it will do for your career." As pointed out earlier, careerism also may be reinforced by

continuing education experiences.

This is in sharp contrast to the widespread assumption of a couple hundred years ago that a minister would devote his entire ministry to serving one congregation. Between 1702 and 1794, for example, 550 Yale graduates entered the Congregationalist ministry. Nearly three-quarters (71%) spent their entire ministry in the congregation which first called them, and only four percent served more than three pastorates. Three out of five spent at least thirty years in the ordained ministry. (Donald M. Scott, *From Office to Profession*, University of Pennsylvania Press, 1978, pages 3-4).

While these are not the only reasons ministers move, they are relatively common. They also offer a context for examining how longer pastorates could be encouraged.

### Why longer pastorates?

Before discussing how longer pastorates can be encouraged, three statements need to be made. First, after reading hundreds of congregational histories and interviewing thousands of lay readers, this observer has concluded that *from a long time congregational perspective* the most productive years of a pastorate rarely *begin* before year four or five or six or seven. Those best and most productive years are as likely to begin with year seven as with year two or three.

Second, each minister tends to attract certain people as new

members and repel others. Thus the congregation that has had nine different ministers over the past thirty years may have remnants of nine different sub-congregations gathered under one roof. While some would applaud this as a means of increasing diversity, reinforcing pluralism, and enhancing the heterogeneity of the membership, it seldom works that way.

More frequently what happens is that some members stay away following the arrival of the new minister, others go to a different church and a few may work for the dismissal of this new minister. As a general rule, the greater the degree of diversity or pluralism, the lower the worship attendance-to-membership ratio. (The major exception to that generalization is in those very large congregations with two or more full-time ordained ministers on the staff each with a different constituency.)

Third, while there are occasions when the resignation of the pastor results in widespread feelings of relief, joy, liberation, and elation, in the vast majority of cases a change of minister is disruptive!

### What can be done?

For those interested in encouraging longer pastorates, the first step may be to change local expectations. Instead of the members expecting the minister to leave after two or three or four years, change the expectation to a longer pastorate of at least seven to ten years. It helps even

Continued on next page



more if the minister settles in and plans to stay.

Another important factor for married clergy is the attitude of the spouse. If the spouse is happy here, a move is less likely. An unhappy spouse makes it easier for the minister to find a potential move an attractive possibility. The increase in the number of congregations paying a housing allowance, rather than supplying a church-owned house, tends to encourage longer pastorates. The minister, faced with the need to sell one house and purchase another, is less likely to make a hasty decision about moving than the pastor who can move from one parsonage to another. Providing a housing allowance, rather than a church-owned house, is one means of encouraging the pastor to settle in and stay.

Overlapping this is the growing number of ministers married to a lay spouse who has a career in that community. When the income of the lay spouse exceeds the compensation of the ordained spouse, it is tempting to decide not to move, and, perhaps, to purchase a home. In those circumstances it also is easier to ignore a potential move that would interrupt, and perhaps undermine, the career of the lay spouse. This was a rare factor back in the days when nearly all pastors were men, the majority of women married to ministers were not employed outside the home and most who did work outside the home were employed in portable jobs as teachers, nurses, or secretaries. Even in those denominations that do not ordain women as ministers, women's liberation

has changed the ministerial placement process!

A fourth means of encouraging ministers to settle in and stay is the overnight planning retreat in which the minister and lay leaders gather once every two or three years for reflection, prayer, and planning as they seek to discover and respond to God's will for that congregation. Such an event not only can reinforce a future orientation and produce agreement on group goals, it also can be a significant team-building experience. Most people find it more difficult to leave a team than to resign from a job. This emphasis on role and goals also can help the minister feel needed and challenged.

#### **Support your pastor**

A fifth component of the strategy for encouraging longer pastorates is for the people to be willing to affirm the minister, to express their appreciation when it is justified and to cooperate in making the changes necessary for continued effective ministry. The grass usually looks greener on the other side of the fence for those who do not believe their efforts are appreciated.

Denominational leaders also can be helpful in encouraging pastors to settle in and stay. The simplest step is not to tempt ministers who are happy and effective in their present pastorate to leave. A second would be to offer a series of workshops for pastors designed to help them make the transition from being "the new minister" to the role of the veteran pastor. This effort could be reinforced by events designed for both lay leaders and ministers to help them grasp a

new vision of a new day after completing a chapter in that congregation's life. These could include the next chapter after paying off a mortgage or the transformation from a geographical parish to congregation with a new role or the ex-novo mission that is now an established and mature parish or the ex-rural church surrounded by scores of new homes or the redevelopment of the ex-neighborhood church in the central city or how to survive when following a twenty-five year pastorate.

Other events could focus on conflict resolution or on team building or on selecting and working with a staff. In other words, the focus in these continuing education events could encourage longer pastorates by helping both the clergy and the laity move beyond those experiences, events and divisions that so often provide the excuse for terminating a pastorate.

Finally, while it is far from last in importance, attention must be given to the minister's salary and benefits. One way to get a raise is to move. Another is the support of a sensitive and supportive committee that is in touch with contemporary patterns in ministerial compensation. Too often the pattern has been for the pastor to leave and subsequently the congregation increases the compensation in order to attract the minister they seek.

Are you interested in encouraging your pastor to settle in and stay? If so, what are you doing about it? ☐

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Mrs. Furutani (center) witnessing to Mrs. Ishino (second from right) at a Bible study in Asukano, Japan

## The Answer

"I can never forget how our eldest child died, nor that his death was probably caused by the delay in getting him to the hospital after the accident. I can't forgive that young man who was driving the car that hit our son's bicycle. He didn't even have a driver's license." Keiko Ishino relives those tragic days over and over, sobbing out her grief time and time again. The accident happened in Indonesia when the family was living there on a business assignment. A Christian friend brought comfort to this young couple at the time, but the child was buried in a Buddhist ceremony.

The Ishinos and their daughter soon returned to their home in Ikoma, Japan, just a few blocks from our Asukano Advent Christian Church. To relieve their grief, the couple often went for walks, and Keiko noticed the church sign. She remembered her Christian friend and wondered if she might find help and hope in the Christian Church. She came to the Tuesday morning English Bible Class and was surprised when Dan Goodwin said that he had heard about her

from Takako Fukuda, a church member. The Fukuda boy had been in the same class with the Ishinos' son before they went to Indonesia. Keiko began attending the class regularly and felt the concern of others for her. In July she gave birth to a baby daughter, truly a gift of God to ease the loss and loneliness.

Keiko often thinks she would like to follow Jesus, but it isn't easy. In their home there is a large Buddhist altar with their son's picture on top of it. Both sets of grandparents insist that to become a Christian

would be to abandon the soul of their dead child. And there are many things in the Bible that she finds hard to believe.

At the suggestion of the Christian woman in the Tuesday class, Keiko has also started attending the Bible Study in Japanese on Thursday. Frequently during the study she feels free to express her doubts or to raise questions. At these times Christians in the class share from their own experiences to encourage her. Recently Mrs. Furutani told her that when she was left a widow with four children when she was only 36 she wondered how she could manage. But through this tragedy and a following illness she became a Christian and the Lord has been faithful and helped throughout the years. She is sure that He will be the same strength and comfort to Mrs. Ishino.

All of the Asukano Church Christians are praying daily that salvation will come to the Ishino home. Join us in prayer that many, many Japanese people will find that Jesus Christ is the answer to their heart-felt needs.

—Dorothy Warriner



The Fukuda family



## Let's Pray

"Before we eat, let's hold hands and pray," says the neighbor woman where we have been invited for a little party one afternoon. She is not a Christian and doesn't come to church, but she is a dear friend and she knows that we pray before we eat. Even when we happen to be eating together at a restaurant she will expect us to hold hands and pray. As Christians we have a certain reputation in the eyes of the Japanese. This is one that we are happy about.

We can pray. That's the best we can do! Not when "all else fails," but *first*! Mr. Yamaguchi, the elder of the Asukano Christian Church, is a man who likes to pray and he enjoys it even more when he can pray with someone. We have early morning prayer at the Church twice a week, at 6 a.m. on Thursday and Saturday. Then, since their apartment is small, Mr. Yamaguchi comes to Shijonawate several mornings a week to pray in the prayer room at the Institute where he can sing and pray aloud. He has



*Austin Warriner and Mary Ingersoll with Japanese friends*

breakfast with us 4 or 5 times a week before going on to work. Austin and a member of the Shinobugaoka Church, Mr. Eto, meet with him at 6:00 on Wednesday mornings. How their faith is deepened and they are encouraged as they pray and sing together.

The women of the Church meet for Bible Study and prayer every Thursday, followed by lunch and then stamping tracts or visitation.

Most of the members come for 20 minutes of prayer on Sunday before worship at 10:30, and all of us are pledged to pray at least 10 minutes at 10:00 every night. God is building His Church in Japan and we are to be faithful, especially in prayer.

—Dorothy Warriner

## Japan Visit

Mary Ingersoll of the Seattle Advent Christian Church came for another stay at Asukano, Japan during April and May, bringing joy and encouragement to her many friends, the church members, and especially to Austin and Dorothy Warriner. She taught two of the English classes and was otherwise kept busy being entertained in the homes of the Japanese women. She also visited other Advent Christian churches, even as far away as Tottori Prefecture and Koga on the island of Kyushu where Floyd and Musa Powers are. Her love for the Lord is a faithful testimony to all.



*Praying before refreshments at a neighbor's home*





*Birthday party at Marjorie Goodwin's english class, Aobadai Zion church*

### Showing Jesus' Love

On Thursday evenings, from 5:30 to 6:30, an English class of fifth and sixth grade children meets at the Aobadai Zion Church. There are eleven eager children in this class. On June 6th, Naoki Morimoto had a birthday on his English class day. I baked cupcakes for the children and the mother who came that day to help me teach. I wish you could have seen the children as they came into the room and saw all the cupcakes. They were surprised and pleased and hungry. We put blue candles on each cupcake and lit them. We sang "Happy Birthday" to Naoki; then sang again to Naoko Okamoto, whose birthday had been the day before. As my sweethearts ate, there were soft comments of "oishi" (delicious). We had a good English lesson after eating the cupcakes.

The day before, we celebrated on Naoko Okamoto's 11th birthday. Late in the afternoon, with Naoko's birthday card in hand, I started walking to her home. Down my hill of homes, across a small, beautiful valley, and up the next hill of homes, I walked. I stopped at my

friend Toshika Azuma's home, and asked her to please help me find Naoko's home. Toshika looked on a map of the subdivision; then said she would like to walk with me. I was happy to have her company and she could interpret a little for me.

We walked up the hill to Naoko's home, and we were greeted so graciously. It was a surprise and they appreciated the special remembrance as I gave the card to Naoko and wished her a happy birthday. Since I don't speak Japanese, much

of what I say is probably read from my face and actions. I'm blessed to be understood so well.

Near Naoko's home, many boys were playing, and after I said, "Hello," they tried to say some English words to me. We had a fun time. I took their picture with my camera. I don't think they have ever heard about Jesus' love; now I'm praying they will.

Toshika and I then went a little further, to another friend's home, Yayoi Nishi. As we sat on the floor around a low table, drinking cold Japanese "mugicha" (summer wheat-tea), we were able to bind our friendships even stronger. There was a time for me to share more about being a Christian; and as I played hymns on the piano, they sang two of them in Japanese (even though they aren't confessing Christians).

As I look back, I see the Lord is helping me touch people's lives by little loving ways. Remembering birthdays and visiting in homes are only two of the many ways to show His love.

—Marjorie Goodwin



*Japanese boys playing near Naoko's home. Pray that they will hear Christ's gospel.*



## Christian Impact

Japan is much like the United States or Canada, a modern democracy with a secular school system (complemented by religious-oriented schools). Homes and offices are equipped with a variety of electronic gadgets, and the streets are filled with cars and trucks. The crime rate is much lower. A pronounced sense of family honor and self-respect exists in this island nation. Where Japanese people know each other, they are generally models of politeness. Most Japanese are courteous and generous to recognizable foreigners.

Japan has half the population of America and about five times the population of Canada. There are about one million professing Christians in Japan, nearly one percent of the population. The Christians are about evenly divided between Roman Catholics and Protestants.

There are more than 6,000 Protestant churches in Japan, with about 800 in the Osaka-Kobe area. In Kawachi-Nagano City, with about 100,000 people, there are at least five churches. These included Advent Christian, Free Methodist, Mennonite, Swedish Covenant, and United Protestant. There is also a Christian-founded Junior and Senior High School in Kawachi-Nagano.

Osaka has large Anglican and Catholic high schools and Christian affiliated colleges and hospitals. These schools and hospitals are considered to have excellent standards. But most of their students and clients make no profession of faith in Jesus Christ. The influence of Christianity in Japan or in Kwachi-Nagano is probably as difficult to identify and gauge here as

in modern America or Europe. Many secular people here love classical Church-originated music. People with Christian relatives and friends usually speak of them as examples of good conduct.

While the Japanese sense of family honor probably deters crime, it probably also deters people from accepting Jesus Christ as Savior. There is a strong sense of obligation to visit parents' graves and to honor the religion of one's parents.

Japan has serious problems in schools and other organizations with older or senior students and managers bullying juniors. Japan has one of the highest suicide rates in the world. Many apartment residents are injured when suicidal neighbors turn on gas jets and explode or burn their own apartments. Often school children commit suicide if they fail tests or are bullied excessively. The problems of drunk driving, traffic accidents, pornography, and abortion are similar to those in America. Drug abuse is not as extensive in Japan as in America, though.

There are about 1,500 Protestant missionaries in Japan and more

than 100 in Osaka prefecture. The thousands of Japanese churches have some capable Japanese pastors, just like the churches in America and Canada. Japan is sending out missionaries to many other countries. The Japanese pastors seem to think of the missionaries rather fondly.

—Dan Goodwin

## Learning God's Word

At Asukano Christian Church, Japan, there are two Sunday School classes, one for Junior and Senior High School students, and another for elementary school children. Most who attend are girls and they are faithful in memorizing verses and take turns praying aloud. There is a park near the church and each class has enjoyed having their study there one Sunday. The high schoolers attended a spring and also a summer youth camp with other Advent Christian young people. The elementary class had a one-day "camp" at the Bible Institute in July. Mrs. Sadae Iwata is their teacher. □



*Mrs. Sadae Iwata teaching in the park*



To read certain prophetic texts in the Bible is to enter a world of fantasy. You find yourself staring at fierce wild beasts or dodging falling stars. The sights and sounds have an air of unreality.

This is what sets the apocalyptic writers apart from most of the other Hebrew prophets. Joel Green, in his valuable book *How to Read Prophecy*, develops this point. "The Hebrew prophets...ordinarily drew images from the real world in their employment of symbolism...The apocalyptic writers, on the other hand, lead us into the realm of fantasy, or images drawn from the world of the creative imagination. Not all, but a good many, of the symbols used in Daniel and Revelation belong to a sphere beyond reality..."<sup>1</sup>

We have to bear this feature in mind if we are going to understand the meaning of these prophetic symbols. Apocalyptic writing has to be seen and felt first before it can be understood. We must read with our feelings. Like a child listening for the first time to "Little Red Riding Hood," we should move back and forth between surprise, wonder, terror, and hope as each new thing happens. When you and I can read these texts as if they were picture stories capturing our imaginations, we are on our way to grasping their message.

This, in fact, is just the way the apocalyptic writers felt when they first received their visions.

Daniel reports that "the visions I saw alarmed me, and I was deeply disturbed" (Dan. 7:15, TEV). Ezekiel tells us that after his vision of the wheels he fell facedown to the earth (Eze. 1:28). The Revelation describes John as also having similar emotions of fear (1:17) and worship (22:8). Becoming emotionally involved in the experience of these prophetic passages is the prelude to understanding.

#### An example of exciting imagery

Let's look at one sample of the

*and it had three ribs in its mouth between its teeth...Before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. After that...before me was a fourth beast — terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left" (vv. 2-7).*

Daniel leads us into a weird world similar to that of science fiction. He is startled, spellbound by what happens, and filled with

# Unlocking Prophetic Symbols

## Part three

drama and excitement of apocalyptic imagery in Daniel 7:

*Daniel said: "In my vision at night I looked and there before me were the four winds of heaven churning up the great sea. Four great beasts, each different from the others, came up out of the sea. The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man...A second beast looked like a bear. It was raised up on one of its sides,*

*terror at the furious struggles of these beasts. Can you feel the same as you read this text?*

#### Interpreting a few of the symbols

But, for us at this point, the question is: What do these symbols mean? What do these prophetic figures tell us about the future? How can we as ordinary Christian believers discover what God is saying through this kaleidoscope of sight and sound?

If you permit yourself to be carried along with this narrative in Daniel 7, the greatest impres-

sion you receive is that of a progression of fierce and ferocious beasts destroying whatever crosses their paths. This is clear even before one asks or discovers what the beasts may represent. Insofar as this passage reveals the future to Daniel, that future is to be one of danger, violence, and destruction. This reminds you of Paul's warning to Timothy that "perilous times" will come during the last days (2 Tim. 3:1).

The source of the danger is a series of ferocious beasts, and these beasts will rise out of the sea. But, these beasts are not the normal animals that we encounter in our natural world. They are prophetic symbols. But, what do they represent?

We are blessed in this case that the Scripture itself explains the significance of the four beasts. "The four great beasts are four kingdoms that will rise from the earth" (Daniel 7:17, NIV). There is a grotesque quality to the governments of this world which gives them an almost sub-human character. Certainly history has presented us numerous examples of the beast-like qualities of human governments under leaders like Hitler, Stalin, or Idi Amin.

Daniel seven, then, presents us the future of human governments through four symbolic beasts.<sup>2</sup> In Daniel two, God has already shown us the course of human history through another symbol — the metallic image of a man. To human leaders (like Nebuchadnezzar, who first saw that image), governments appear grand and noble and majestic.

But, to the people of God is given the discernment to know the sinful desire of nations to exercise power in a selfish and destructive manner.

The beasts of Daniel seven, though, are each different and their specific identities require us to look at their descriptions in greater detail. The first is like a lion with eagle's wings. Both within the Bible itself and in the ancient Near Eastern world, we find abundant evidence that the lion with eagle's wings represents Babylon. The prophet Jeremiah depicts Nebuchadnezzar and Babylon as God's instrument of punishment for God's people. He uses the symbol of a lion in Jeremiah 4:7; 5:6; 49:19; and 50:17. Several prophets employ the figure of the eagle to depict Nebuchadnezzar's conquests: Jeremiah 48:40 and 49:22; Hab. 1:6-8. Archeological discoveries in the ancient world have shown how often Babylonian kings represented themselves and the nation by the winged lion.<sup>3</sup>

By comparing Scripture with Scripture, the interested layman can find for himself that beasts represent kingdoms and that the winged lion represents the Babylonian empire. By consulting Bible dictionaries and other sources of information about the ancient world, the careful student will also find adequate confirmation of the lion as a symbol of Babylon. Further study of the history of Babylon reveals the lion-like grandeur of that kingdom and the eagle-like speed of its expansion.

We cannot, at this point, con-

sider the other symbols of Daniel seven in detail. But, hopefully we have been able to sample the use of the methods of interpretation mentioned earlier. Each of us can apply them to the other prophetic symbols with a little bit of work.

We need to look further, though, at a key point which we have just observed. Just as Daniel two is helpful in understanding Daniel seven, we need to be aware that Scripture provides us with several passages of prophecy which provide the framework and foundation for our understanding of all the others. Next time let's take a look at several of those. □

## Notes

<sup>1</sup>Joel B. Green, *How To Read Prophecy*. Downers Grove, IL: InterVarsity Press, 1984.

<sup>2</sup>Note that the Book of Revelation uses this same imagery in 13:1 where John reports that "I saw a beast coming out of the sea. He had ten horns and seven heads..."

<sup>3</sup>I found an unexpected amount of help from two commentaries on the material in this paragraph: T. Robinson, *A Homiletical Commentary on the Book of Daniel*. New York, 1892, and E.J. Young, *The Prophecy of Daniel: An Introduction and Commentary*. Grand Rapids, Eerdmans, 1949.



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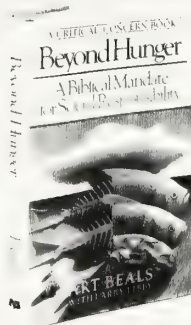


## Applied Christianity

Few would call *Beyond Hunger, A Biblical Mandate for Social Responsibility* (Multnomah Press — 1985) a systematic theology book. It deals with none of the six divisions of systematics. And besides it tells too many human interest stories. It is too alive, too practical, too contemporary. But *Beyond Hunger* is systematic theology. It is a comprehensive treatment, *A Biblical Mandate for Social Responsibility*. I have read others relating Christian faith to social responsibility—Stan Mooneyham's *What Do You Say to a Hungry World?* and Ronald Sider's *Rich Christians in an Age of Hunger*, for example. This one, for me, is the most important of the lot—because it does systematically set forth Biblical teaching as well as contemporary facts and illustrations which bring the teaching alive.

Art Beals is well situated to write it. He has been a pastor in the northwestern United States, a church planter in the Philippines, and a relief and development specialist. For nine years he was executive director of World Concern. More importantly, as Bob Pierce might put it, his heart has been broken by the things that break the heart of God.

In a chapter entitled "The Church in Mission," Beals tells about a mid-air collision over Miami International Airport. The collision was



between the scenes he had just left behind in Haiti and what he could see below him in Miami. "Superimposed over those clear, cool (backyard swimming) pools I found myself looking again at a muddy, sewage-infested water hole, the only source of drinking water for an entire Haitian village" (p. 141). His description of the "collision" continued, leaving the Christian community by no means untouched.

Not that Beals is concerned to produce guilt feelings (although we ought to feel guilty). Guilt is largely unproductive. He is more interested in "Life's Exchange System." What an incredible exchange system life creates! One person's sorrows and sufferings become another person's opportunity to experience joy and fullness. And that joy and fullness of the giving person spills over into the life of the suffering person. That's what our Lord's promise implies. Give and you will receive. Share and it will be returned to you (p. 158).

For the past sixteen years I have taught a course called "Great Doctrines." Required reading has included not only Berkhof and Stott, Nichols and Dean, but also something along the lines of this book. If I get the chance again soon, *Beyond Hunger* will be assigned.

—Freeman Barton

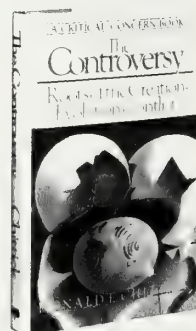


Freeman Barton lives in Lenox, MA. He taught for many years at Berkshire Christian College.

## How Did We Get Here?

In science, why was a belief in the Christian doctrine of creation abandoned in favor of a belief in evolution? For Donald Chittick, author of *The Controversy: Roots of the Creation Evolution Conflict* (Multnomah Press — 1984) it was for philosophical reasons. He says there was a desire for naturalistic explanations that would avoid consideration of the supernatural. The resulting philosophical views according to the author being theism—a creator acted, and naturalism—a creator did not act. He further stated that one's views of origins is important since "it explains who man is, his place in the universe, and his relationship to it."

The author briefly discusses scientific hypotheses, theories, and laws. He rightly contends in my opinion that science has its limitations. He argues that there are abuses of science such as dogmatisms, undue extrapolations, scientisms, and redefining science according to anti-Christian philosophies. In this reviewer's opinion this is basically true. The author also denotes that science originally was a search for truth, but abuses led to scientisms or the worship of science. He argues that the claim made by evolutionists that evolution is a fact is an example of a dogmatism. It's this reviewer's belief that this is a correct evaluation if this claim is directed



to the general theory of evolution (macroevolution).

The author contends that "creation and evolution are opposing philosophies. One is supernatural; the other natural." He further says that both "views are based on faith." These points are basically correct! It is pointed out that the idea of creation or supernatural explanations of origins has been rejected in favor of naturalistic explanations.

The author then asks which of the two approaches is true and realistic? He argues that the evidence does not support evolution and that evolution is an inadequate explanation of origins. At this point, he needs to distinguish between the general and special theories of evolution. The author offers "creation science" as an acceptable and satisfying alternative to evolution.

### Origins and history

Chittick then discusses what he believes the Bible says about origins and earth history. In my opinion, the interpretation of the creation days as twenty-four hour solar days is an erroneous interpretation. Moreover, he rejects uniformitarianism, "the principle of the uniformity of nature," and points out that naturalistic thinking promotes blind chance in the origin of life and a universe without design. Here, the author misunderstands how modern geologists use the above principle. His rejection of uniformitarianism seems to be based on the erroneous assumption that it is the substantive form of this principle based on naturalism that is the accepted view of the above principle. Modern geologists adhere to "methodological uniformitarianism" (i.e. the constancy of

natural laws in space and time) rather than "substantive uniformitarianism." (i.e. the uniformity of natural processes and process rates in space and time) The latter is not a tenable application of the principle.

Moreover, "methodological uniformitarianism" is a scientific principle, and not inherently tied to naturalism as a philosophical basis. An ultimate theistic basis would appear to lay a framework for a belief on the religious level of divine acts and intervention. The reviewers contention is that the "origin" questions should be viewed from the religious, philosophical, and scientific levels. These levels are supplementary.

The author considers the "progressive creation" view just another form of "theistic evolution" which he rejects. He chooses the "fiat creation" view or what is currently termed "creationism." The "creationism" movement proposes to teach "creation science" in the public schools, and both "Biblical creationism" and "creation science" in church related educational facilities. During his consideration of the above views, he found in prominent evangelical periodicals, criticisms of "creationism" and "creation science" which he considers highly offensive. In this reviewers mind Christians, should be charitable when criticizing views we do not agree with.

In discussing "creation science" and "Biblical creationism" Chittick sets out on a search for the young earth. In "creationism" literature this would be an earth and universe 6,000 — 10,000 years old. "Flood geology" and "catastrophism" which the author promotes are, in my judgment, not scientifically sustainable. Radioactive dating is rejected as a test of age since there

have been discrepancies in some of the results reported. Whether the particular samples involved were evaluated for a possible gain or loss of elements is not clear from the text. Therefore, based on the above information, his rejection appears to me unsound from a scientific viewpoint. Is it reasonable to throw away all watches because a few of them are not giving the correct time?

Christians generally could agree with many of the points Chittick sets forth in the last chapter of this book. As an overview of the issues, this book and all others pertaining to the creation-evolution conflict be read with an open and questioning mind. *The Controversy* is unique in "fiat creation" literature for its extensive philosophical treatment of the conflict. It is worth reading for this treatment alone. The book is also a good introduction to the "fiat creation" (creationism) viewpoint.

A view of this conflict from a wide spectrum of thought is crucial. This "wide spectrum of thought" would involve the following basic viewpoints: (1) naturalistic evolution, (2) theistic evolution, (3) fiat creationism (creationism); and (4) progressive creationism. There are good materials on all of these views currently available.



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# Help in Time of Need

*Melodie Dean*

The year was hard for me. It started with my helper going home for Christmas and not returning. I found a part-time helper who later worked full time for me from February until the end of March, but it was also the year of the drought which brought on water shortages and electrical chaos with the current being shut off between 8-10 hours a day. The first few days of April, I had no helper. Tom was only 4 months old and I'd been up later several nights sponging a fever down and caring for children sick with ameoba, and I was exhausted and emotionally drained.

My will to live was waining, the stress and pressures were too much for me and I wanted to go home. Providentially, vacation time came and during that two-week period the Lord strengthened me through reading material and rest. He also showed me that I was being stubborn in "trying to do it all myself." I needed to acquire more house helpers. Proverbs 31:14 talks about the virtuous woman rising early and giving her servants their assignments. Some of you all have servants you assign work to each day—the electric wash machine, dryer, crockpot, vacuum cleaner, dishwasher, microwave, refrigerator, and iron,...but if your electricity went off and no water came on when you turned the faucet on what would you do?

The Lord told me to get more help and as it is sometimes hard to select help, He even told me who to get!! My present helper, Nena, was



22, the eldest of seven daughters of a widow from one of our mountain churches. She had two sisters ages 18 and 16 who in January left home to find jobs as helpers. The older of the two had worked at two places and decided that working away from home was not for her. The younger had tried working at three different places and quit three different times and had gone home, but still wanted to get a job. I knew in January that my helper wanted her sister to work for me, and that the sister wanted to work for me, but I was not open to it. I did not want two sisters working in my house, the sister was young, only 16, and not finished with grade 6, and as I waited and watched, she had a poor working record.

## An exception

Time passed (they probably

prayed against me the whole time), now I was desperate and seeking the Lord's wisdom and help, and He said, "Hire Tata." "But Lord," I argued, "I've said I won't hire a sibling." "Melodie, there is an exception to many a rule. Remember the rule at Bible school, how that no two siblings could work in the same department? Remember you worked in food service department and Mrs. Parker, your supervisor was desperate for more workers? You had a sister who was looking for work and you told Mrs. Parker about her. Mrs. Parker said, "If she's even ¼ the worker you are I'll have a good worker, she's hired!" And you said, "But what about the rule?" And she said, "I'll take care of it." Yes, I remember (I guess not very well as I mentally consented to hire Tata temporarily — until the current was back on 24 hours a day...). The Lord also compelled me to hire a 14-year-old (the daughter of the woman who helped me February to March), to help with the children. Then, too, as Luree went home with one month until Alice would return, I had Alice's helper. So I suddenly went from 1 helper to four (four extra mouths to feed, medical needs to care for and wages to give).

When we got home from vacation I sent Nena home to take a note to the 14-year-old and to invite her sister to work for us. The 16-year-old arrived before Nena got home (it was a four-hour round trip to her house). The 14-year-old arrived 30 minutes later with permission from her parents to work for us. I took them to the doctor for

chest x-rays and physicals.

Two weeks later conference came and instead of it in Claveria as usual, it was held in Cagayan, right next door to my house. The speaker was excellent and finally, my Cebuano understanding was up to where I could catch most of what he said. Morning and night for four days I drank in that spiritual food, which I had missed the previous two and one-half years due to not understanding the language or due to caring for the needs of my children during the services (there were no church nurseries). One night the speaker spoke on how good it was to have siblings to work together, and he sighted Andrew and Peter whom the Lord had called as His disciples. I knew who the Lord intended that sermon, me. It was His intent that I not dismiss Tata after the electricity became stable. I heard, and Tata stayed on.

I learned two lessons from this (I hope); to seek help when I need it and that first term missionaries need extra prayer and perhaps some good sermons from back home to aid them until they are more fluent in the language. Do you know any new missionaries??? □

*Melodie Dean is serving her second term as a Philippine Advent Christian missionary.*

## From David

**F**urlough ended with a bang! In late April we received a letter from the Philippines asking us to return to the Philippines by mid-May as a language program was supposed to begin in mid June. We therefore made plans accordingly. We switched our departure date from May 30 to May 8, and in the process changed our travel plans four times! Hectic is the word. Unfortunately we had to cut our deputation short and were unable to visit three of the churches we had scheduled. We lost three weeks of travel time and rushed around packing and getting ready to make the plunge for our return.

On May 8 we left Lenox for Illinois where we planned to spend a little over a day with Melodie's family. Imagine our mixed feelings to find a letter from the Philippines which said that the language program about which they had heard ran from January to June and did not start in June as they had thought. Disappointment, frustration, concern, and some anger gave way gradually to the realization that there must be some reason God wanted us back in the Philippines earlier than we had planned.

So we left Illinois on the 10th for the flight to Manila. The flight was uneventful, other than being seated 4 and 1 because the flights were full.

Since we have been here we have been busy with finding a house in Cebu. We have a three bedroom house in Nacipit, which is a part of Talamban (a section of Cebu City proper). It is right in the center of our target area for planting a church. We are in a duplex with the owners in the other side. We are also off the main road and at the end of a dead end street. Very few vehicles travel our way. We have also worked on several legal matters: getting our Alien certificate of

registration from Manila; registering as aliens here in Cebu; getting our residence certificates; and getting my driver's license. Getting my license meant buying a form (there were none at the Bureau of Land Transportation), two trips to the BLT and a two-hour wait as they processed my application and took my picture. Right now I only have a temporary license.

We have also had a weekend rest in Nasuli with Frank and Judy Jewett and family. Then we sorted our things in Cagayan in preparation for shipping them here to Cebu. I had to make a second trip (by boat both times) to Cagayan to arrange for the making of a crate and the shipping of our things.

Language study begins in two days. This is why we are here in Cebu. We need to consolidate our grasp of Cebuano, so that we can be more effective in our work in Cagayan. This is our major prayer request. We need to have the correct attitude toward our language study so that we can make the best use of our time. There is another prayer request. I have never felt the need of more workers as keenly as I do now. When I was with you at Headquarters I mentioned the need for more workers. Now I am feeling the need acutely. When we came to the Philippines in '80 there were 6 senior missionaries on the field (with another one on furlough). This time when we arrived a little over a month ago there were 2 senior missionaries on the field (with another one on furlough). There is so much work, and we need more help desperately. Please pray that God will send us more missionaries as soon as possible.

It was good getting to know all of you better while I was on furlough. Thank you again for your prayers, support and concern for our ministry here in the Philippines. □

*David E. Dean*





### News and Notes

#### Regional Meeting at Blowing Rock, NC...

The delegates at the Appalachian Regional WHFMS meeting attended one of two workshops: "The Auxiliary Societies" by Elaine Preslar, YWA Superintendent, and "Live to be 100" by Helen Poole, Health Educator from Lenoir, NC. Margaret Helms, missionary to the Philippines home on emergency leave because of her father's illness, told of her new work in Cebu City. Ed Hickel, Director of World Missions, told how the Lord was leading in Nigeria, Malaysia, and India as he spoke on the topic, "What's Happening Outside America."

The delegates voted to repair bathrooms in Spruce Lodge as their regional project; to give a love gift of \$75 to Margaret Helms; and recommended that each local give a \$125 gift to General Conference in recognition of the denomination's 125th anniversary. The Steering Committee for the WHFMS Convention in June 1987 including Janet DuBois, Connie Jones, Judy Tidwell, and Frances Vannoy, will meet this fall and the regional board will meet in Princeton, WV next April. Elected officers are: President Janet DuBois, Vice-president Judy Tidwell, Secretary Iris Easter, Treasurer Evelyn Barton, and Auxiliary Superintendents Elaine Preslar, and Carol Chambers, and Nancy Okes.

#### Regional Meeting at Alton Bay, NH...

Sharon Marshall, minister of music at Portland, Maine, assisted by her sister, Marilyn Souto, provided the special music and led a singspiration and sharing time at the Eastern Region WHFMS Convention. Barbara White, missionary to India, was the evening speaker both evenings. She asserted that God wants us to share the Gospel with the world and not to keep it to ourselves, emphasizing the theme of the convention, "The Key to Missions is Sharing God's Word." Bessie Smith, furloughing missionary from the Philippines, challenged the women to think of their relationship with Christ — to become new in Him. Nancy Pritchard presented a workshop on "Ministering to Young Women," and Susan Searles presented one on "What is Evangelism?"

The Eastern regional women are planning a fall

retreat at Alton Bay at the end of October. The delegates voted to raise \$3,000 as an extra for United Ministries by December first and to pledge \$10,000 to "Project Big" by the end of 1986. Project Big includes monies for three areas of foreign missions: a facility to house the church and school at Kodaikanal, India; land and building for newly formed church in Madras, India; and a building for the church in Cebu, Philippines. Officers include: President Barbara Schaeffner, Vice-president Bea Moore, Secretary Alma Lampard, Treasurer Jane Sturdevant, and Auxiliary Superintendents Phyllis Patten, Rose and Myrtle Gardiner.

#### Ohio Conference Women...

President Betty Bockover presided over the annual WHFMS Conference meeting at the Ohio Campground, gave a short talk, "Who is Jesus?" and encouraged the women to pray more. Sue Griffith and youth from the Mount Liberty Church led the worship service. Carl Hankins, pastor at Mount Liberty was the guest speaker and sang several selections accompanying himself on the guitar. The six locals voted to purchase chairs and a table for the Campground. The officers are President Betty Bockover, Vice-president Oma Rutan, Secretary Janet Cunningham, and Treasurer Gloria Vermillion.



Ohio Conference women



*Northern California Conference*

### **Northern California Conference Women...**

These women own and rent a mission cottage on the Santa Cruz Campground and much of their income is from this rental. New rates are effective after Labor Day 1985. They voted to have a winter retreat at the Campground with Fern Smith of Lewiston, Idaho as the retreat leader. A Joyce Landorf tape series are available for the locals to use. They voted the following financial assistance: \$200 to the Northern California Conference, and \$100 each to Oro Bible College, Shijonowate Bible Institute, Berkshire Christian College, and the Capital Funds Drive. Officers elected include: President Grace Hughes, Vice-president Barbara Roehl, Secretary Lillian Willis, and Treasurer Donna Creecy. Ron Claassen, Director of Victim Offender Reconciliation Program, was Mission Day speaker and led a seminar on Conflict, Responses to Conflict, and Reconciliation.

### **South Carolina Fall Rally...**

Linda Hodge, WHFMS Conference President, arranged for learning experiences for South Carolina women with the theme, "Love This World Through Me, Lord." A meaningful chorus with this title was used throughout the day. Caroline Michael, Director of Women's Ministries, presented two seminars, "Finders



*Linda Hodge*

Keepers" and "Is Your Programming on Target?" She gave an update on women's ministries and shared happenings regarding our missionaries. The seminar participants were involved in small group discoveries after each seminar. A covered dish luncheon was arranged by WHFMS President Anne Robbins and the ladies from the host church at Hartsville.

### **New Albany, IN...**

Kathryn Clagett, Secretary, reports their support of our missionaries. They have written letters and sent boxes of visual aids and flannelgraph materials as well as boxes with specialty foods.

### **Mount Olive, NC...**

Debra Honeycutt, field worker for ENC, spoke recently on evangelism at the Salem WHFMS meeting and encouraged the women to share with others about Christ.

## **WHFMS Sunday Events...**

**Buckhead, Smoaks, SC** — For the evening service, WHFMS women presented a pageant, "God's Children," portraying Bible women in appropriate costume. King's Jewels youth took the offering and Myrtle Lyons sang "Broken Pieces."

**Hartsville, SC** — Ten women participated in the morning service. Frances Adams of Savannah Church, Bishopville, SC was the guest speaker and Sylvia Puffer and Cynthia Hodges sang a duet.

**Dulin's Grove, Charlotte, NC** — Linda Furr, founder of Priscilla Ministries which sponsors a radio program, gave a challenging message on "The Urgency of the Hour." Rickie Hickel sang, "Fill My Cup, Lord."

**Westfield, MA** — Ann Ball, Spiritual Life Chairman, spoke on "The WHFMS — Past, Present, Future." A pulpit Bible was dedicated in memory of Georgia Emerson, who had served as president of the local WHFMS for many years. Several of her children gave tribute to her. Mable Johnson sang "He Hideth My Soul."

**Barbour's Chapel, Four Oaks, NC** — A highlight of the service was the special music presented by a young ladies trio, "The Sounds of Praise." Several ladies presented "A Pattern for Christian Action" which explains the work of WHFMS.

**Pembroke, GA** — Laverne Alford, Ida Mae Bradley, and Gloria Gray formed a panel to present the opportunities in and the challenge of WHFMS using the

*Continued on next page*



topics: Organized for Service, Equipped for Service, and Going Out to Serve.

**West Wareham, MA** — The WHFMS ladies took advantage of the bulletin on WHFMS Sunday to give an overview of their varied involvements in the church, their community, and the world. Several women participated in the morning worship.

**Central, Lenoir, NC** — WHFMS ladies assisted in the morning worship service. Sibyl Shaw welcomed visitors, Elizabeth Smithey presented a thought on giving, Judy Tidwell offered a prayer of intercession, and Janet Bryant read the Scripture.

**Holton's Chapel, Soperton, GA** — Susie Holton, Dorothy Holton, and Bea Riddle presented "A Pattern for Christian Action" giving information about the opportunities in WHFMS.

**Tustin, CA** — Time was given for a WHFMS presentation during the morning worship and Jennifer Melikan played a piano solo.

**Bethlehem, Augusta, GA** — WHFMS Sunday was celebrated at the morning service and positive comments were given on the participation of the women.

**Grace, Walterboro, SC** — A complete cast of women effectively presented the pageant, "Fashions for Followers" at the Sunday evening service.

**First Church, Augusta, GA** — Evelyn Brannen and Juanita Thaxton implemented the theme for the morning WHFMS emphasis by singing "Lonely Voices." Several women presented a play depicting the needs, "voice of the city," and the answer, "voice of the church."

**Attleboro, MA** — The morning feature was the showing of "Another Macedonia," a new slide set showing the mission work in Bohol, Philippines which was complemented with appropriate Scripture and music. Barbara White, furloughing missionary from India, was the guest speaker for a mission emphasis weekend recently.

## Drama Activities for Women

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Linda Heath

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For many the words "drama" and "dramatics" evoke an image of special staged events. However, drama should be considered much more than a form of entertainment. Drama can become a valuable learning tool in women's study groups.

Three drama activities which work exceptionally well with women are choral speaking, improvisation, and the tableau.

**Choral speaking** is ensemble speaking of poetry or prose by a group. It is designed to help the participants and hearers clearly understand the words being used. This is accomplished by involving the participants in the rhythm, phrasing, and pacing of the language. Print the material to be used on a large chart or make individual copies. Work with the group to determine how the lines will be divided. Lines may be spoken by small groups, duets, or individuals. Discuss how the words should be spoken and what the writer wanted to say. Direct as a choir leader or allow the reading to flow freely.

**Improvisation** is the act of composing, reciting, or singing extemporaneously, and is designed to help participants visualize the character and personality of

a person. Good subjects for study would include Bible persons, missionaries, teachers, or lay leaders. After a study of the life of the person, design a series of modern day situations. These may be written on index cards and handed to participants, groups or individuals, on an impromptu basis. The task: pretend you are the person studied. React as you believe the person would react.

A **tableau** is a depiction of a scene by silent and motionless costumed participants — a living photograph. It lends itself well to interpreting verses, scenes from Bible stories, or events from the lives of missionaries or lay leaders. The tableau may be presented as a "guess what is going on" with acting groups presenting the scene or with a narrator describing the scene as the players illustrate.

Choral reading, improvisation, and the tableau are three "drama activities" that can add new life to small group studies. Women who may feel uncomfortable standing alone before a group will likely feel at ease with these activities which involve the entire group. □

*Linda, a native of North Carolina and graduate of Berkshire, serves with her pastor husband, Martin, at Palmer, Illinois.*



## Junior Action

**What is Junior Action?** It is *any ministry* in a local church other than the Sunday School hour that includes youth in grades 4 through 6.

**What program materials are available?** A *Leadership Packet* for 1986 will be mailed to all JA leaders in late fall. Packets may be requested from the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212.

### Recommended Program Materials

**The Herald Press Bible Series:** This Story Bible Series tells the story of God and His people as retold by Eve MacMaster. There will be ten volumes in the complete set covering the whole Bible. An activity book is prepared for each volume and includes activities which can be used to educate youth in the stories, beliefs, and values of the Bible. The activity books include four basic kinds of learning activities: demonstrations of the youth's knowledge of the story, responses of personal choices or feelings, discovery of greater depth from the story, and meaningful memory of songs or Scripture (two pages per lesson).

**Book 1 — God's Family:** Tells the story of creation, God's promises to Abraham's family, and the adventures of Joseph. 25 lessons.

**Book 2 — God Rescues His People:** Tells about salvation: God's family becomes a nation; Moses leads them out of Egypt, teaches them God's law, and brings them to the edge of the Promised Land. 29 lessons.

Each Bible story book sells for \$5.95; student activity book sells for \$3; may be ordered through Venture Bookstore, P.O. Box 23152, Charlotte, NC 28212. (20% handling charge)

**Jet Cadets — A Club-Type Program** by Christian Ed. Publishers. Starter Kit contains: 1 leader's manual, 1 program book, 1 Jet Cadets Award Book, 1 copy of *The Bible Explorer*, 1 Jet Cadet T-shirt, sample sash and badges, and a complete catalog. This kit includes program materials for 52 weeks, *starting with the fall quarter*. Order your JET CADET KIT from: Christian Ed. Publisher, P.O. Box 261129, San Diego, CA 92126. For more information phone 1-800-845-1531. Kit sells for \$88.

## Mission Directory

### INDIA

**Marion Damon** (March 27)  
American Advent Mission  
Guindy, Madras 600 032  
INDIA

**Beryl Joy Hollis** (December 16)  
American Advent Mission  
Velacheri, Madras 600 042  
INDIA

### JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi - Nagano Shi  
Osaka Fu 586 Japan

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
26-817 Kubo  
Koga Machi, Kasuya gun  
Fukuoka ken, 811-31 Japan

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575 Japan

### MALAYSIA

**T. Devairakkam**  
**Victoria Devairakkam**  
Advent Christian Church  
3A, Jalan Sayang Housing Trust  
Kluang, Johore, Malaysia

**Lucas Devasahayam**  
**Beulah Devasahayam**  
Jalan Bringin 3  
60 Bringin 2  
Pekan Sari,  
Banting, Selangor MALAYSIA

### PHILIPPINES

**Alice Brown** (March 24)  
Box 223  
Cagayan de Oro City 8401  
Philippines

**Howard Towne** (May 5)  
**Anna May Towne** (June 11)  
Dansalan College Foundation  
P.O. Box 5430  
Iligan City 8801  
Philippines

**Margaret Helms** (Sept. 18)  
P.O. Box 263  
Joaquin Panis Street  
Banalad, Cebu City 6401  
Philippines

**David E. Dean** (December 20)  
**Melodie Dean** (August 9)  
**Ruth Dean** (January 24)  
**Tommy Dean** (December 4)  
**Rebekah Dean** (December 18)  
P.O. Box 263  
Cebu City 6401  
Philippines

**Frank Jewett** (December 11)  
**Judy Jewett** (January 29)  
**Danny Jewett** (June 13)  
**Timmy Jewett** (June 26)  
**Letitia Jewett** (April 13)  
P.O. Box 263  
Cebu City 6401  
Philippines

### ON FURLOUGH

**Bessie Smith** (March 27)  
c/o Mr. Robert Smith  
Box 657, Waukegan Street  
Meredith, NH 03253

**Barbara White** (January 14)  
Plainville Campground  
c/o Hurley  
P.O. Box 195  
Plainville, CT 06062

As you will note, we are placing the "Missions Directory" on this page where we would ordinarily have the itemized prayer requests. I have been in many gatherings lately sharing prayer needs. I hope you will each day refer to the following *Directory* and choose one of the missionaries for special prayer as God lays them upon your heart.



# Mission Prayer Partnership



## He Works With Us



Beryl Joy Hollis

A Mission executive was writing in his paper about an interview he had with a young woman reporter. She had known nothing about his Mission, had been full of questions, and fascinated at the answers. Then she asked what the man who had suggested the interview had to do with the Mission.

"He works with us," answered the executive. More questions, until the young reporter discovered to her amazement that this person was not a paid staff worker, but an unpaid intercessor. For 25 years, since his retirement, he had prayed twice a day for the executive, and every evening for the Mission.

The article I was reading went on to say that the Intercessor (yes, I gave him that capital "I" — I think he deserves it) had recently passed away, and wondered who would replace him.

That got me to wondering. I know we have many people who "work with us," though we may not even know their names. Some of these Intercessors write and tell us so. Others' names are known only to God.

I just want you to know how much we need you. I hope to receive my Master's "Well done, thou good and faithful servant," one of these days. But I have a feeling that His first commendation will be for those who through their prayer support, made it possible for me to do anything at all.

We are in a spiritual warfare, and the weapon of intercession is important in winning the battle. Do you "work with us?" □

## Our Prayers Needed

1 Timothy 2:1 (NEB) *"I urge that petitions, prayers, intercessions, and thanksgivings be offered for all men."*

Many of us do not know *how* to begin to pray or *who* or *what* to pray for. I find it helpful to look at my hands for what I can learn from them.

1. *The Thumb* — far away from the other fingers — I can pray for those who are far away from me or from the truth of God's Word.
2. *The Index Finger* — reminds me of people who are pointers — teachers, leaders — showing us the way to God or leading us. They need my prayers.
3. *The Middle Finger* — longest of all — represents those in authority — heads of governments and others in prominent positions. They need my prayers.
4. *The Ring Finger* — I think of weaker persons — those spiritually weak or ill.
5. *The Little Finger* — represents the young or those who are kept down or consider themselves of little importance.

This method helps me pray for a lot of people. Let us who make up the body of Christ pray for each other that we may come to the full knowledge of Jesus Christ as Lord.

(*The Upper Room Daily Devotional Guide*, February 5, 1976. Stella Coombes. Barbados, West Indies.)

Margaret Helms

### Philippine Prayer Requests

1. **Pray** for the National Conference as they reorganize on a Philippine wide scale.
2. **Pray** for the annual meeting of that Conference — the election of new officers and committees.
3. **Pray** for the operation 15/85 goal of planting fifteen new churches before May 1986.
4. **Pray** for the need for more workers — both Nationals and Missionaries.
5. **Pray** for new work started by NOMAC in Gingoog City, Clarin, Misamis Occidental, Bayugan, and Agusan. (1) for conversions, (2) encouragement for the workers, (3) financial needs to be met.
6. **Pray** for church planting ministries sponsored by OBC. (Faculty and students do the work.) Sta. Ana, Lubluban
7. **Pray** for mission sponsored church planting in Cebu City and for a worker to help there.

— Margaret Helms

## LETTERS

### Scripture

Dear Editor,

Thank you for the invitation to your readers to express their viewpoints about articles in the *Witness*. In general I appreciate the contents of your magazine, especially your editorials.

However, I find myself concerned about the contents of *The Scripture Nobody Reads* (July 1985) by Rev. John Roller. Mr. Roller seems to think that because the Old Testament was written before the New Testament it should take precedence in establishing a standard of life for Christians. This, of course, is a good Jewish viewpoint.

He also thinks that the New Testament only confirms and never "contradicts" the Old. Does not Jesus in the Sermon on the Mount (Matt. 5:38-44) directly disagree with the Old Testament idea of retribution contained in Leviticus 24:20 and elsewhere? Rather than an eye for an eye and a tooth for a tooth psychology Jesus suggests that we love and pray for our adversaries.

It seems to me that the Old Testament concept of God interested only, or at least primarily, in a select group, the children of Israel, differs radically from the New Testament concept of a universal God who so loved the *world* that He gave his son Jesus Christ.

I agree with Rev. Roller that there is great value in the Old Testament but for the Christian the New Testament teachings must take precedence.

Ralph E. Dodge  
Dowling Park, FL

### Sports

Dear Editor,

The May issue of the *Witness* was a notable edition. It held something for the men and boys to sink their teeth into. "Jesus Christ: Alive in Me" and "Sports and Faith" along with "Church Sports: Two Views" were sensational. They were so helpful and relevant I shared them with our Youth Fellowship in one of their meetings.

The Scriptures that George Karl gave in his article "Foul Ball" are worth

the price of the magazine alone. Any one of the three Scriptures given can be used for direction in life.

Thank you so much for this issue. I now look forward to other issues that will appeal to men of all ages.

Rev. Hayden Walsh  
Hickory, NC

### Pluralism

The recent *Witness* doctrinal feature (February 1985) centering on the person of Christ indirectly prompts a reflection. In my nearly three years in the Advent Christian Church, I have come to appreciate the evangelical latitudinarianism — past and present — that characterizes us. It is commendable, for example, that we can discuss from various perspectives the issue of the millennium without "bombs bursting in the air."

I have a concern, though. While it might come as news to many readers, there is decidedly a wish within some quarters of the denomination to purge a few theological minority groups from our number. The rationale, more than not, seems to be that the presence of these designated "aberrants" are keeping us from collectively receiving a fuller blessing from God.

I doubt it! In fact, if one astute outside observer who has much in common with us is right, the greater anxiety might be something so ignoble as simply desiring to keep up with the "ecclesiastical Joneses!"

Let us endeavor to keep the unity of the Spirit until we all come into the unity of the faith, not contending for particular *interpretations* in such a way as to disunify the body.

Jim Brandyberry  
Centerline, MI

### Mission finances

It hurts me to hear people saying in the *Witness* that Japan may be too expensive to continue mission work. We do not go out because of finances, but rather in obedience to Christ. Christ

loves and died for the Japanese and He has commanded us to reach them for Christ. We cannot put a price tag on people for whom Christ died. The work in Japan is His and He will supply the workers and the finances.

The concept that we must prove the value of and justify the expense of Foreign Missions hurts me. Yes, we need to be good stewards of God's resources and must plan our strategies wisely. But we need not prove the value of missions. Christ Himself has given missions the highest value by giving His life for those without Christ. Should we do any less?

I pray that our work in Japan is never closed because of finances or lack of workers. Several times this has happened in the history of Advent Christian Missions; in the Cape Verde Islands, the Congo, and Mexico. I trust it will never happen again, but rather that we will have the vision to reach out into even new fields.

Alice Brown  
Cagayan de Oro, Philippines

## Know someone who deserves a journalism scholarship?

The Evangelical Press Association, a non-profit corporation composed of some 275 Christian periodicals, is vitally interested in the future of religious journalism.

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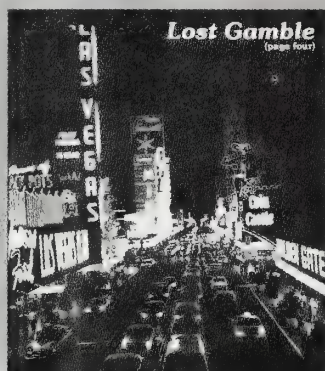
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# Advent Christian WITNESS



SEPTEMBER 1985

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# WITNESS

Advent Christian

Joy to the World  
The Lord is come



DECEMBER 1985



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*from the editor*



## Ending Apartheid

**T**he tragedy of Apartheid, the system of racial discrimination practiced by the government of South Africa since 1948, has become front page news in the past six months. Next to Communism and Fascism, Apartheid ranks as one of the great sins of twentieth century human ingenuity. Even more tragic is that the people who developed Apartheid claim to be Protestant Christians!

But the denial of human rights on the basis of race, creed, or culture is anything but Christian. Scripture affirms the value and dignity of people. Moreover, Jesus declares that people will know Christians by the love they demonstrate for each other and for the world. One of the ironies of Apartheid is that the perpetrators of this evil in many cases claim to follow Jesus Christ.

Christians have a moral obligation to work for the end of Apartheid but as we work, we must be mindful of those forces who would seek to replace Apartheid with its evil cousin, Communism. As Apartheid is ended it must be in a way that does not turn South Africa into another Ethiopia where millions starve as the result of a government that makes Hitler look like a saint.

Practically, what can we do. First, we can write a letter to South African officials demanding they negotiate in good faith with moderate leaders like Desmond Tutu. Second, some economic sanctions may be in order but we must oppose sanctions that would do more harm to the oppressed than the oppressors. In that context, American companies doing business in South Africa should treat all people equally by practicing affirmative action in the hiring and promotion of all peoples.

Finally, we can pray that God's will and control will be exercised. We must pray for justice, common sense, and compassion to be exercised especially by the South African government. In this case, the power of Prayer can be more effective than we can dream possible. As Christians by the thousands pray for justice and compassion in South Africa, there is the hope that Apartheid can be replaced with a democratic government that affirms the human rights and freedoms of all peoples. □

## Features...

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## On The Cover . . .

Traditional items surrounding the Christmas celebration. On behalf of all of us at the Advent Christian General Conference, we wish you a blessed holiday season as we celebrate the birth of our Lord.

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# The Right Doll



for Me?

All the wonderful gifts, I had planned for Christmas had to be canceled. National farm income was at an eleven-year low and, being a farm family, we were deeply affected by the drop.

I didn't mind substituting lesser items for the gifts for grown-ups on my Christmas list, for they understood our financial situation. But for Louise, our six-year-old daughter to whom hog quotations meant nothing it was different.

She longed for a certain doll we had seen months before in a store window. She spoke of the doll often, and I heard her mention it in her whispered prayers. I wanted very, very much to buy that doll, but it was so expensive that buying it would take all our Christmas money, and we wouldn't be able to give anything to church or charity or to dearly beloved relatives.

To be fair about dividing our resources, the total amount I had to spend on a doll for Louise was \$1.75. I bought the nicest and biggest doll I could for that small amount. It was a well-made rag doll, cuddly and neat and colorful.

As I drove home with it, I kept

wondering, would it give her any pleasure at all? Would she burst into tears because Beauty (which we had come to call the doll in the store window) was not the one under the tree? Would the disappointment mar her Christmas joy? With all these misgivings I placed the doll under the tree.

Christmas morning I heard

looked up at me and asked: "You and Daddy got her for me, didn't you, Mommy?"

"Yes, she was the best we could afford," I answered in a choked-up voice.

"Then she is the right dolly for me right now," Louise reasoned; serious for the moment. "And, Mommy, I'll always love her!"

How wonderful if all of us could face our disappointments so cheerfully and accept so gratefully the good things we receive. Inevitably, some of our plans will be upset, some of our dreams unfulfilled, some of our prayers denied.

God, in His wisdom, plans for us what is best. If we can accept His will with the faith and love of a child, we will not only know real happiness, but we will give it, too, as Louise gave happiness to me that Christmas morning. □

## Women of Bethlehem

Women of Bethlehem;  
I wonder if they came  
When Mary's Son was born,  
And offered her such thoughtfulness  
As neighbors used to do,  
And if, in after years,  
Remembering,  
They may have said to one another,  
"That girl from Nazareth  
Whose baby came the night  
When they were here to register,  
We never heard from them again,  
She seemed so sweet and gentle,  
And her Son so lovely,  
Some said they heard a song that night  
And thought of angels:  
Perhaps He could have been  
A special one from God,  
Messiah, Saviour:  
Someone may tell us yet that it was He."

—James Asa Johnson

Louise's bedroom-slippered feet pit-patting down the stairs. I hurried to the tree in the living room, too. What I saw there was a lesson I'll never forget.

Louise lifted the rag doll. She examined her carefully. A smile began to light my little girl's face.

"She isn't Beauty, but she's nice," she said as she cuddled the doll tightly in her arms. She



*Evelyn Witter has authored several books and numerous articles that have appeared in Christmas magazines of all types. She has been a part-time teacher and creative writing instructor and currently lives in Milan, IL.*



# EXERCISING

Andy Bjorklund

Although raised in a Presbyterian home in North Korea, Sun Myung Moon had an interest in Eastern mysticism from an early age. In 1936 at the age of 16 he claims to have experienced a unique vision of Jesus Christ that annointed him to bring a new revelation to the world. Through his adolescence he continued to contemplate his plan for spreading this new message. After studying to become an engineer in Japan, he returned to Korea in 1945 and began to expound his ideas more openly.

## Moon as prophet

Moon's life from 1945-50 was marked by conflict with the established Christian churches and the communist rulers in Korea. Moon's alleged revelation and related teaching were continually refuted by true Christians. His persistence finally earned him an excommunication from the Korean Presbyterian Church in 1948. Moon was imprisoned and tortured twice during this period and the reasons and details remain unclear. Followers of Moon claim that he was being persecuted by communists as a result of jealous accusations from Christians. Documentation of these incidents also suggest that he was suffering from direct communist reprisals for his anti-communist politics.

After escaping communist im-

prisonment as a result of a United Nations Force invasion, Moon was able to concentrate more on his spiritual quest. From 1950-53 he labored hard as a dock worker in Pusan and developed his teaching, mostly with the help of a friend named Hye Won Yoo. In 1954 he moved to Seoul and established his own church naming it the Holy Spirit Association for the Unification of World Christianity (or the Unification Church as known today).

## Moon as crusader

Controversy surrounds the development of Moon's early congregation. Charges of sexual misconduct abound from former members and other sources, particularly as they relate to initiation rites. Followers of Moon refute these earlier charges as opponents' slander, but police and court records do warrant speculation. Moon's preoccupation with sexuality is reflected not only in his borrowing of the yang (male) and yin (female) concepts of ancient Taoism, but also in his mission to procreate the extended or "perfect" family throughout the world as a means for salvation. Moon's divorces stir similar controversy as he claims to have married only twice while other records indicate that his current union is his fourth.

Despite the turmoil of those early years, Moon's following continued to grow and his progress was marked further in 1957

with the publishing of his *Divine Principles*. By 1971 he decided the time had come for him to extend his message to the world and to use the United States as his base of operation. From 1971-73 Moon achieved greater visibility through ambitious speaking tours and gained notoriety in promoting American patriotism in the wake of President Nixon's appeal for the same.

## Moon as teacher

The heart of Moon's message is found in the *Divine Principles*. Let us examine a few of the most significant elements to see how they contrast with the basic doctrines of authentic Christian faith:

1. *The Nature of God*: Moon is obviously influenced by Eastern religious traditions as he promotes the monistic view that everything that exists is a part of "God". In other words there is only one basic substance in the universe. Biblical revelation tells us that God is the primary source of all things, complete in Himself, and separate from Creation.

2. *The Fall of Humankind*: Totally apart from any Biblical evidence Moon contends that the events in the Garden of Eden included sexual intercourse between Satan and Eve. According to Moon, this constituted the spiritual fall of humankind. The physical fall then followed with the union of Adam and Eve. The Biblical account in Genesis and

# SUN MYUNG MOON AND

# DISCERNMENT

subsequent passages indicates that the Fall was the direct result of individual human disobedience and that both spiritual and physical penalties were a result of the same specific decision.

3. *The Ministry of Jesus Christ*: Moon claims a unique and divine revelation by asserting that Jesus Christ came to earth to marry and produce a perfect family to glorify the heavenly Father. Moon therefore contends that Jesus actually failed His ultimate mission as He was executed prior to establishing such a family. The Bible contends that Jesus Christ's sacrificial death was precisely what God intended, foretold by the prophets through the ages, and God's fulfilled plan for individual salvation.

4. *Culmination of the Age*. Having discredited the ministry of Jesus on earth, Moon's proposed alternative comes as no surprise. He teaches that the world's problems can be eliminated once a perfect family is established by the "Lord of the Second Advent." Followers of Moon regard him and his wife to be Perfect Father and Mother and that their church is in the process of establishing the new world. The Biblical message anticipates the Day of the Lord when Jesus Christ will triumphantly return to claim His own.

#### **Moon as enterpriser**

Following 1957 Moon developed a variety of retail and

manufacturing firms that contributed to his multi-million dollar empire. His wealth is further enhanced by an ambitious solicitation network manned by thousands of followers and hundreds of local fund raising schemes. Moon's style in the past fifteen years has also included the collection of celebrity and organizational endorsements at every level of society. Moon also cleverly appeals to the basic forms of public welfare that are not likely to alienate anyone's support such as freedom, education, and science. As of 1982 Moon and the Unification Church have accumulated over sixty "front organizations" to spread his influence.

Recruitment tactics in the Unification Church include vigorous street soliciting, free community meals and relief services, social and recreational programs, rural retreats, and even church infiltration by hard core members. (Regarding the latter, we in the North Park Community Advent Christian Church, San Diego had to deal with just such an attempt this year.) The cultic sociology of the Moon family has stirred great interest and generated hundreds of reports. Oppressive tactics are denied by the Unification Church, but claims to the contrary abound. Moon's preoccupation with establishing a perfect family is reflected in his mass marriages (2,075 couples in New York City in 1982), communal living, and tightly con-

trolled hierarchy to oversee his mammoth domain. The Unification Church now claims 40,000 members in the U.S. alone.

#### **Prospects**

Moon has just been released after serving an 18-month federal prison sentence for income tax evasion. Whereas some had hoped that this event would slow down his progress, it may actually do the opposite. Supporters see his current difficulty as just another saga in his long history of religious persecution. Morale in the Moon community hardly looks dampened if measured by recent campaign efforts. Last year fifty teams of twenty-five to fifty members each were launched to carry out three-week evangelism tours in major U.S. cities. This year *thirty thousand* pastors in the United States and Canada received free information packages including books and video tapes explaining the commendable mission of the Unification Church.

The continuing efforts of Moon and the Unification Church may also gain additional mileage from the growing popularity of the New Age Movement. New Agers promote the notion of the infinite potential of the individual, the end of social problems through human capacity, and the eventual unity of all religions into one world faith. These objectives are indeed compatible with the elements of Moon doctrine as he has been

Continued on page 18

## THE UNIFICATION CHURCH



*Restoration*  
*Rest*  
*Refreshment*

# THE THREE R'S OF REVIVAL

Marion Damon

Christian brother and sister, how long have you lived now in a state of spiritual lassitude? You are busy in church work, serving the Lord, but the fire of your Christian life is only a bed of warm embers. Sometimes in a meeting, a spark of the old fervor you used to know flares up into life. A few days later, that spark dies again, leaving you with a feeling of vague discomfort. For you, prayer has become perfunctory. You read the Bible only to prepare for that Sunday School class or sermon. You are serving the Lord, but that warm feeling of His presence rarely comes any more. You chide yourself for desiring "feelings," but scolding doesn't help.

Perhaps you think revival is the answer—but that's rather scary. Revival, for most Christians, seems to be a state of excited spiritual contagion which appears once in a long time, like Halley's comet! But, my Christian friend, the Lord expects us to live in revival all the time. He lays down in the Bible three "R's" for revival. These three are as basic as reading, writing and arithmetic, the three R's of education. In the Greek language of the Word of God, these important words all begin with the prefix *ana*, which itself means renewal. Follow the Lord's recipe for revival and live a renewed spiritual life.

## Restoration

Restoration in your spiritual life. Restoration (*anathallo*) means to grow green again or to cause to flourish again. The Lord has promised through the prophet Ezekiel: "All the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it" (17:27).

How many of us have become dry trees in our Christian life! That fruit of the Spirit, which grew so promising in our life, has now withered and died. There are no more tears in our prayers and no burden for souls in our heart. No one has been led to the Lord recently by our witness. Do you wish revival in your life? Allow the Lord to show you that part of your spiritual life which has become withered and dried. He shall cause it to grow green and flourish again.

But perhaps you feel, "No, I can never return again to the blessed spiritual experience I had before. That would surely be impossible." The Lord showed Ezekiel some very dry bones in a valley, and asked, "Son, will these bones live again?" Ezekiel had definite doubts about it; he had no positive answer for the Lord. But then the Lord demonstrated to the prophet the twin power of the Word and Spirit. Through the power of the Lord, those dry bones lived again (Ezekiel 37). Read the Word of God constantly. Yield your life to the working of His Spirit. The Lord will remove the dryness in your heart. You shall surely find revival in your life and service.

### Rest

Rest for your body. Rest (anapauo) means a temporary ceasing of activity in order to renew one's strength. The ancient Roman army, that traveled so widely and conquered so much, allowed its soldiers frequent periods of rest. Farmers alternately sowed their fields with light crops to renew the richness of the soil. But we modern Christians, how we love ceaseless activity—and how tired we become!

Jesus' disciples must have loved busyness too. Jesus had stilled the storm on Galilee, delivered the demoniac of the Gadarenes and raised to life the daughter of Jairus. His disciples had covered the countryside with deeds of power and the words of life. Jesus was becoming well-known. People flocked to wherever he was. So many people were coming and going that He and His disciples could find no place even to eat (Mark 6:31).

You and I would love such a ministry. We would decide not to take another moment for food or sleep until our exhausted bodies forced us to do so. But was that the

response of Jesus? He said to the disciples, "Come ye yourselves apart into a desert place, and rest a while." What a wonderful privilege we Christians have of resting a while with Jesus. But how seldom we avail ourselves of the opportunity. We will add another meeting to our already overcrowded schedule, but we will not take a day to be alone with our Lord. No wonder we feel so spiritually dull. The Lord said to me one day, "I never pour my power into a tired body."

The rest we need is a rest with Jesus. Jesus gives us that same invitation today: "Come unto me, all ye that labour and are heavy laden and I will rest you. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28,29). When we rest with Jesus, He teaches us. Those priceless lessons we learn in quiet become the foundation of a rich public ministry. Rest for your body ensures revival in your life.

### Refreshment

Refreshment for your spirit. Refreshment (anapsucho) means to cool off and recover from the effects of heat. In our disturbed, high-pressure world our spirits often become overheated. In modern parlance we would call it "losing our cool." A constantly overheated spirit cannot live a life of revival. We need refreshment. We need an opportunity to recover from the effects of opposition and the contradictions of sinful people. We must have a chance to rest from our pressures and problems. But how?

The Apostle Paul had a need for refreshment. Often his spirit must have been depressed by the coarse contacts with his jailors in that Roman prison cell. His chains must have been a constant source of an-

noyance. How could Paul ever find refreshment for his spirit?

Paul wrote to Timothy the occasion for his refreshing (2 Tim. 1:16). "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but when he was in Rome, he sought me out very diligently, and found me." The Christian had heard that Paul was imprisoned in that city. He sought through all the prisons until he found Paul. Paul testifies to the result: "He often refreshed to me, brought coolness and balm to my soul."

The fellowship of such brothers and sisters in Christ is the antidote for an overheated, overburdened spirit. You may be weighed down with burdens you feel too heavy to bear. Your ministry may be beset with opposition and conflicts. You may be living with persons who seem to contradict everything you say and do. How is it possible then to live in a revival spirit? You need the fellowship of your brothers and sisters in the family of God. Take time out for fellowship. Take time out to be an Onesiphorus (profitbearer) to someone else. Coolness of spirit means revival in your life.

The Lord's recipe for constant revival is the three "R's": Restoration of the dry places, Rest for your body, Refreshing for your spirit. Come to Jesus and let Him renew your life. □



*Marion Damon ministers as an Advent Christian missionary in India.*



Once I get working on a jig-saw puzzle, I don't want to quit until I've jammed the last piece in its place. The challenge of an unfinished puzzle lying on the table cries out too loudly; and I come back to it again and again. In the title of his book *Putting the Pieces Together*, Dr. Freeman Barton suggests that the details of the prophetic Scriptures are like the pieces of that kind of puzzle.

I find the analogy suggestive in many ways. But, the one I want to mention now is the device that many of us use in assembling a puzzle: the first thing we do is make a frame by putting together the outside edge of the picture puzzle. Prophetic study is like that; before we can fit the details together properly we need to have a framework in which to locate them properly.

#### The Bible as a framework

Where do we find the framework into which we can fit the details of the Biblical prophecies? In the broadest and most general sense, the Bible itself is that framework. This insight is one of the richest elements that past Advent Christian preaching has passed on to us. Many of our "old time preachers" developed the truth that the overall movement of Bible history is the framework for our faith that Christ is coming back again.

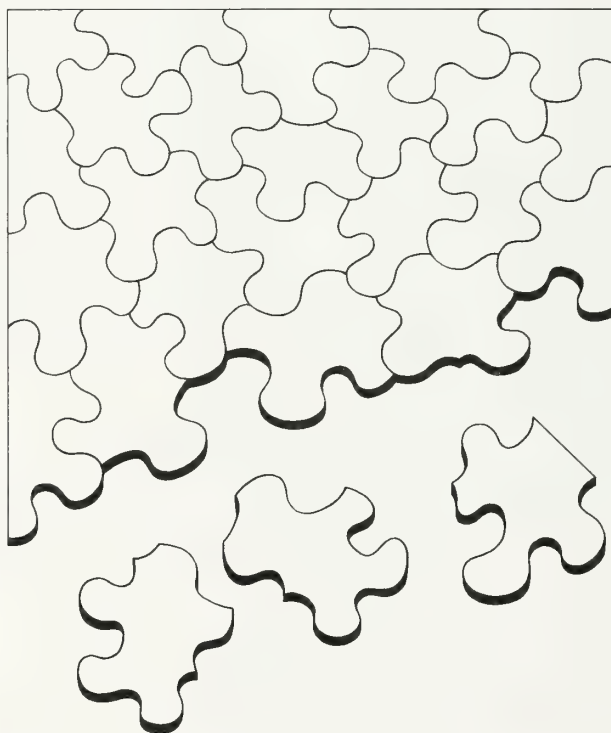
E.A. Stockman, once editor of (what is now) the *Advent Christian Witness*, provides an example of what I mean. "The Scriptures are self-interpreting," he argued, "All Bible topics should be considered in the focal light of the entire Scriptures. God is his own interpreter. Revelation is the unfolding of God's great harmonious plan of redemption."<sup>1</sup>

Many of our preachers often called their congregations to remember that Bible history frames all our doctrines and all our activities. They reminded us that the Bible tells us of Paradise created, then lost, and finally restored. They pointed out that the Bible both begins and ends

with a "new heavens and a new earth wherein dwelleth righteousness." In between, as H.L. Hastings — first president of the (Advent) Christian Association — so vividly summarized it, there is that "great controversy" between God and unbelieving men.<sup>2</sup>

This Biblical framework, into which we should fit both human history and Biblical teaching, is well expressed in our emphasis upon the "kingdom of God." Our Lord is the Great King of the universe. "The Most High is sovereign over the kingdoms of men and gives them to anyone he

## THE PROPHETIC PUZZLE:



wishes."<sup>3</sup> But, it takes more than just a king to make a kingdom: subjects who submit to the king's reign; territory over which the king is master, and laws which reveal the king's will.<sup>4</sup> At present, in this world we have only an imperfect expression of the kingdom of God because of the rebellion of Satan and the presence of sin in all of humanity.

Now, it is into this Biblical picture of the work and its history that we are to fit the details of

Biblical prophecy. For example, our Lord's Return — that central gem in the crown of Bible prophecy — will produce the end of creaturely rebellion and the restoration of the purity and perfection of our world.

### Prophetic frames within the Bible

But, it seems to me that God has graciously provided us with several passages of Scripture which give a framework for understanding the relationships among prophetic details. Some of the most obvious "prophetic frames" are Daniel 2 and 7;

## FINDING A FRAME

Matthew 24 and 25; 1 Corinthians 15:20-28; 1 Thessalonians 4:13-17; and the entire book of Revelation.

Not all of these passages are equally clear; nor, do all of them cover the full scope of Biblical predictions. Yet, in its own way, each one of these "prophetic frames" helps the Bible student to organize the wide variety of predictions in Scripture. Within these frames we will find it easier to see the meaning of symbols and time periods.

The second chapter of Daniel is one of the clearest and most helpful of the prophetic frames. Let's examine it and learn what we can about the overall relationships of the prophecies. (If you're not familiar with the passage, get out your favorite Bible and read Daniel two before continuing any further.)

Daniel, the servant of God, is slave to a dramatically successful pagan king. God's sovereignty over the world seems to have been thwarted by the proud Nebuchadnezzar. Obviously, the kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ. But, God wants the pagan king to know that, even if it doesn't look like it, God is in control over the events of this world. So God shows Nebuchadnezzar "what will happen in days to come" (Daniel 2:28). This prophecy then speaks not so much of God's people as it does of the nations of this world.

Their future is to be like the large statue which God revealed in Nebuchadnezzar's dream. Daniel

two describes that statue and explains its meaning. As we study it, we discover that God has actually given us the outline of human history from Daniel's time to the beginning of the eternal kingdom.

What lay ahead for the nations of the world? God revealed that the empire of Babylon, will be replaced by a sequence of three empires ruling over the world. From the fact that these nations are represented various metals of decreasing value (gold, silver, bronze, and iron) and that the image is described from top to bottom, we can conclude that human history will be generally downward in a process of decay and disintegration.

Daniel two also makes it clear that this process of decline will itself frustrate human attempts to put together a fifth universal world empire. From the study of history, we can identify Babylon as gold (Daniel 2:38), Medo-Persia as silver, Greece as bronze, and the Roman Empire as iron. After Rome, in the feet of the statue, clay is mixed with the iron, indicating that "the people will be a mixture and will not remain united" (Daniel 2:43).

The statue is that of a man, even though the figure consists of various metals. The governments of this world are those of sinful men and are doomed to a perpetual decline, unable even to achieve their own goals. Other prophetic passages, as we have seen, use beasts to represent human governments. Yet, even if these governments appear to be in charge, God has the final word. He sends the stone which strikes the great statue on the feet and pulverizes it.

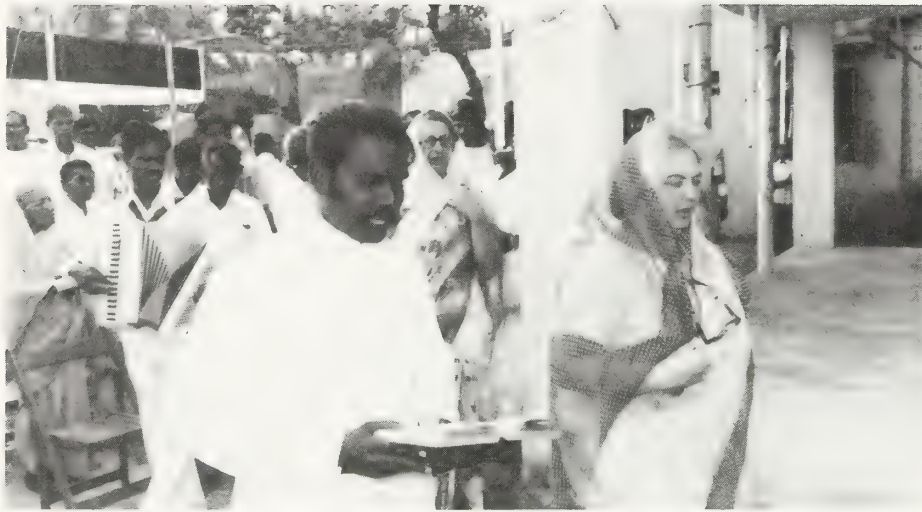
There should be no doubt that this represents the end of human history in the Second Coming of Christ. It is a divine action (the stone is cut out of a mountain without hands, Dan. 2:34, 45) and then God "set(s) up a kingdom that will never be destroyed" nor given to any other people (Daniel 2:44). How much this passage reminds us of Paul's prediction that Christ will "hand over the kingdom of God the Father after he has destroyed all dominion, authority and power" (1 Corinthians 15:24).

This "prophetic frame" is powerfully simple and helpful. It gives us the general dimensions of western world history and provides us with the structure for relating the many Bible predictions. Bible prophecy is not limited only to a few events at the very end of history. Rather, God has given

Continued on page 18



## By the Great Grace of God



*Miss M.R. Damon, Superintendent, American Advent Mission, India, and the church pastor, Rev. J. Jeevanandan, lead the congregation in a circuit of the church.*

"By the great grace of God..." began the Church Secretary, a church had been begun in a church member's house by Rev. K.J. Benjamin. Helping the early beginnings of the church were Mission leaders like Miss E.L. Jones and Rev. D.S. Banks, Rev. & Mrs. F.B. Clothey. The church met in a series of homes, and later, with the help of the Mission, a piece of land was bought.

The church went through some difficult times, the hut built on the land for a church became dilapidated and the land itself neglected. But with the help of members of other Advent Christian churches, and particularly the generous help of a woman who had been associated with the church in its early days, a new permanent church has been erected. It was dedicated on July 7, 1985.

Miss Marion R. Damon dedicated the church, and gave the special message on this happy occasion.

## Fire in Teynampet!

It was Saturday morning when I alighted from the train, to be met by the driver. On the way home in the jeep he told me that while I had been away, on the Thursday, fire had swept through the colony of thatched huts which comprised Vanniya Teynampet. All of the church members and adherents, ex-

cept one family which had moved away, had lost almost everything except the clothes they stood up in. They sat amongst the roofless mud walls of their burnt-out homes for three days, praying that it would not rain. Red Cross and Government gave some cooked food in packets. On the third or fourth day they were given money to buy some coconut leaves and told to put up a light thatch over their homes.

The thatched shed we used for a church was also, of course, gone. The nearest church member happened to be home that day, and he grabbed the jute mat used for sitting on, and the best petromax (kerosene pressure lamp) and ran. Everything else went up in flames — the reading desk, the drum and tambourine, the other petromax, the flannelboard and stand, the hymn books, the tin trunk and its contents, the straw mats.

However, Lay-pastor David was able to lead the group in thanksgiving that no one had lost their lives, or even been burned.

With the funds for World Hunger we were able to give a little help to



*The Teynampet fire destroyed homes and left many homeless. Advent Christians are participating in relief efforts.*

each family to help them in restarting their lives. One boy, whose school exams started a week later, had lost all his school books, the fire having taken place on a school holiday. We were able to buy him a new set. Other children could not go to school, because they had nothing to wear. Some were given old clothes, and for two children of church members we provided school uniforms. Some monetary help, and some rice were given.

From the F.B. Clothey Memorial Fund, set up by Mrs. Clothey to help in providing subsidized Bibles, we were able to replace burnt Bibles. It is interesting, however, that the newest convert from Hinduism had managed to save his Bibles! Obviously, it was one of his treasures.

People had been able to make only one trip with articles from their homes; some (none of them church members) who had tried to go back for more had suffered burns. Photos in the local paper included one of a 90-year old woman, who happened to be an adherent of our church, guarding the possessions of some of the families.

What of the future? The Slum Board has been taking photos of the various families, promising they are going to build apartment buildings to take the place of the burnt homes. About 1500 homes were burnt; initially 500 apartments are to be built. They refuse a place for a church in the new complex, but have taken photos of Lay-Pastor David and his wife. We pray they may be allotted a house, as promised, where church services can be conducted. In the meantime, services have restarted in one of the damaged homes. We have confidence that God will bring good out of it all. □

—Beryl Joy Hollis

## Where Are All the Ministers?

E.A. Dowd

I am amazed at times after being in the ministry for almost 15 years the number of clergy who do not take the ministry or the title 'minister' to heart. I am convinced that every man called by God can be a good minister. He might be a poor speaker, a poor administrator but if he puts his heart, mind, and soul into his work, he can be a good, if not among the best when it comes to ministering to his flock. During the last 14 years I have been called upon on numerous occasions to visit hospitals, nursing homes, conduct funerals and weddings of parishioners of others churches and without a doubt the reason is always the same. The person has had no close relationship to the pastor of the church he or she is attending. Many times the person has not even seen the pastor outside of the church.

Many of the clergy feel that it is not their duty to visit the sick, the shut-ins, or the grieving. However by sustaining such an attitude, they are apt to miss out on one of the greatest joys of being a servant of the Lord Jesus Christ. They miss the joy of giving of self to others. In life we find givers and takers. Our Lord himself was a giver and he taught his disciples and those who were to follow to be the same. Some

are apt to forget that the word "Minister" means servant.

Many excuses are used by the clergy for not ministering to their flock but I dare say that there is a good reason. If a man was called by God to preach the Gospel, he was also called to be a servant to his fellowman.

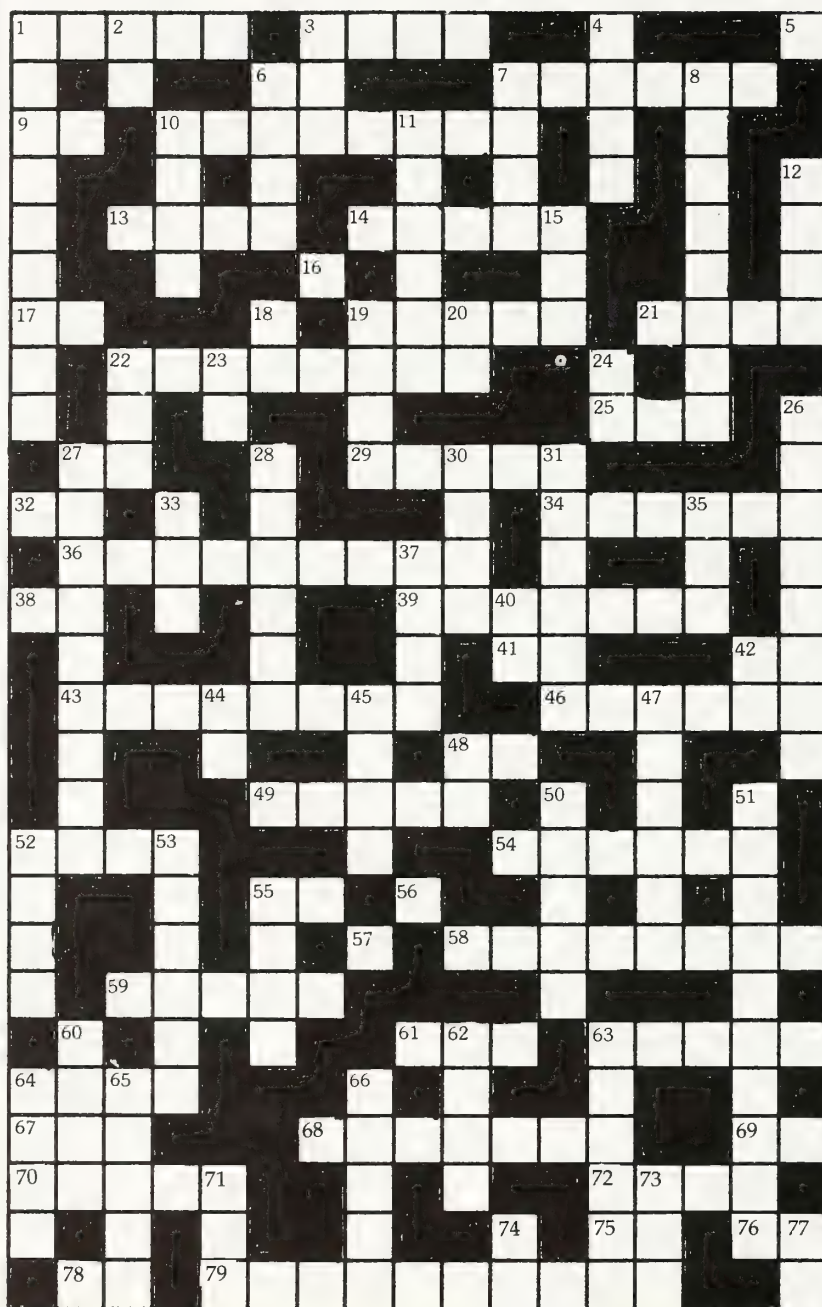
I am sure that there are many who will disagree with me, but I thank the Lord for those who are in agreement and who are serving our Lord today by serving their fellowman. □



*Raised in Iron Gate, VA, Rev. E.A. "Buddy" Dowd currently pastors Blake's Chapel Advent Christian Church. A graduate of Berkshire Christian College, Rev. Dowd also served Minton's Chapel Advent Christian Church from 1974-1978.*



# INVITATION T



## ACROSS

1. What Christ instructs us to do in Him in order to bear fruit. (John 15:4)
3. Decide what materials you will \_\_\_\_\_ before you sit down to study. (p.38)
5. First word of the title to chapter nine. (p. 94)
6. A necessary step in outreach to make disciples. (Matt. 28:19)
7. Christ's invitation to the fishermen. (Matt. 4:19)
9. "Lord, teach us \_\_\_\_\_ **pray** . . ." (Luke 11:1)
10. Our giving should be systematic, proportionate, and \_\_\_\_\_. (p. 70)
13. Type of useful seasoning that Christians are compared to. (p. 32)
14. What disciples are to do to gain spiritual fuel. (p. 36)
16. "\_\_\_\_\_ came that they may have life." (John 10:10)
17. "\_\_\_\_\_ everything give thanks." (1 Thess. 5:18)
19. ". . . if anyone \_\_\_\_\_ my voice and opens the door, I will come in to him." (Rev. 3:20)
21. Condition Paul was in to everybody. (p. 74)
22. How Satan tempts us. (p. 89)
25. "Looking \_\_\_\_\_ for number two." (p. 117)
27. "Jesus Christ is the only answer \_\_\_\_\_ man's separation from God." (p. 62)
29. Who we should resist. (James 4:7)
32. Who have assurance in approaching God? (p. 120)
34. "\_\_\_\_\_ the good news into everyday conversation." (p.59)
36. Fruit is the intended result of this. (p. 96)
38. To receive blessings, we must hear the word of God and observe \_\_\_\_\_. (Luke 11:28)
39. A necessary requirement in order to receive eternal life. (John 3:16)
41. The Macedonians gave \_\_\_\_\_ their own, even without being asked. (p. 67)
42. "\_\_\_\_\_ who believes in Him is not judged . . ." (John 3:18)
43. Author's name. (book cover)
46. What Christ commanded to be preached to all creation. (Mark 16:15)
48. "A passing grade - \_\_\_\_\_ last!" (p. 48)
49. What we must carry to be a disciple of Christ. (p. 26)
52. Through what does lust enter the mind? (p. 87)
54. Required alteration to bear more fruit. (p. 98)
55. The "B" of "P B P G I T W M Y." (p. 132)
56. Popular invitation hymn: "Just as \_\_\_\_\_ am." (p. 123)

In 1980 Advent Christian adult Sunday School classes studied David McCarthy's *Invitation to Discipleship*. Don and Holly Harrison have composed a crossword puzzle based on this book to help you remember some of what we learned. If you don't have a copy and would like to order one, they are available for \$3.50 plus \$1.25 postage and handling from Venture Bookstore, P.O. Box 23152, Charlotte, NC 28212.

# DISCIPLESHIP

Don and Holly Harrison

57. "... for God loves \_\_\_\_ cheerful giver." (2 Cor. 9:7)
58. Jesus compared the decision of becoming a disciple with the \_\_\_\_ of a tower. (p. 29)
59. What is the pressure of the world against your will? (p. 87)
61. There \_\_\_\_ two objects of prayer: things and people. (p. 49)
63. "...unless one is born \_\_\_\_\_, he cannot see the kingdom of God." (John 3:3)
64. What causes temptation? (James 1:14)
67. To whom is Christ a physician? (Mark 2:17)
68. Money and prayer are forms of this for our missionaries. (p. 79-80)
69. "Without Him there \_\_\_\_ no life." (p. 62)
70. At the Garden of Gethsemane, what part of the disciples was weak? (Matt. 26:41)
72. "...for I \_\_\_\_\_ learned to be content in whatever circumstances I am." (Phil. 4:11)
74. "If you ask Me anything in My name, \_\_\_\_ will do it." (John 14:14)
75. "...everyone who calls \_\_\_\_\_ the name of the Lord shall be saved." (Acts 2:21)
76. "I \_\_\_\_\_ all things for the sake of the gospel..." (1 Cor. 9:23)
78. In what direction did Christ go after commissioning the disciples? (Mark 16:19)
79. One type of "Great Commission" worker. (p. 75)

## DOWN

1. What has been given to Christ in heaven and on earth? (p. 75)
2. "\_\_\_\_ anyone wishes to be my disciple, let him say no to himself..." (p. 28)
3. "Yet \_\_\_\_ My will, but Thine be done." (Luke 22:42)
4. How we should react to temptation. (p. 90)
5. First word of title to chapter four. (p. 45)
6. Eternal life is this from God through Jesus Christ. (Romans 6:23)
7. What did the disciples do as soon as the soldiers appeared? (p. 48)
8. How we should be to the Word, as true disciples. (p. 20)
10. A common reason not to witness. (p. 56)
11. God is this to a disciple. (p. 125)
12. What are we to count when considering discipleship? (p. 29)
15. What does cross-bearing say to the will of God? (p. 28)
16. "\_\_\_\_ am the way, and the truth, and the life..." (John 14:6)
18. "And this \_\_\_\_ the promise that He Himself made to us: eternal life." (1 John 2:25)
19. What John lost for standing up for what is right. (Matt. 14:3-12)
20. We are sent out \_\_\_\_ sheep among wolves. (Matt. 10:16)
22. "...love your enemies, do good to those \_\_\_\_ hate you..." (Luke 6:27)

23. Jesus compared the decision of discipleship to a king engaging \_\_\_\_ a battle. (p. 30)
24. "\_\_\_\_ you (among all people) still have no faith?" (p. 133)
26. How are we engaged in spiritual battle? (Eph. 6:12)
27. What, when coupled with Scripture, is a powerful witnessing tool? (p. 58)
28. What is the communion of one's spirit with God? (p. 47)
30. If we are branches, what is Christ? (p. 95)
31. What type of sacrifice should we present our bodies as? (Romans 12:1)
33. What events should we thank God for controlling? (p. 125)
35. The first person to be tempted. (Gen. 3:1-4)
37. What we must do to remain in Christ's love. (p. 100)
40. "...I am with you always..." (Matt. 28:20)
42. "...has actually filled me with the Spirit..." (p. 120)
44. "\_\_\_\_ its best, Christian fellowship is koinonia." (p. 105)
45. What our testimonies should end with. (p. 59)
47. What have all done to fall short of the glory of God? (p. 62)
48. Jesus came \_\_\_\_ Light into the world. (John 12:46)
50. What we must bear for Christ, to be true disciples. (p. 21)
51. We must be this with Christ, to be a disciple. (p. 18)
52. "\_\_\_\_ the failure of the disciples was a group failure." (p. 137)
53. What we gained at the moment of conversion. (p. 86)
55. The lust of the flesh refers to temptation against this. (p. 87)
56. "...\_\_\_\_ know that my Redeemer lives..." (Job 19:25)
57. In order to tap God's power, \_\_\_\_ disciplined prayer life is needed. (p. 48)
60. How much of the armor of God are we to put on? (Eph. 6:11)
62. "Put in the sickle, for the harvest is \_\_\_\_." (Joel 3:13)
63. Besides perfecter of faith, what else is Jesus? (Heb. 12:2)
64. What Jesus gave as ransom. (Matt. 20:28)
65. What the disciples chose instead of prayer at Gethsemane. (p. 48)
66. Could \_\_\_\_ take part in the healings and exorcisms? (p. 21)
71. "...that through \_\_\_\_ forgiveness of sins is proclaimed to you." (Acts 13:38)
73. Which temptations are we given the means to escape from? (1 Cor. 10:13)
74. The widow's mite amounted to more \_\_\_\_ comparison to the others' gifts. (Luke 21:3)
77. "Jesus \_\_\_\_ French Fries?" (p. 65)

*Don and Holly Harrison recently moved from Charlotte, NC to Richland, WA where Don has begun work at Rockwell International with nuclear waste system design.*



# The Abrahamic Covenant

Ella I. Brown

**T**he Abrahamic Covenant has been an important doctrine of the Advent Christian Denomination through the many years, but more stressed in earlier days than now. Part of it has been fulfilled but part of it will not be consummated until Christ returns.

We should know about this covenant; what it meant to Abraham and what it means to us as Christians today. It should cause us to examine our Christian lives to make sure we are ready at any time to have our part in the coming everlasting Kingdom.

God made a two-fold covenant with Abraham as found in Genesis 12:1-7. In the first part God asserted He would give the land of Canaan to Abraham's descendants. Literal fulfillment took place when the children of Israel went over Jordan and took the promised land as is told in the Book of Joshua.

Thus the Jewish nation was established from whose line Christ was to come. The genealogy of Jesus, in both Matthew's and Luke's gospels showed Abraham was included as one of their forefathers. God also told Abraham that "through your offspring, all nations on earth will be blessed." Christ fulfills this promise. (Genesis

22:18; Galatians 3:16) The Lord promised to bless Abraham and multiply his seed. In Deuteronomy 1:8-10 we read of it's fulfillment, also in Hebrews 6:13-15.

The covenant's second part has not yet been fulfilled! The Lord said to Abraham: "Lift up your eyes...all the land that you see I will give to you and your offspring forever." (Genesis 13:14,15) Note the "forever." He was seeing the land by the eye of faith as told in Romans 4:13. So he and his seed were to inherit the world.

When Abraham died he had never inherited one-foot of this land and had even to buy a place to bury his wife Sarah.

Abraham was included among those who died in faith not having received the promises but having seen them afar off. (Hebrew 11:13) The final consummation of the covenant cannot be entirely fulfilled until Christ returns to raise the dead and establish His Kingdom. Abraham then with all the ransomed host will receive his promised inheritance. This will be Abraham's forever.

## Gentiles included

The Gentiles are included in the covenant. The right to the final inheritance belongs both to the Jews and Gentiles; all based on their acceptance of Christ. They are Abraham's seed according to the promise. We, as Christians can count ourselves among the faithful descendants who were to come after Abraham. (Romans 8:16,17; Galatians 3:28-29) Our inheritance is reserved for us in heaven. (1 Peter 1:3-5) It will be revealed when Christ descends to make all things new. (Revelation 21:5)

In Matthew 6:10 we are told to pray "Thy Kingdom come." This prayer will never be out of date for Christians to pray until all is fulfilled at Christ's return to earth to set up His eternal Kingdom.

The earth made new is to be the future home of Christians.



Then Abraham will have his share along with all the rest of the faithful ones. If this were not so; God's promise that he would be heir of the world forever would never be fulfilled. David tells us: "For evil men will be cut off, but those who hope in the Lord, will inherit the land." Also in the Sermon on the Mount, Jesus teaches "Blessed are the meek; for they will inherit the earth." As we look around our world today we can see that those who are Christ's followers have not as yet come into their promised inheritance. They do not possess the earth now. However, they will do so at Christ's second coming.

Before Jesus returns to finalize His covenant with Abraham and with those His own, scoffers will claim: "Where is this 'coming' he promised?" (2 Peter 3:3-4) As the world draws nearer to the end of time there will be more who in scorn will deny that Christ will come again. However, it will not make any difference what anyone thinks or says, whether the waiting is long or short, at the time appointed Jesus will come. He has promised and is not slack concerning His promises. "So you also must be ready, because the Son of Man will come at an hour when you do not expect him."

God has given us signs to watch for — signs of the last days. "Perilous times will come." (2 Timothy 3:1) This same chapter goes on to tell how corrupt, things will be. The 24th chapter of Matthew gives us many more signs to look for in

what is called the "Latter Days" before Christ comes. Jesus, Himself gave us a parable that has to do with His soon return. (Matthew 24:32,33.) The signs are intensifying as time goes on.

Sin has had it's long, dark day but we read in Zechariah 14:5-7: "Then the Lord my God will come, and all the holy ones with Him. On that day, there will be no light, no cold or frost. It will be a unique day, without daytime or nighttime — a day known to the Lord. When evening comes, there will be light."

#### The Evening Light

We're drawing near the evening hour,  
When worldly things with all their power  
Will be as naught, all done away,  
When Christ returns to reign for aye.  
How blest to know His coming bright,  
At evening time, will bring the light.  
The old world reeling on it's way  
Will shortly see it's closing day;  
The signs foretelling what will be  
When time is ending, now we see.  
Though sin holds sway in gath'ring night,  
Yet evening time will bring the light.  
The perils thicken everywhere,  
Distress of nations, deep despair  
So grips men's hearts amid their fear  
Of what is coming, now so near.  
Oh, may we help them see aright  
That evening time will bring the light.  
No matter what of weal or woe

May be our lot, yet we well know  
That Christ can bid the darkness flee  
And bring us peace and liberty.  
He tells those precious in His sight,  
At evening time it shall be light.  
The world has had it's drawn out day  
And to God's Kingdom must give way;  
The earth then new will be a-gleam,  
No need for moon or sunlight beams,  
For Christ, in all His splendor bright,  
Will be the Everlasting Light!

"Be very careful, then, how you live — not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore, do not be foolish, but understand what the Lord's will is." (Ephesians 5:15-17) □



*A lifelong Advent Christian, Ella I. Brown was born in Nooksack, WA in 1895. She currently lives in Everett, WA but still attends the Nooksack Advent Christian Church. She is the author of Passport to Yesteryear, a book describing her growing up experiences in western Washington.*



## A Most Usable Bible

Seven years after the release of the *Holy Bible: New International Version*, Zondervan publishers offers a study edition of this masterful Bible translation. The *NIV Study Bible* comes with a chain reference system, four color maps and timelines, a one hundred and fifty page concordance, a wide array of charts, and well written explanatory notes throughout the text. In addition, a complete introduction to each Biblical book appears before the actual text.

This reviewer has long been suspicious of study Bibles. Most are so doctrinally biased that they are of little value to Christians who are serious about Bible study. The *NIV Study Bible* provides a welcome relief. For example, the study notes



to Revelation 20:2 present three views of the millennial question without favoring one over another. Other areas of disagreement among evangelicals are handled in the same charitable spirit free of dogmatic assertion.

While the *NIV Study Bible* treats theological differences among evangelicals in this helpful manner, nevertheless it maintains a strong commitment to the authority and inerrancy of the Scriptures. In opposition to much of liberal scholarship, an early date of composition for the book of Daniel is argued convincingly and Mosaic authorship of the Pentateuch (the first five books of the Old Testament) is affirmed.

This work does have some weaknesses. First, in direct opposition to clear Biblical teaching, the contributors show acceptance for the Platonic doctrine of "natural immortality." (For a concise refutation of natural immortality see *Resurrection and Immortality* by Murray Harris, Wm. B. Eerdmans) Second, in passages such as James

2:24-26, this reviewer noted inadequate supporting evidence. In this passage, the contributor argues that the word "faith" does not refer to the saving faith discussed by Paul but a "mere intellectual acceptance of certain truths without trust in Christ as Savior." No textual or Biblical evidence is marshalled to support this claim.

But perfection is not a characteristic of any study Bible currently in use and if we long for perfection, the *NIV Study Bible* comes far closer to that standard than any other currently on the market. As study Bibles go, this one is head and shoulders above any other and can be used by Christians with great profit. Pastors will find it invaluable for sermon preparation. Students will discover it helpful in applying the Christian faith to various academic disciplines. Laymen will find it's attention to detail and readability invaluable for personal devotions, Bible study, and discovering more about walking with Jesus Christ. □

—Bob Mayer

### Exercising Discernment From page 7

promoting the notion of a perfect worldwide family, the conquest of social ills through family membership, and his original crusade to bring all faiths into one church—his. □

Andy Bjorklund lives in San Diego, CA where he worships at North Park Community Advent Christian Church. His long held interest in observing cults and non-biblical teaching led to the formation of the "Colossian Fellowship" in Seattle, WA. Andy's work has appeared many times in the *Advent Christian Witness* and in other magazines.

### The Prophetic

From page 11

us predictions which help us to understand the series of events that we call "world history." You'll find great help in carefully studying each of the "frames" I have mentioned.

Once you have the frame, then you can really begin to deal with the details of Bible prophecy. And some of these details involve the time periods mentioned in the Scriptures. In our next study, we want to give some thought to the chronology of prophecy. □

### Footnotes

<sup>1</sup>E.A. Stockman, *Our Hope: or, Why Are We Adventists?* (Boston: Advent Christian Publication Society, 1889), p. 3.

<sup>2</sup>*The Great Controversy between God and Man: Its Origin, Progress, and End* is the title of a volume Hastings wrote in 1860.

<sup>3</sup>Daniel 4:32 (NIV)

<sup>4</sup>See A.E. Hatch's *Divine Economy, or The Coming King and Kingdom* (Mendota, IL: Western Advent Christian Publication Association, 1914), Chapter 6.

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# A Moving Force

A moving force behind the success of Penny Crusade is the writer of the material, veteran missionary to India, Marion Damon. We appreciate Marion's faithfulness through the years in preparing the Penny Crusade programs. She has taken her vacation time and money to perform this ministry.

During those times, she has also pastored, planted, and assisted churches. As superintendent of the India Field Council she carried heavy responsibilities during the transition period as major operations were turned over to the India Advent Christian Conference. She has served in the roles as advocate, advisor, and associate minister with the leaders of the Conference as well as speaking for various evangelical groups in

the sub-continent. She also has the unique honor of being asked by the India Conference to sit in on any and all Conference meetings, board meetings, and committees. That is something almost unheard of in the area.

*Penny Crusade 1986* is presented again by Marion and is currently being prepared for distribution to Advent Christian churches in Canada and the United States. It is again anticipated that we will see a good harvest for Foreign Missions. The 1986 topic is "*Tour Guides*" with lessons such as "Nehemiah, A Burden For Building;" "Ezekiel, A Burden for God's Glory;" and "Zechariah, A Burden To Encourage." Our 1986 goal: \$235,000.00.

—Ed Hickel

## PENNY CRUSADE REPORT

YEAR	GOAL	ACTUAL
1976	\$110,000.00	\$122,622.57
1977	135,000.00	145,650.00
1978	150,000.00	151,530.06
1979	155,000.00	162,971.72
1980	165,000.00	160,546.30
1981	170,000.00	180,823.88
1982	175,000.00	198,242.23
1983	195,000.00	212,594.25
1984	210,000.00	221,887.18
1985 (9/30)	225,000.00	231,069.96

*Twenty-five years ago (1959) the amount received for Penny Crusade was \$5,420.00*

# MINISTRY IN MALAYSIA

## *A Reflection to Praise and Thank God*

### **Mission and evangelism**

From 1959 to 1969 both my wife and I have been doing evangelism and extending the Malaysia Advent Christian mission from Rengam to Kluang to Johor Bahru, Port Dickson, Port Klang, and Batang Berjuntai.

### **Intake of workers**

As the work expanded more workers were taken in and sent for theological training periodically. Their names are as follow: Mr. and Mrs. Paul Murugesu in 1961, Lucas Devasahayam in 1964, Susanna in 1967, Dorai Raja in 1970, John Ezekiel 1970, Santhakuman in 1973, Hepsibah Devairakkam 1972, Ruth Devairakkam in 1976, Timothy Rajan in 1977, Stella Puvaneswary in 1977, Mercy Daniel in 1980, Christinal Dorai Raji in 1980, and James D. in 1984.

### **Establishment of Mission work**

After the completion of their theological studies, the workers were placed where earlier mission work was carried on. Bro. Paul Murugesu to Port Dickson, Bro. Devasahayam to Bantang Berjuntai (now he is at Banting), Sis. Susanna and Bro. Dorai Raja (husband and wife team) at Johor Bahru, now ministering through the Tamil Bible Institute (AEF); Bro. John Ezekiel and Hepsibah (husband and wife team) at Kuala Krai; Ruth at Tampin, is married to one Mr. Prakash, Bro. Santha Kumar is a worker in NZ. Bro. Timothy is a missionary with Asia Evangelistic Fellowship; Sis. Stella is a lecturer at the Tamil Bible Institute; Sister Mercy is a worker at the Kluang Advent Christian Church; Sister Christinal, married, is a co-worker with her husband at Soudai (Independent Worker); Bro. James Devairakkam is studying at the Malaysia Bible Seminary in Kuala Lumpur.

The Advent Christian Conference registration



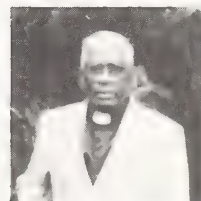
Malaysia

with the Malaysian government in 1969 paved the way for expansion of work. The adopted constitution gave room for multi-interpretations which resulted in differences of opinions and adherences. Time and again amendments were made. We thank God for the talented and sacrificial efforts of some lay people from our congregations to sit through years in the conference. They are Bro. Edward Petet, Mr. Perianan, Bro. Michael George, the late Mr. M. John, Bro. Solomon Marayanasamy, Rev. M. Dorai

Raja, Rev. John Ezekiel, and so many others in the form of representations (delegates) of the churches who spoke their hearts.

### **Ministry in the 1980's**

Church growth and missionary activities were done collectively under the umbrella of the Malaysia Advent Christian Conference in the hands of Rev. T. Devairakkam and Rev. T. Devasahayam. Active women workers who got married followed their husbands in fields of ministry. Some of the men workers felt the call of God for broader ministries. All the workers who came out through ACCOM are actively engaged in fruitful ministry and maintain fellowship and support for the Conference.



*Rev. Devairakkam prepared this brief account of the Malaysia Advent Christian Conference for publication in the Malaysia Christian Handbook.*





## Learnings From Aging

Mary Jane Stone

All of us have watched loved ones get old, ill, have narrowed horizons and lost abilities. Skills and abilities that one used to perform with ease and delight fade and evaporate. Hearing and eyesight dim. Days become harder to fill. Memory becomes spotty and unreliable. Messages and medications are forgotten. Arthritis twists fingers. Moving becomes difficult. Loneliness is frequent — depression is a reality. It is sad and taxing on old people, their family, and friends.

What should we learn from this common occurrence? What attitudes make it easier? How can we help those we love?

### Handling change

I am convinced that there are no "little things" in dealing with people of any age. Our attitudes and disposition can be sand in the gears or lubricant. How do you perform?

Change is expected. The wheel turns. It comes to us all. Younger folks step into our jobs at church, business, and industry. New people with energy and fresh ideas bring a surge of enthusiasm. Blending our letting-go and newcomers respect for our experience is sometimes difficult. It is gratifying when these young adults listen to our advice, blend in their own ideas, and succeed in positions we once filled. After we give training, we need to



back off and let the new people try — and sometimes fail — and learn from their struggles. We should pray, support them, and not criticize — not easy when we care. My grandfather, Benjamin, and father, Leon Corliss, both demonstrated this gracious Christian maturity when they had to step down from positions of leadership they had held for decades.

### Taking time

Our vision of the situation of the elderly is vital. Is the glass half-full or half-empty? Focus on what the

person can do, not on what they can't do. Practice and use will maintain skills that will rust if not exercised. Typing, playing piano or an instrument, playing games, and handwork skills need to be done if possible. Discussing losses does not help. Creative vision of what can be done or adapted is useful.

Taking time to chat with old people gets crowded out of our schedules if we don't watch out. Sharing memories of "olden days" can be fun for youngsters and build memories of grandparents that are invaluable. (We all should "bank memories in our heads" against the day when we too will have long hours to fill.)

Showing respect in tone of voice and attitude is vital. Most people of all ages are trying to cope the best they can. Put yourself in their shoes. What would be helpful to you? Thoughtfulness — an outing planned with their interests and strength limits considered is something for them to anticipate. Even riding along while you do errands is a bright spot in their long days.

Most Christians are hopefully beyond the status stage of appreciating people for money and power. But do we stratify people by their "contributions"? What if they can no longer contribute? Are they still valuable? Handicapped and elderly need to feel needed, and feel that they can help. Do we value a cheerful disposition, willingness to

do whatever is asked, and accept what they can perform? Do we value them for being people — even if bedridden, blind, or senile?

### Caring for the elderly

Caring for parents in your home only works in some cases. No guilt should be felt if this solution won't work for you. People and situations differ. We need to give each other enough space. Know your family and do what is right for you. Our big house and three-generation family work well for us. It might not for you.

When Mom, Dad, and Sarah moved in with us seven years ago, Mom's aim was to "be the best mother-in-law a fellow ever had." She has fulfilled that aim. Mom used to have supper ready when we got home from work. Now she is not able to do much cooking but does a good job of keeping us mended up.

The balance between care of your elderly and handicapped family and your husband and other responsibilities is important. You need time with your husband on a regular basis. Saturday evening is our night out. You also need time for yourself. You'll last longer if you take that time.

If an elderly person is in your home and you are the primary caregiver, I have some hints for you that work for me.

A sense of humor is indispensable. There are lots of times when you can laugh, cry, or get angry. You better laugh. It's better mental health and easier on everybody. Some funny things happen if you can see them as funny.

Overlooking irritations help. Things get put away in the wrong places. Things "walk off." Ignore it and accept the effort as sincere. Ir-

ritations are only irritating if you let them get to you. Hang loose and laugh.


My Grandmother, Henrietta Corliss, used to have a saying that has many applications to life. She said, "Begin the way you can keep up." On long term care, that is smart. Continued interest over extended years is better than concentrated attention that wears out and turns bitter. "Begin the way you can keep up" — you'll last longer.

There are satisfactions in caring for our parents that are not found in more glamorous tasks. Following Christ's steps means putting our preferences aside and doing the

needed things for those we love. It is a privilege returned. Parents used to care for us. □



Mary Jane and husband, Maurice Stone, are active members of the Portland, ME Advent Christian Church. Mary Jane is a counselor at Lincoln Middle School. Her hobbies include writing, handwork, photography, and playing cello.



## Let Us Light Candles

Let us light candles that will glow  
Against the darkness of our world.  
Let us light faith,  
The confidence that God is love  
And that all things will soon or late  
Work out for good.

Let us light hope,  
The certainty that there will be  
A brighter, joyous day, a day prepared,  
As we shall be,  
For God's eternal fellowship.

Let us light love,  
For He who came to earth  
On Christmas day  
Brought love, the love of God,  
And shared its radiance with men.

—James Asa Johnson



# News and Notes

## A First for Alabama

A sizeable group of women from the Alabama churches gathered at Camp Alabama near Gadsden recently for their first women's retreat. Betty Cyphers, President of the Alabama WHFMS, made the arrangements for the day and Caroline Michael, Director of Women's Ministries, was the retreat leader. Many women had prepared food and helped prepare the Camp.

*Growing in Relationships* was the theme for the retreat. Caroline presented two seminar segments to help each lady discover her dominant temperament(s) and to recognize her strengths and weaknesses. Tim LaHaye asserts knowing your temperament blends can help you better deal with your emotions, identify your spiritual gifts, and help in interpersonal relationships.

There was time planned for getting acquainted, for music, for browsing at the book and literature table, for a salad luncheon and an afternoon tea, as well as a final seminar to challenge the women to use their gifts in being involved in evangelism in their communities. Debra Durham of the Walnut Park Church and Mr. & Mrs. Sproggins from the Hopewell Church furnished special music.

Caroline Michael was the guest speaker at the Walnut Park Church in Gadsden for the Sunday morning service following the Saturday retreat.

## Camp Wilderness

Delegates of the Missouri Valley Conference convened at the beautiful, new setting of Camp Wilderness at Iberia, Missouri near the Ozarks in the central part of the state. WHFMS President Ruby Woody was highly involved in plans for the conference which began on a Friday evening with dinner and a singspiration at the Brays Advent Christian Church, Iberia. Pastor Earl Skidds of Iberia led the morning chapel service on Saturday before the various conference boards divided for their separate meetings.

Caroline Michael, Director of Women's Ministries, presented two workshops during the day. One especially for WHFMS women zeroed in on planning, methods of presentation, and implementation of the program for a monthly meeting. After enjoying a "Christmas Tea," the second workshop highlighted ideas for outreach evangelism and was open to all conference delegates.

The youth of Brays under the direction of Ruth Skidds presented an impressive cantata, *Angels Aware*, in the evening. The youth then enjoyed a hayride under the leadership of Michael and David Rogers.

During the WHFMS business session these officers were elected: President Ruby Woody, Vice-president Lorene Neal, Secretary Grace Groves, Treasurer Zola James, and Auxiliary Superintendent Ruby Ross.

Dennis Neal presided over the Conference business sessions. Central Region Superintendent Richard Thurston addressed the delegates. The Conference is anticipating backing a church planting venture in Kansas City. Al Hutchings, pastor at Villisca, Iowa was the guest speaker for the Sunday morning worship. A spirit of optimism and cooperation pervaded the sessions.

## Meredith, New Hampshire...

King's Daughters, an organization of women at Calvary Bible Church in Meredith, includes members of the national WHFMS. The groups meet for the purpose of fellowship, prayer, and service. Barbara Schaeffner, Eastern Regional WHFMS President, was a recent guest speaker at a supper meeting.

## Columbus, Ohio...

Betty Bockover, Ohio Conference WHFMS President, was the guest speaker for a Sunday morning service recently at the Columbus Advent Christian Church. Other women participating in the service included Janet Perry leading in prayer, Frances Harbarger reading the Scripture, Janet Cunningham playing an organ solo, and Janet Burgess and Patti Ruengi singing a duet.

## Arleta, California...

President Marjorie Pitts reports that the WHFMS ladies opened their fall season with a delightful banquet. Using the theme, *Treasure Hunt*, Barbara Jones reminded the ladies to lay up treasures in heaven. The women voted to refurbish and decorate the church nursery.

## In Memorial

Florence Penny  
Alice Nerlien

Alton Bay, NH WHFMS  
Anny May Towne  
Chetek, WI WHFMS  
Bernice Weaver

Ross V. Weaver

## FINDERS KEEPERS



L to R: Joyce Mays, Kendra Winslow, Barbara Whiting, and Nancy Okes

Program Chairman Joyce Mays asserts that our program kit for 1986 has some exciting programs. The theme, *Finders Keepers*, has an evangelism emphasis. There are eleven programs featuring such topics as *Release the Hostages*, *What's So Different*, *Opportunity Knocks*, *Filled to Overflowing*, *Spin Your Own Web*, and *Keeping His Treasures*. To add to the excitement, we have many new program writers.

Another feature is *How to Share Your Faith without Being Offensive*, twenty-one guidelines for Christian witnessing. This reprint is written by Joyce Neville and may be used for a twelfth program or as guidelines for outreach evangelism.

The six articles contributed by missionaries are compiled under the title, *Misssionary Features*, in the supplement side of the kit. You will not want to miss these insightful articles. A valuable resource to complement the program, *What's So Different?*, is also with the supplementary materials. It is titled *Crossing Cultural or Racial Barriers* and was compiled by Tina Miller.

Please carefully peruse the complete contents of this resource kit. There are many "extras" in it for your information and use. The annual report forms will again be mailed with these kits.

Hundreds of hours of volunteer work have gone into this program kit, as well as the hours at our headquarters in editing, typesetting, proofing, and layout. Our prayer is that it will aid you, the Advent Christian women, in reaching out to others in the name of Jesus.

The WHFMS Program Committee consisted of Joyce Mays, Nancy Okes, Barbara Whiting, Kendra Winslow, and Caroline Michael.

## Dear Uncle in Christ



Pastor & Mrs. Devasahayam

I am very well in the Lord's strength, praise God. I hope the same to you. I am sure you will understand my situation with my six children, now my last daughter Aide is walking and she can talk Praise God. Dear Uncle, please pray for us. I am busy with my children and also with the gospel work. This year my two sons are in school.

On one day 11 people took baptism. Praise the Lord my husband Rev. L. Devasahayam has already taken the wedding license, thank God and we already have one beautiful wedding service. Praise Lord and thank God.

Uncle, we need some chairs and we are praying for one house for us. We want your kind prayers and your kind help too, thank you. Now the cost of living is very high in Malaysia. Please pray for it.

Dear Uncle, please send my best wishes and my love to the brothers and sisters in the Advent Christian Church. The Advent Christian General Conference sent us one parcel and it was useful. Uncle, if you can, please send some ice cream powder and cake mix for us. Thank you.

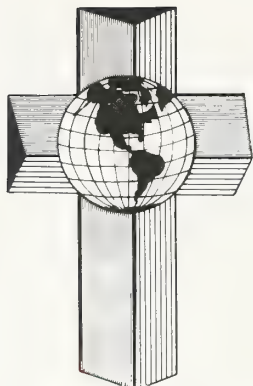
Uncle, when will you visit Malaysia? We are waiting to see you. My husband is going to hospital for eye check up. The doctor said he must go for operation. It will cost some money. Please pray.

Please pray for us and we do pray for you and also for your good work. So I will be waiting for your kind reply. May God's blessings be with us all everyday. Praise the Lord and thank God for all. Your loving sister in Christ.

—Beulah Devasahayam



# Mission Prayer Partnership



I feel compelled to change the format for this issue for *Prayer Partnership*. I face frustration in this ministry which I believe can be relieved through the prayers of God's chosen faithful prayer warriors like yourself. But the main purpose of this change is not to relieve my frustrations. *The main purpose is to secure your daily, concentrated prayers.*

The Scripture exhorts us to pray that the Lord of the Harvest will send laborers into the harvest. That is not a *Scriptural suggestion*, but a *mandate*. The Bible also says that with God *nothing is impossible*.

That being the case, I believe that God can do a work through the Advent Christian people and all Christians committed to Him and His will.

1. Without additional called and equipped workers, much ministry will be left undone! *Pray* for more Christians to dedicate themselves to missions, both home and abroad.

2. Some phases of ministry need financial support. *Pray* that God will lead all whom He has sustained through the years to contribute more money to His cause.

*Sound too simple?* Not so! As God answers your prayers and leads people into ministry for Him — going — and leads people to financially support the ministries — giving — His work will expand and there will be a fruit a hundred fold!

Ed Hickel

## Mission Directory

### INDIA

**Marion Damon** (March 27)  
PO Box 17, Andivilla  
Kodaikanal 624101  
Tamil Nadu, India

**Beryl Joy Hollis** (December 16)  
American Advent Mission  
Velacheri, Madras 600 042  
India

### JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi - Nagano Shi  
Osaka Fu 586  
Japan

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
26-817 Kubo  
Koga Machi, Kasuya gun  
Fukuoka ken, 811-31  
Japan

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
Japan

### MALAYSIA

**T. Devairakkam**  
**Victoria Devairakkam**  
Advent Christian Church  
3A, Jalan Sayang Housing Trust  
Kluang, Johore, Malaysia

**Lucas Devasahayam**  
**Beulah Devasahayam**  
Jalan Bringin 3  
60 Bringin 2, Pekan Sari,  
Banting, Selangor, Malaysia

### PHILIPPINES

**Alice Brown** (March 24)  
Box 223  
Cagayan de Oro City 8401  
Philippines

**Howard Towne** (May 5)  
**Anna May Towne** (June 11)  
Dansalan College Foundation  
P.O. Box 5430  
Iligan City 8801  
PHILIPPINES

**Frank Jewett** (December 11)  
**Judy Jewett** (January 29)  
Danny Jewett (June 13)  
Timmy Jewett (June 26)  
Letitia Jewett (April 13)  
P.O. Box 263  
Cebu City 6401  
PHILIPPINES

**Margaret Helms** (Sept. 18)  
PO Box 263  
Joaquin Panis Street  
Banalad, Cebu City 6401  
Philippines

### On Leave

**David E. Dean** (December 20) Rebekah Dean (December 18)  
**Melodie Dean** (August 9) Route 8, Box 1113  
Ruth Dean (January 24) Live Oak, FL 32060  
Tommy Dean (December 4)

### ON FURLOUGH

**Bessie Smith** (March 27)  
c/o Mr. Robert Smith  
Box 657, Waukewan Street  
Meredith, NH 03253

**Barbara White** (January 14)  
Address to be published in  
AC News when available.

\*The missionaries' birthdates follow their names

# BELIEVE OR PERISH

Freeman Barton

A spectre haunts the land of Adventism. Heresy? No. Doctrinal division? No. Bankruptcy? No. Factionalism and regionalism? No. Apathy? We have too much, but it's not the spectre.

The malevolent ghost, the creeping poisonous miasma, is the spirit of pessimism. It is in other words a lack of faith that God is at work building his church and that Advent Christians have a part in that work.

One senses some desperation. Churches are closing. Funds for the operation of our national programs are far from adequate. Enrollment at Berkshire Christian is declining and morale is a problem. Pastoral leadership is in too short supply, and the prospects for increasing it may seem unimpressive. Our overseas force is shrinking.

Whoa! We can scare ourselves into a denominational grave almost overnight if negative thinking predominates. It need not, I think will not, happen.

The Advent Christian denomination does face problems, including everything listed in the first paragraph above. It also enjoys several advantages that can enhance positive ministry and growth.

Advent Christendom has dedicated capable people at every level. Most importantly we have dozens of them pastoring our churches. And, according to a careful survey (Henceforth...9, 107-128), they are optimistic about the possibilities for their own

churches. Along with them are hundreds of enthusiastic lay people who are helping in the ministry.

We have to remember that denominational health and growth is determined at the level of the local church. In fact at that level much impressive accomplishment is appearing. The average size of our congregations is increasing, pointing to larger more healthy churches. Impressive new church buildings are shooting up. I'm not always happy with our "edifice complex"; we may need to redirect priorities. But building activity is a sign of growth and faithfulness.

New churches are springing up — not enough but the number is encouraging. We have relatively new congregations in Whitefield and Plaistow, New Hampshire; Biddeford, Maine; Roanoke, Virginia; Jacksonville and Tallahassee, Florida; and at least two in California (to name a few that come to mind easily; peace to those missed!).

We have the potential for educating the needed church leadership—pastoral, Christian education and youth, music, missions. Despite the trauma of the past year and without endorsing of every person, attitude, or action, Berkshire Christian is fully operational. It has an integral curriculum and a dedicated and competent staff, including the new provost. Dr. Philip van Bruggen is evangelical, pious, gifted, and immensely likable—a healer as well as a leader.

As long as the college remains solidly evangelical—totally committed to the full truth of Scrip-

ture—it has great potential to flourish. But it has one great need—students. It cannot fulfill its mission to the Advent Christian denomination and to evangelical Christianity (nor survive financially!) without an increased enrollment. We need enthusiastic volunteers in every church who will shepherd the young, and some older, toward Christian service and Christian college.

We have a dozen good people providing leadership at the national and regional level. Some of them are well known in broader evangelical circles.

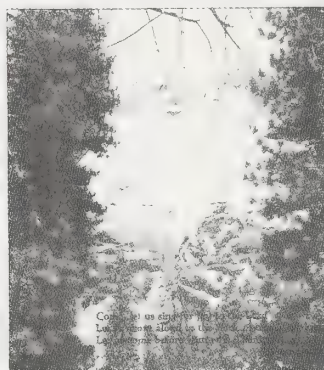
Advent Christians above all others should be familiar with Matthew 16:18—"I (Christ) will build my church, and the gates of hades will not be able to withstand it." Exorcise the ghosts, dispel the fog, chase away the gloom; proceed with joy to live as God's children and fellow-craftsmen with Christ in building his church. □



*Freeman Barton lives in Lenox, MA. He is currently teaching part-time at Berkshire Christian College and is enrolled in a Master's program in Library Science.*



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**WITNESS**



NOVEMBER 1985

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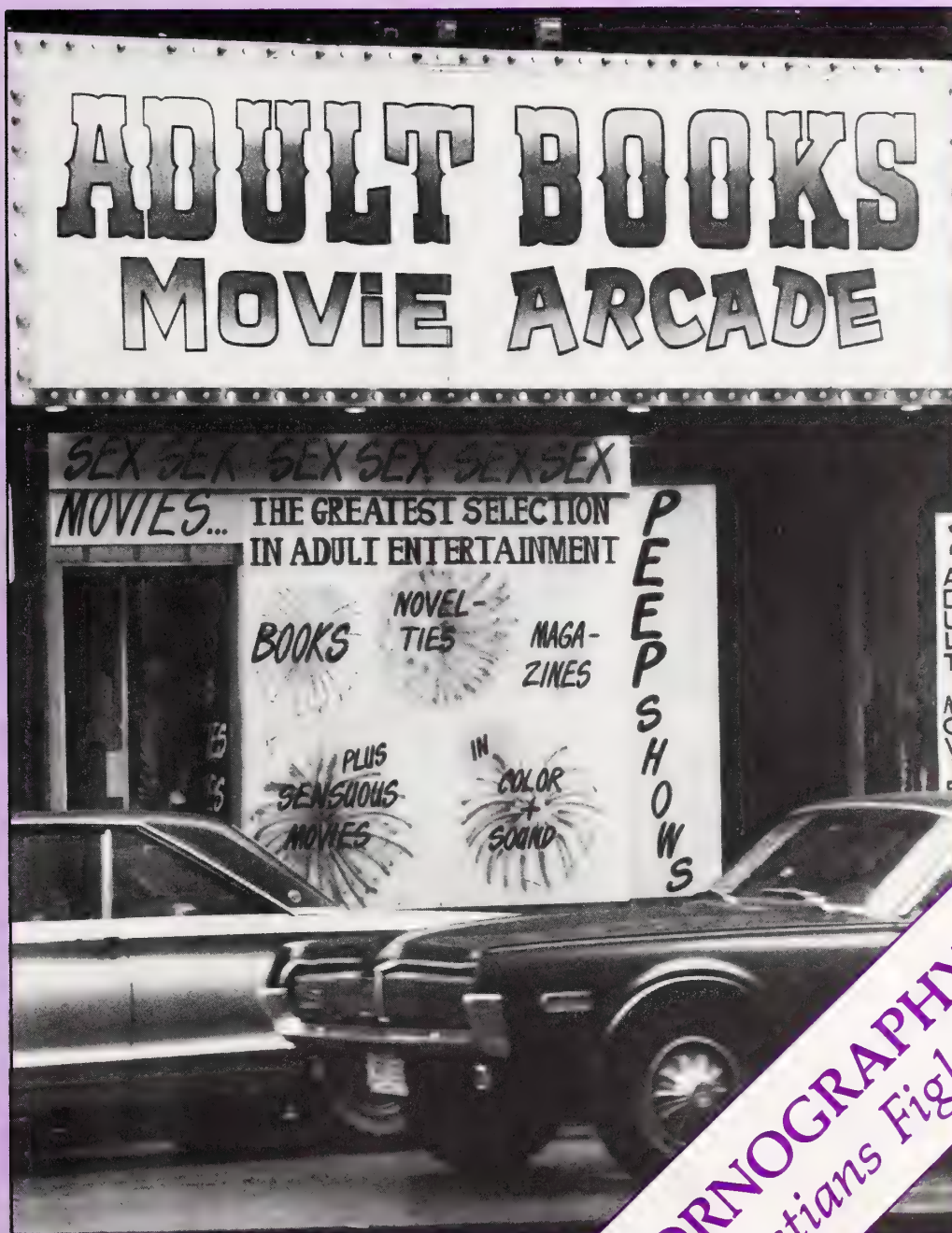
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# WITNESS

Advent Christian



JANUARY 1986

**THE PORNOGRAPHY PLAGUE**  
Christians Fight Back



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*from the editor*



# IT'S TIME FOR ACTION

In his excellent book, *The Spirit of Democratic Capitalism*, Michael Novak writes that three factors shape the way of life that Americans and Canadians enjoy. Our economic system is based on free enterprise and incentives. Our political framework provides for accountability of elected officials to the people. Moreover, our society's morals and values are based on "discipline...sacrifice for the future...compassion...and concern for the common good."

Many today want free enterprise and democracy without a strong commitment to morals and beliefs. But, as Charles Colson argues, "...the Founding Fathers well understood that political liberty becomes license, and economic freedom becomes unchecked greed," when we ignore the importance of a strong moral framework. Indeed, democracy becomes perverted without strong societal morals and values.

The results of America's newfound love with Pornography graphically illustrates what happens when America loses its moral vision. While a select few earn billions each year, lives are ruined through violence, rape, incest, and a host of crimes. Thousands of men and women suffer emotional and psychological damage as they try to measure up with our culture's love of eroticism and act out what they envision through Pornography. Free enterprise and democracy, despite all their potential for good, become vestiges of Satan's evil.

It's time for Christians to speak against the physical and emotional destruction of people's lives that Pornography fosters. It's time for Christians to stand against those who pursue their own greed at the expense of morals and values that make economic freedom and democracy possible. It's time for Christians to join together to impede the spread of pornography. It's time for Christians to be compassionate to pornography's victims.

The articles in this issue will help you start. I hope they make you angry, angry enough to do something about this evil in our land. Expect opposition. Expect misunderstanding. But as you are faithful to the cause of Jesus Christ, expect God to work and broken lives to be healed through His love and compassion. □

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## On the Cover...

This month the *Advent Christian Witness* presents a three article feature on pornography and its impact on our society. Pornography, as our writers show, destroys thousands of men, women and children yearly. There is hope, however as God marshalls His people to fight against pornography's providers and show compassion for its victims.

*photo by Jim Whitmer*

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*A pediatrician, who in the normal course of her practice treats sexually abused children, asks the question, What do you mean...*

## *I Don't Have the Right?*

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Elizabeth Holland

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I do not write this for the purpose of shocking you, though I readily admit that may happen. I do not write for the purpose of offending your sensibilities, though I must admit that may happen, also. I have come here simply to share with you a few of the cases I have treated over the past ten years in my private pediatric practice, cases involving children who have been victims of pornographers and pornography.

You see, friends, there exist in our society today sick people. There exist in our nation people who feed on filth, who feed on dirty pictures and dirty movies, and who engage in sexual fantasies until such time as their appetites are no longer satisfied by their fantasies. Then they go out and search for live women, live teenagers, and live children. I know because I treat those children.

I have treated in my office a family of four children. They were brought in by a distraught mother. It appears that she had found pornography in her fourteen-year-old son's bedroom. There was a fourteen-year-old boy, a twelve-year-old girl, an eleven-year-old, and an eight-year-old boy in this family.



It seems that the fourteen-year-old boy had been buying and then reading pornography in his bedroom at night. He would read until he was so sexually stimulated he could no longer control himself. After this he would go into the bedrooms of his twelve-year-old sister, his eleven-year-old sister, and his eight-year-old brother and rape them several times weekly. It further appeared that this was nothing new in the life of this family.

This fourteen-year-old boy had begun buying, reading, and acting out pornography five years previously when he was nine years old. If you can subtract with me, you will discover that his twelve-year-old sister was seven years old, his eleven-year-old sister was six, and his eight-year-old brother was three years old at the time they began to be visited several times weekly for the purpose of sexual intercourse by the nine-year-old brother.

I have treated in my office a four-year-old boy. His family was divorced; he lived with his mother and visited his father on weekends. The family had divorced when this child was two. I learned to my horror that each weekend this four-year-old boy visited his father, weekends beginning when this child was two years old, he was raped systematically by his father many times every weekend.

### No right?

And yet, do you know what I am told when I attempt to share these experiences? Do you know

what I am told when I attempt to speak out on this issue and say, "We must stop the spread of this filth into our communities, and into our homes, and into the lives of our children"? I'm told I don't have that right. I'm told, "Oh, I wouldn't have pornography in my house; I don't want my children to see it." Or, "I don't want cablevision to offer pornography into my house, but I have no right to censor what someone else watches in the privacy of his living room. I have no right to determine what someone reads in the privacy of his own home."

But I see the children. I put my hands in their wounds. I see the hurt, and the bewilderment, and the fear that is in their lives, and I ask you, "Do I *not* have a right to speak out on this subject?" Friends, I would say to you that you and I not only have a right to stand and be counted, you and I not only have a right to attempt to stop the spread of this filth into our homes, we have a moral obligation to do so.

May I paraphrase briefly from the third chapter of Ezekiel? The Lord called Ezekiel to be a prophet and sent him to the house of Israel. And the Lord said to Ezekiel, "Son of man, I have made you a watchman for the house of Israel. And I give you a warning to take to the wicked. You must take my warning, because, Ezekiel, if you do not, and the wicked die in their sins, then I will hold you responsible, and their blood will be on your hands. But, Ezekiel, if you go and they do not listen, you will have saved your own soul, even

though the wicked die in their sins. But if you go, and they listen, they will come into life, and you will have saved your own soul and theirs."

Do we not have a right? God's law commands it. If we do not stand and be counted, if we do not join this fight, the blood of innocent children will be on our hands.

I treated in my office a four-year-old girl. It seems that her father, uncles, and brothers shared pornography among themselves and, after arousing themselves, took turns sexually abusing this little girl. They passed her back and forth daily among themselves. But do you know what I really found to my horror? I found that this four-year-old girl had been taken to another physician when she was three with the same symptoms and same history.

But this doctor chose to close his eyes to what was happening in this little girl's life. He prescribed ointment for the physical injury, and he sent her back into the situation from which she came. And because of his indifference, because of his unwillingness to be involved, this child endured another year of torture, pain, and fear at the hands of those whom God gave her to protect her. Who is to blame for this child? The father, the brothers, the uncles? Of course. But what about the one who knew? What about the one who saw and understood, yet chose to look the other way?

I treated two young girls, ages twelve and ten. Now these girls'

Continued on next page



## I don't have the Right?

father was into violent pornography—sadistic, bloody filth. One day this father took stacks of sadistic pornography onto his front porch. Then he took his wife and his two children on the front porch and shared the pornography with them. After arousing himself, he took a gun and held it to the mother's head. He stripped her in front of his girls. As he held the gun there, he raped her repeatedly, in full sight of his daughters. When he had finished, he very calmly pulled the trigger and blew her head off, in front of his girls. Then he proceeded to take the gun and place it to each of their heads, one at a time, and raped them, just as he had done their mother. He then told each of them he would kill them if they dared to tell anyone what he had done. I treated these two young girls for two years before I could get one word out of their mouths, before I could get a single expression on their faces. These two young girls were absolutely terrified.

I treated a three-year-old boy who had weekend visits with his mother. After one such visit, I noticed that the child had a draining sore on his penis. After further investigation, I learned that for some time this mother had been having intercourse with her three-year-old son each weekend that she visited his home. The child had venereal disease.

Now I can cure venereal disease, but I cannot touch the damage and the scars that have been inflicted on this young boy's heart, mind, and spirit. I have no right? You have no right to determine that this filth must stop? Friends, *I have no right*

*and you have no right to keep silent!*

### Too few?

Do you know what else I'm told when I suggest that we should band together and make our voices heard in order to stop the spread of pornography and filth in our nation? I'm told, "We are too few; they are too many. They are too powerful; we are too weak. We don't have a chance; therefore, why start?" I'm told, "I appreciate what you are doing, but it will never work. Count me out, but keep up the good work."

May I paraphrase again for you, this time from the twelfth chapter of Acts? Let me set the stage. Peter and James had been preaching in the streets. Herod had James killed with the sword and Peter thrown into the dungeon. Peter was chained in the dungeon between two hefty guards. Do you remember what happened next? An angel of the Lord appeared and said, "Peter, get up!" And Peter got up, and his chains fell off. Then the angel said, "Peter, put on your clothes, put on your shoes, put on your coat, and follow me." And Peter did, and they walked out of that dungeon. But then they approached, without a key, the massive iron gate that led to the city. And what happened? The iron gate opened to them of its own accord.

There are two things I would like you to notice in this story. First of all, please be aware that Peter, fortunately, was not infected with what I call "the virus of defeatism" which seems to have attacked so many Christians in our society today. Peter did not know how to say

"No" at this point in his life. He could not say "No" to his Lord.

Let's suppose for a moment that Peter had been a defeatist. Let's imagine when the angel of the Lord appeared and said, "Peter, get up!" that Peter said, "Oh, I don't think I'd better. If I get up, the chains will rattle. The guards will hear me, and they're bigger than I am. You see, there are more of them than there are of me. I think I shouldn't do that." Suppose when the angel said, "Come follow me, we're leaving," that Peter said, "No, I don't think I'd better; we'll never make it. We don't have a chance. Mr. Angel, I don't think you've thought this through very carefully. I appreciate your coming; I appreciate your caring. But no, I think I'll stay where I am. But thank you for your help."

No, friends, Peter was not infected with the virus of defeatism. When Peter's Lord came to him and said, "Stand up," Peter stood and his chains fell. When Peter's Lord said, "Go," Peter went and the iron gate opened of its own accord.

The second thing I would like you to notice in this story is that God did not do one thing for Peter that night that Peter could not have done for himself. God could have transported Peter out of that prison. He could have taken Peter bodily to the home of Mary, the mother of John Mark, where the church had gathered to pray for his release. God could have done that, but He didn't. Instead, God commanded Peter to walk out of that prison under his own power, and Peter obeyed. And when Peter obeyed, God's power was made manifest and opened up the way.

You see, friends, God's call on

# Pornography: Facts and Strategies

my life and God's call on your life is to do what is possible and to trust Him for what is impossible. Don't tell me then that I don't have the right, that I don't have an obligation to speak out. Don't tell me to mind my own business. I cannot mind my own business, and you must not mind your own business while there are those who are in the business of destroying minds. Don't tell me we are too few, for God and I are a majority. God and every one of us are an invincible army, if we will join hands together and reach up and touch the source of power. We have only to ask. His power and Spirit are readily available for us simply for the asking. God only requires of us the possible. He will take care of the impossible. □

*Elizabeth Holland is a practicing pediatrician in Memphis, Tennessee. This article was taken from a speech delivered by Dr. Holland at the 1984 National Consultation on Obscenity, Pornography, and Indecency. Used with the permission of the National Consultation on Pornography, Inc.*

Most of us readily admit that Pornography has become a real problem in our society over the last thirty years. Yet, are we aware of its many facets and dimensions? For example:

- According to estimates, pornographers did a seven *billion* dollar business during 1984 in the United States alone. This amount equals the earnings of the conventional movie and record businesses combined!

- The "Adult Film Association" reports that member theatres total three million admissions per week and take in a half billion dollars annually.

- In 1983, the New York Telephone Company received 500,000 calls a day as a carrier of a dial-a-porn message, earning the telephone company \$25,000 per day.

- There are an estimated 15,000 to 20,000 adult bookstores in the United States. That is more than the number of McDonald's restaurants.

- Cable TV bills its sexually explicit shows as adult entertainment, but children are frequently the viewers. In a study of 450 sixth graders who watch cable television, 66% of them view at least one program a month containing heavy sexual content. Also, 70% said their parents did not monitor the programs they viewed.

- A study by the Michigan State Police revealed that in two-thirds

of all sexually related crimes, the perpetrator either had pornographic materials on his person or had just read pornography.

- Researchers at the University of Wisconsin and UCLA have found exposure to pornography, particularly sex linked to violence, motivated 35% of male viewers to violent acts against women.

- A November 1983 study by Larry Baron and Murray Strauss found that "readership of...sex literature is highly correlated with rape." FBI data shows that one of every three twelve-year-old girls in the United States will be sexually assaulted in her lifetime.

- Law enforcement officials estimate that as many as one million youngsters ranging in age from sixteen years to six months, have been sexually molested and then filmed or photographed for the kiddie-porn industry.

- Five thousand new cases of incest in the United States are being reported each year. According to experts, for every reported case, ten to twenty go unreported.

- A whole new multi-million dollar industry has developed to supply the insatiable and ever-changing demand for pornography. Because it panders to human weaknesses, exploiting authors, models, publishers, retailers, and publishers alike,

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# BATTLING PORNOGRAPHY: A FIGHT WORTH WINNING

C. Everett Koop

I'm pleased to address you to join you in your efforts to do something about one of the most distressing phenomena in American society: and that is the phenomenon of pornography. Here is a mean pursuit that deadens the human spirit, mocks the human heart, and defiles the human form.

Unhappily, when it is embraced by some people, pornography can do permanent damage, preventing its victims from ever again being able to experience true human love, tenderness, and compassion, separating them from the joys and comfort of a safe, healthy childhood and denying them the grasp of a clean hand in friendship.

The only way we can repel this blight upon our communities is to bring together all our relevant resources in public education, in civil and criminal law, in mental and physical health, and in spiritual and political leadership.

And that is precisely what is happening all across America. Hence, your concern should be a signal to all those who produce and distribute this rubbish that decent people everywhere are committed to waging a long, hard fight against pornography.

## A fight worth winning

But it's a good fight. And I believe — as I know you, also, believe — that this is a fight that decent people are going to win.

You can be more optimistic today than you might have been, say,



15 years ago, when the report of "The National Commission on Obscenity and Pornography" appeared. At that time, researchers in the behavioral sciences had barely scratched the surface in the area of pornography. Hence, the 1970 report was based upon a very limited universe of scientific literature and experience. As a result, the Commission concluded there was "no evidence that exposure to or use of explicit sexual materials plays a significant role in the causation of social and individual harms, such as crime, delinquency, sexual or nonsexual deviancy, or severe emotional disturbance."

But 15 years have gone by and we now know quite a bit more about pornography and its potential effects upon health. And during those intervening years society has also become much more concerned about the way pornography in-

vades our public and our private lives.

## A general social problem

Pornography is not *essentially* or even *primarily* a problem affecting the public health. Pornography is, rather, a general social problem: in which public health has its own particular, vital interest and for which we may be able to offer some specific relief.

If that sounds too theoretical, then let me get down to cases. I believe that society has enough evidence to implicate pornography as a contributing factor to certain disorders of human health and as a kind of "accessory" to certain anti-social actions that produce profoundly harmful outcomes. For example:

Men who see or read *sexually violent material* over a period of time tend to have a higher degree of tolerance for sexual violence and acts of sexual degradation. And we suspect that for men who are even slightly predisposed to such behavior, this material may push them from the unreal world of fantasy over into the real world of overt action.

A second area involves both the use of children as subjects in pornography and the use of such *child pornography* to arouse children and adults to engage in illicit and often violent sexual acts. Lately, we've been learning just how devastating the long-term effects of this kind of pornography can be upon the physical and mental health of the victimized children.

We also are discovering that

many children exploited by the pornographer soon become victims of the even more frightening world of child prostitution. And there is growing evidence that child pornography stimulates some adults into sexually abusing defenseless children. That's why I call child pornography an "accessory" to the crime of child abuse.

In the past, the public health community may have given pornography a low priority. But at this stage of our understanding, to ignore the evidence would be to make a conscious decision *not* to see pornography as a clear and present danger to American public health. And it obviously is.

I told the members of the Attorney General's Commission that we stand ready to help and I am pleased to report to you that the Commission is formally requesting that the U.S. Public Health Service carry out some special studies concerning the relationship that exists between pornography and the public health. And we're ready to move ahead on them.

### **Much at stake**

At stake are the human values that sustain us and the human institution that nourishes and protects us: and that institution is, of course, the family.

Have no mistake, the American family is the primary victim of the pornographer:

Small children, who are every family's future, are manipulated, abused, and even destroyed by the child pornographer.

Adolescent boys and girls, on the threshold of bringing new magic into the lives of their families, have their basic instincts for love and sharing perverted by pornography's brutal sex and carnal violence.

Continued on page 25

### **Pornography: Facts and Strategies...**

pornography has largely fallen into the hands of syndicated crime. Through close association with drugs and prostitution, a whole criminal subculture has begun to flourish. (from John H. Courts, *Pornography: A Christian Critique* page 85)

#### **Must we hesitate?**

Despite these facts and others, Christians in recent times have hesitated to speak out. Pornographers have been successful in arguing that any restriction of their trade involves suppression of freedom of speech and that in a pluralistic, democratic society no one group has the right to legislate morality for the entire society.

In material prepared by two organizations, The National Coalition Against Pornography and Morality in Media, both of these arguments have been successfully refuted.

Concerning freedom of speech and censorship issues, these organizations argue that, "The Supreme Court has always held that obscenity is not protected by the First Amendment. It is not a protected form of expression, any more than libel or slander is. Obscenity is *not* a first amendment issue." Moreover, the Supreme Court has defined pornography as any material which "taken as a whole appeals to the purient interest in sex, which portrays sexual conduct in a patently offensive way and which, taken as a whole, does not have serious literary, artistic, political, or scientific value."

Laws against pornography are no more an attempt to legislate morality than laws against stealing, murder, rape and a host of other actions.

#### **What to do?**

What can Christians do? Paul Tanner, in his excellent book *A Call to Righteousness* (Anderson, IN: Warner Press. pages 18-26), provides a detailed list of effective responses you can take to help battle the pornography plague:

- This is a spiritual fight and Christians must recognize that prayer is a starting point for action. You can personally pray for victims of sexual abuse; for the men, women, and children who willingly and unwillingly perform and pose for pornographic materials; for several key organizations committed to the battle against pornography; and for young people who grow up in homes without strong adult models. Encourage your local church to form corporate prayer groups to focus specifically on these issues.

- Be informed! Know community, state, and national laws relevant to pornography. Two excellent books dealing with Christian responses to pornography are *The Mind Polluters* by Jerry Kirk and *How to Stop the Porno Plague* by Neil Gallagher. Read the relevant Scripture passages dealing with immorality: Leviticus 18-20; Romans 1:18-32; Romans 13:8-10; 1 Corinthians 6:13-20; and Ephesians 5:8-21.

Continued on page 21



# "Their Heart Language"



Ed Hickel

Years ago I studied the "Sociology of Language" at Seattle Pacific University. At the time I wondered what value it would ever be to me. Now I know. During that course, I discovered that the primary language of any group represents a clear reflection of that group's culture, and is also what we call their "heart language."

Since that time I've spent hours in discussion with sociologists, psychologists, medical doctors, missiologists, and missionaries themselves. We've discussed the necessity for

a career missionary to learn the language of the people to whom they minister. We've also come to realize the real impact it has on the person who hears the gospel in his own language. Evangelical Missions Agencies are dedicated to helping missionaries better learn the language of the people and also translating the language of Scripture into terms that nationals can understand.

The following statements come primarily from a career missionary's letter:

"Language learning is more than just learning a new

language, for it is through learning a people's language, that you learn their culture. Language is an expression of one's culture. The way concepts are expressed tell us much about how people think and what values are most important to them. Cebuano (as an example) is the largest language in the Philippines by population. It is therefore the language most frequently spoken throughout the Philippines. Cebuanos are proud of the language and you can hear many conversations in the islands about why Cebuano should be the national language of the Philippines.

"The Filipino accepts English as a second national language, because it is a bridge toward progress. They would, however, prefer that language be the trade language rather than Filipino, because Filipinos have used English since the late 1800s. Even though English is respected, and most want to be able to speak English, it is not the heart language of the people. English is a western European language, which has many foreign concepts in the Asian mind. As you read articles on culture you will become more and more aware of the differences between Asian and western cultures. These differences are reflected in the languages and thought patterns.

## **A trade language**

"Although many Filipinos can speak English in varying degrees of fluency, they ordinarily will

not speak English in their homes other than times of assisting their children to learn for the purposes of schooling. Nor will they ordinarily speak English at work or during their free times, because it is not their first language. English is usually used during formal meetings and programs and in formal correspondence. It is not the every day language of the people. Signs are in English, for instance, but that's because English is the formal language. Speaking English means progress and so it is also the trade language of the Cebuanos.

"You will hear more Cebuano and English, especially on Cebu, where they take the highest pride for their language. People will speak English with English speaking people, because they know that we cannot speak their language well. Once we can speak Cebuano and they know that we can understand better, we find that they no longer primarily speak English with us. Once people know that we can speak Cebuano, they are much happier and will immediately therefore go into Cebuano. An often heard remark is "Rev. so and so, who was our missionary for x years, could not speak. He never learned our language. It was difficult to communicate with him."

"According to many Filipino leaders, Filipinos want to speak correct English. But, they are always fearful that they will make a mistake. Therefore, if one of them knows that he cannot speak English very well, in order to avoid embarrassment and loose face, he will just not speak. (Probably all of us who

speak English as our first language would hesitate to speak Cebuano for fear of making mistakes and being embarrassed also.) If we cannot understand and speak the language well, we lose many opportunities to work with the people we have come to minister too.

"People tend to express themselves in their first language, and we always understand best in our first language. For English speaking people to communicate effectively to Cebuanos, we must be able to communicate in their heart language. Even though we may be able to pray, for instance, in Cebuano we probably prefer to pray in English because we can express ourselves best to God. English is then our first language and our heart language. It is easier to express the deep thoughts and struggles in English.

"Filipinos are just like us. They communicate their deep feelings best in their own language. We can be more effective counselors and will be able to help better if we can communicate in their language and in concepts they can understand. Filipinos do not usually write poetry or songs in English, but rather they write these in their heart language. You will notice that most of the new Christian songs are written in local languages. The English songs are usually from the United States, but there are more and more songs in the local languages.

"Learning the host language is a common courtesy to the people of that country. So we do not only learn the culture through language study and gain the

ability to communicate more effectively, but we show a desire to respect cultural heritage. Filipinos feel that if we are not interested enough to learn their language, then we are not interested in them, but in our own accomplishments. In other words, our ministry and effectiveness tend to be more superficial than lasting if we do not use the language of their hearts.

"To develop a strong church, worship should be in the language of the people. Unless the heart language, the first language of the people, is readily understood and learned, then we will miss out on our effectiveness of ministry. So then, too little time for language study at the beginning of career mission services will often mean less effective ministry in the long run.

"So then, for those who are considering career missionary work, it needs to be understood that language application to the highest possible level of effectiveness is mandatory. So, we learn to speak to people in their own language and according to their cultural thought patterns as Jesus did effectively so many years ago."

*Ed Hickel has directed the World Missions outreach of the Advent Christian Church for eleven years. This month, he assumes the pastorate of First Advent Christian Church in Lake City, FL.*



# CAN YOU TELL PROPHETIC TIME?

David A. Dean

The predictions in the Bible give us a picture of the future before its events take place. As we try to understand their meaning, we cannot avoid the questions: What and when? The question of what is going to happen begins to clear up as we gain understanding of the strange symbols in the Bible. We have already looked at a few steps for gaining that knowledge.

Now, how are we going to figure out when the predicted events will happen? That's the question to which we're going to turn in this study.

## How important is the time question?

There are some points at which the question "when" is significant. We know this because God has included time periods in some of the prophecies themselves. He has given us the information because he wants us to know.

Do the passages which include time periods have any common characteristics from which we can guess why God wanted to tell us when things will happen? I think so, even though I have to admit the evidence isn't as strong as I would like.

Most of the Biblical texts where time periods are mentioned in prophecy appear designed to magnify

God and encourage his people. Times of oppression, punishment, and trial will not last forever for God's people. In particularly difficult hours, the heavenly Father wants them to take heart and remember that God doesn't abandon his people.

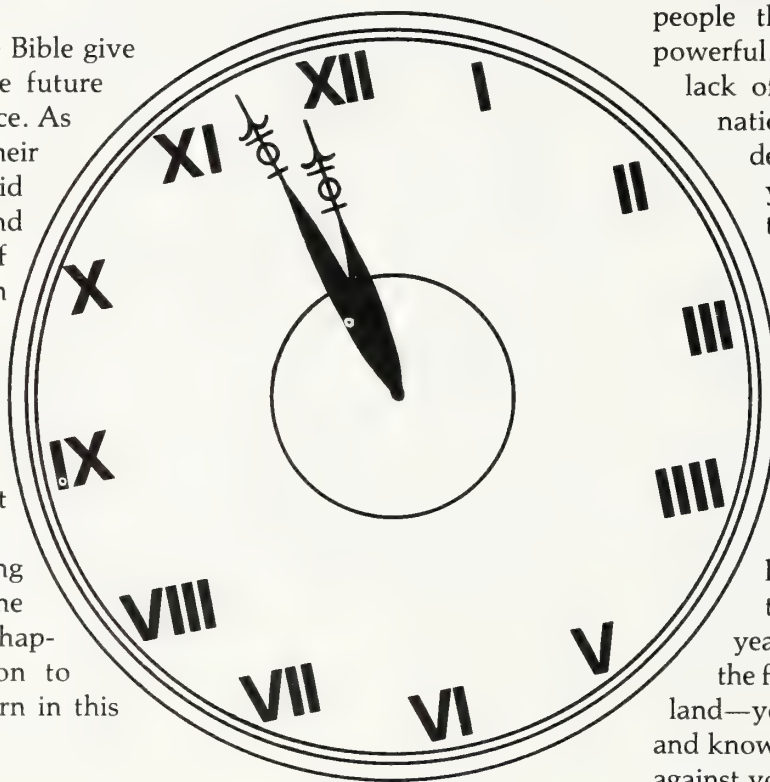
Take the example of one of the first time periods mentioned in prophecy. The children of Israel had come from Egypt to the southern border of the promised land (Numbers 13 and 14). Twelve Israelite spies had gone across the border to survey the land, spending forty days on their investigation. Though Caleb and Joshua had urged the nation to enter the land,

The other ten had convinced the people that the enemy was too powerful. God was angry at their lack of faith and sentenced the nation to wander in the wilderness for the next forty years. "As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. But you—your bodies will fall in this desert. Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the desert. For forty years—one year for each of the forty days you explored the land—you will suffer for your sins and know what it is like to have me against you" (Num. 14:31-34, NIV).

Even while announcing punishment for the unbelief of his people, God limits the period of punishment to forty years and announces that he will keep his promise to the next generation. It is clearly important for the people to know that punishment will be completed in forty years. Therefore, God tells Israel when their children will be given the land of Canaan.

It seems to me that the announcement of the time periods of Bible prophecy serves the dual purpose of (1) revealing God in his holiness and love, and also (2) encouraging God's people to repent and believe God.

One thing is clear: The purpose of time periods in prophecy is not



merely to satisfy human curiosity about the future. Too much prophetic writing and preaching appears to be addressed at the inquisitive nature of Christians. All of us are only too happy to get advance news of what's coming. The apostles were curious on the day when Jesus ascended into heaven. Was Christ about to reestablish Israel as a political kingdom on this earth? They wanted to be the first to know. But, Jesus replied, "It is not for you to know the times or dates the Father has set by his own authority" (Acts 1:7).

In prophecy, times and dates are sometimes — but not always — important for God's people. That God has promised to do certain things is of supreme importance. If he has told us when he will do it, then it will probably bring glory to him and blessing to us to learn the time. If he has not told us when certain things will occur, then let our faith be just as strong. God cannot lie; and he will always be faithful.

### How does God tell us when?

There are two significant ways in which God tells us when certain prophesied events will take place. The first is by means of what Jesus called "the signs of the times" (Matthew 16:3). Jesus knew that by watching the sky you can tell what the weather is going to be. He also knew that by watching events you can recognize what God is about to do in our world. In his case, Jesus was making it clear that his actions were signs that Israel's decisive moment was almost here.

The Bible particularly provides us with "signs of the times" by which we can tell that the Return of Christ is drawing near. These are scattered throughout various prophecies, so that they offer a

challenging field of study. One of these signs is the worldwide missionary effort of the Church. "This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matthew 24:14). Every advance in Christian mission — whether in radio, television, print, or personal witness — is a reminder that the Lord's coming is drawing near. We do well to study the prophecies to discover what "signs of the times" may be teaching us.

The second way God alerts us to the time when certain prophesied events will happen is by means of the time periods. Numerous prophecies give us time intervals leading up to significant future events. These periods are often expressed in terms of days, months, or years.

While there may be occasions when these periods should be understood in literal terms (one day equals twenty-four hours, or a year equals 360 days), we saw earlier that God has used a day to represent a year. That formula for understanding prophetic time periods is spelled out in Ezekiel 4:4-6. God directs the prophet to lie on one side for 390 days and then on this other side for forty days in order to symbolize the punishment coming on the people. "I have appointed thee each day for a year" (v. 6).

When interpreting the time intervals you will find it helpful to check whether the day in the prophecy may not actually represent an actual year.

The usefulness of this "year-for-a-day principle" will only become obvious when we undertake the effort to compare specific prophecies with history. One place where it appears to serve very well is in

Daniel 9 where we encounter a time period of seventy weeks (490 days). The passage (Dan. 9:24-27) talks about the coming and ministry of the Messiah, encouraging God's people to know that redemption will not be postponed indefinitely. Almost all Biblical expositors recognize that this interval represents 490 literal years (although there are minor differences in beginning and ending points). Soon after this vision, the time begins with a decree to restore Jerusalem (v. 25; c. BC 457). It is to end with the ministry of the Messiah who appears at the end of 69 weeks, or 483 years later. That corresponds closely to the beginning of Jesus' public ministry in AD 27.

In our study of the prophetic Scriptures, we should not overlook what God tells us about the time of prophetic events. By examining the "signs of the times" and by seeking to apply the "day-for-a-year principle," we will have some helpful tools. But, let's move cautiously and reverently. Remember whatever God has told us about time is for his glory and not our curiosity.

In our interpretation of prophecy, however, there remains one great fact that needs to govern all our activities. To that key principle we will turn in our final study on examining Biblical prophecy. □



*Dr. David A. Dean is an avid student of prophecy and teaches theology at Berkshire Christian College.*



# Where Missions Take Place

Missionary to Japan, Marjorie Goodwin, is a good photographer as well as a good teacher of English and the Scriptures to the Japanese people. She has sent some pictures which I wish to share with you, which I trust will broaden your vision as we think about and pray for the work in Japan.



*In the Tsuyama Advent Christian Church, these two bright young ladies add much to the life of the church activities. They are music majors and they play the organ at the church services. They are Akamatsu and Cistaki San.*



*Outside Nagano City men, such as the farmer in the terraced area of his rice field, still need the gospel. Note the house built upon the side of the hill. The Goodwins visit these areas and distribute the gospel to all who will hear.*

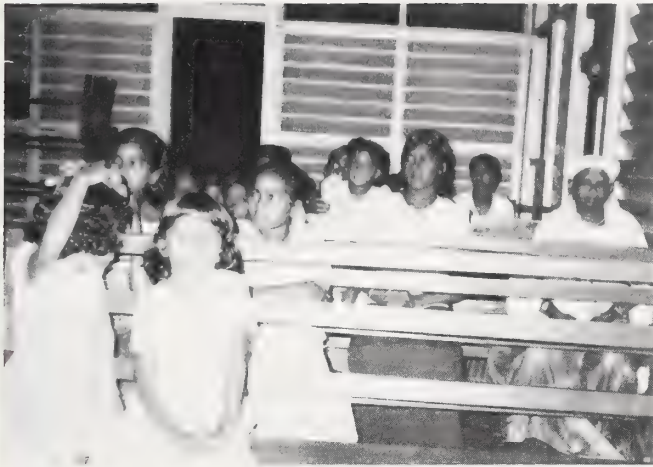


*Teeming millions live elbow to elbow in the area of Aobadai, Kawachi, Nagano City, these are homes on the door step of the Goodwins who are there to minister the gospel to the Japanese.*



# Planting and Growing Churches

## *Devairakkam Style*



*This is the Advent Christian Church branch of the Bukit Badak Estate about thirty miles away from our Kluang Advent Christian Church with T. Devairakkam ministering. One side of the church is filled with the girls and the ladies and the left side of the church with the men...*



*At the close of the each service, Rev. T. Devairakkam gives an altar call for people to come who wish to accept Christ and receive His blessings...*



*The result of the invitation is conversions and baptisms...*



*And this comes about through prayer and fasting.*



# STEVEN LINSYCOTT'S DREAM

David Singer

It was still dark when Steven Linscott woke from the nightmare. His heart pounded as he tried to shake off the brutal images—the dark living room, the killer beating a shadowed figure with a bloody weapon until the victim moved no more.

Going back to sleep seemed out of the question. Steve got up and checked the front door of his apartment, then returned to bed. His wife, Lois, still slept peacefully. "It was just a dream," he told himself. But little did he realize it was a dream which would change his life.

The next day, October 3, 1980, seemed routine. Steve, a 26-year-old student at Emmaus Bible School, Lois and their two young children had just moved to Chicago's Oak Park suburb from

rural Maine. Steve had enrolled at Emmaus in preparation for missionary work in Papua New Guinea; the Linscotts were excited about the opportunities the Chicago area would offer them—but they were anxious to get to the mission field.

A policeman knocked at the Linscotts' door. He explained there had been a murder in the neighborhood, and asked if Steve and Lois had noticed anything unusual. They had not; as the officer left, he urged them to "let us know if you think of anything, no matter how silly it might seem. We have no clues."

Later, Lois read that the murder victim was a young nursing student named Karen Phillips. She had been horribly beaten in the living room of her apartment, not far from the Linscotts' home.

When Steve heard details about the case, he thought of his dream. Could it be a coincidence, or was it a sort of vision, actually linked with what had happened? Perhaps the description of the man in his dream could somehow be helpful to the police. After discussing it with Lois and several Christian friends, he decided it was his duty to tell them the story, particularly since they were in such need of information.

Police asked Steve to write down an account of his dream. Several rounds of questioning followed; they asked him to try to identify with the dream-killer and to imagine his motivations.

And Steve naively did so. But police were on a different track than he realized. After hours of questioning in several different sessions, frustrated by their inability to extract a confession from him, police accused Steve of the murder.

Then the real nightmare began.

The Linscotts were caught in a cyclone of accusations, police shock and court proceedings. People from the area couldn't believe that Steve, a committed Christian with a beautiful family and a spotless police record, could possibly have committed any crime—let alone a murder. Gordon Haresign, one of Steve's professors, began a one-man campaign to prove his innocence, which was soon followed by a swell of Christian support.

But prosecutors sought to persuade the jury otherwise; during Steve's trial they presented—and



Mr. and Mrs. Steven Linscott

Photo by Dave Singer

manipulated—complex circumstantial evidence such as blood and hair analyses from the scene of the crime. Steve's body samples were not inconsistent—a finding which did not exclude him from the field of suspects, but by no means identified him as the killer.

The main evidence against Steve, however, was his dream. While it bore similarities to the actual murder (setting and nature of the crime, the type of blows), there were also inconsistencies: In Steve's dream, the victim was black; Karen Phillips was white. In his dream, Steve saw only a brief, bloody beating; Phillips had been beaten extensively, raped and strangled.

Finally, the trial arguments concluded. The jury deliberated for eight hours, and emerged to first find Steve not guilty of rape. The Linscotts breathed easier for a moment. But then came the final verdict: Steve was found guilty of murder.

Life began to blur for the Linscotts. Steve was sentenced to 40 years in prison. He says today, "I've come to realize God doesn't answer every big prayer (the way we think He should). I've had to rethink why He doesn't always do that. We've had some very hard times—denials of bond, denials of motions in the lower courts, six months waiting in Chicago's Cook County jail with hopes for a new trial. I didn't want to go to prison. But all our motions were denied."

But God's caring was evident—even in jail. When he first arrived, he was the only prisoner not given a cellmate. As he fasted and prayed in this solitude, seeking answers, he sensed his life had been devoid of what God so often used

*"God knew we needed to be tempered. We were preparing to go to the mission field, yet we were inexperienced and naive. We had been praying for tempering. But we wouldn't know it would be like this."*

in the Scriptures to produce in His saints the quality of endurance.

For when Steve thought about it deeply, he knew he hadn't suffered a day in his life until the day he was arrested.

"God knew we needed to be tempered," Steve admits. "We were preparing to go to the mission field, yet we were inexperienced and naive. We had been praying for tempering. But we wouldn't know it would be like this."

But to feel such overwhelming need and see God meet it has made his relationship with God more intimate, as well as giving him a heightened sensitivity for other victims of injustice. Biblical gems shine with more brilliance where there is great need; and God continued to give Steve and Lois reminders around them of His presence and purpose. After four days, his first cellmate at the Chicago jail became a believer.

Following his sentencing in November, 1982, Steve was bussed from the jail to Joliet maximum security prison with 150 other inmates. The fact he was "doing time" became hard reality as he got his first glimpse of this classic, aging, brick, mortar and bars prison.

But after three weeks at Joliet, a big unspoken prayer was answered. Steve was transferred to the new medium-security facility in Centralia, a rural community in

southern Illinois.

In January 1983, Lois and the children moved to Centralia. The Linscotts continued to feel a swell of Christian support: "People at the First Baptist Church got behind us 100 percent," says Lois. Pastor Dr. E.L. Goss took on their case "like a bulldog" and "adopted" their kids. A Linscott Concern Committee, with seven members from the church, took up the challenge to generate public and denominational support for Steve's release. Chuck Colson wrote a letter urging clemency for Steve to Illinois Governor Jim Thompson, as did hundreds of other Christians across the country.

But inside prison, Steve was frustrated by the paucity of resources for spiritual nourishment. Lois' mother, Ruth Beverly, wrote to Prison Fellowship asking for help. Ben Duke, PF's state director for southern Illinois, organized a PF Care Committee from five area churches to set up and administer programs for ministry. Church members got involved with ministry to the nearby prison as never before, seeing it for the first time as a mission field in their own backyard.

Then the Centralia Care Committee held its first in-prison seminar last March. Steve, in a letter to Chuck Colson, wrote, "I

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# Cambodia and Vietnam: Do You Remember?



**I**n the October, 1985 issue of "Pulse", a publication of the Evangelical Missions Information Service, the discussion about Vietnam and Cambodia is of interest. Joseph Ricke observes that "when American news networks made a celebration out of the tenth anniversary of the fall of South Vietnam to the North Vietnamese, former missionaries could not help but think of significant questions that never occur to the media. What has happened to the church in Vietnam and in the rest of Indochina? How faithfully does the current regime grant the freedom of

religion that its constitution guarantees? What has happened to the tribal peoples of the Central Highlands, where such tremendous revivals took place in the 1970s?"

The following report by Joseph Ricke, head of the English department at Nyack College in New York concerns the churches in Vietnam, Cambodia, and Laos ten years after the Communist rise to power, the expulsion of missionaries, and the beginning of a systematic persecution of the Christian Church. It is a story of hardships—yet of victories; of martyrs—yet of a living church;

of official resistance—yet of popular responsiveness to the gospel of Jesus Christ.

## Vietnam...

"Pulse" reports that although government surveillance has increased, positive news continues to come from Vietnam. Recent estimates, based on several sources, put the total number of believers in Vietnam today between 250,000 and 300,000. This compares with a total of 55,000 baptized believers and a total evangelical community of about 150,000 before the Communist takeover.

Probably the most amazing evangelistic development in recent years occurred right in the center of Ho Chi Minh City (the "liberated" name for Saigon). The Evangelical Vietnamese Church took over the property of the former International Protestant Church in June, 1975 and named it Tran Cao Van Church. In the next few years the church experienced great growth.

In 1981 alone, 1,038 Vietnamese came to a new faith and 400 were baptized there. According to a Christian and Missionary Alliance (C&MA) study, "The Tran Cao Van Church experienced the longest revival in the history of the church in Vietnam." People from all segments of society were included in some 5,000 recorded conversions. Miracles of healing, exorcism,

and deliverance occurred regularly. Former drug addicts, former leaders of the old regime, and even some officials in the new government joined this local body of Christ.

But in December, 1983, security police arrived, arrested the pastor, evicted his family, and closed the Tran Cao Van Church. Although various reasons were given, the closing was really part of a larger pattern of persecution against the church, especially since it was effective in evangelizing the Vietnamese.

#### **Systematic Persecution...**

The closing of specific churches is only one part of the systematic, organized persecution facing the church in Vietnam. Even secular news agencies (ironically, usually not American) have noted this human rights abuse as one of the many in Vietnam. In two May, 1985 issues, "Asian Week" reported a definite program of repression against religion.

A shocking story is being uncovered by two University of California researchers who have evidence of an eight-year program of torture and execution against "enemies of the government." They claim that Western observers have all but closed their eyes to the killing of some 65,000 people in a bloodbath centered in "the plateau region north of Ho Chi Minh City." Missionary experts say this is an area with an extremely high concentration of Christians.

Former missionary to Vietnam John Holland claims, "Now that

the number of evangelical believers has grown considerably, a crackdown has been launched by the People's Committee overseeing the province which includes Ho Chi Minh City." Another worker fears that the present government will soon begin keeping closer watch on "religious people" throughout the country.

In 10 years under Communism, churches among the tribal people of Vietnam have been especially hard hit. A former missionary to the Pleiku area reports that "the tribal people are suffering greatly." In 1975, Bible schools in Dalat and Banmethuot, which had trained tribal pastors, were closed. By August, 1982 most tribal churches were closed. Tribal pastors were arrested and sent to reeducation camps; some were executed. By the early 1980s many tribal Christians retreated to the jungle, where they suffered extreme hardships.

Yet they endure. One report tells of a village where it is not uncommon for a family to begin singing a hymn and shortly the entire village will join in. The body of Christ continues to grow, through meeting without church buildings and often in small groups.

#### **Radio breaks through...**

The daily ministry of the Far East Broadcasting Company broadcasts from the Philippines and Guam has a far-reaching impact in Vietnam. Mail response indicates that the broadcasts are both encouraging and convicting to the listening audience. One

source reports that Catholic bishops instruct their priests to listen, to take notes, and to preach these truths. One Catholic priest wrote, "Brothers! Praise the Lord for the power of His word in our suffering nation. The more destructive the storms, the more eagerly God's word has been sought. Praise the Lord!"

#### **Serious problems...**

There is much cause for rejoicing over the work of God in Vietnam, but the church faces many serious problems:

- Open evangelism is not permitted.
- Pastors and district superintendents cannot travel from one church to another.
- No evangelical theological schools are allowed.
- Many pastors and Christians are still in prisons or reeducation camps.
- Spying on Christians is encouraged and rewarded.
- Communist cadres monitor many church services.
- Authorities often require work projects to coincide with church services.
- Some pastors must submit their sermons for censorship.
- There is a shortage of the Word of God (20,000 Bibles sent in 1981 are being warehoused in the North).
- Christian young people cannot receive higher education.
- Many jobs are closed to Christians.
- These repressions exist despite the claims of the Vietnamese constitution which grant freedom of religion.

Continued on next page



### Cambodia

The situation for Christians in Cambodia over the last 10 years has been one of extreme suffering. It began with the holocaust carried out by the Khmer Rouge; perhaps the most openly vicious group of Communist "liberators" the world has ever seen. Suffering continues under the present oppressive Vietnamese rulers of Cambodia.

On April 17, 1975 the Khmer Rouge took the capital city of Phnom Penh and evacuated the city for "safety reasons." But the majority of its residents never returned. Tortures, executions, and mass killings earned the title "the killing fields" for the once beautiful countrysides.

"Enemies of the people" included those speaking English, those educated above the fifth grade, and those having any ties to Western influences (especially the church). While in some cases entire villages were wiped out, city-dwellers were especially suspect. Some estimate that up to 80 percent of the city population was destroyed. In Phnom Penh alone this would have meant the deaths of thousands of Christians.

Even after the defeat of the Khmer Rouge by their Vietnamese neighbors, the severe repression of the church has continued. Because of this, information about the state of the church in Cambodia is more difficult to obtain. However, if the success of the gospel in Cambodia before the fall (especially between 1969 and 1975) and the evangelistic responsiveness of Cambodian refugees are any evidence, we can assume a continuing growth in the church.

From 1969 to 1975 in Phnom Penh, the evangelical church grew from two to thirty-one churches with some 10,000 believers. And today Cambodian refugees in camps and

resettled areas (the United States, England, France, and elsewhere) reflect a continuing, growing openness to the gospel. A former missionary to Cambodia, Paul Ellison, attributes this spiritual hunger partly to what he calls a "widespread disenchantment in Cambodia with Buddhism," especially in light of what is perceived as that religion's inability to defend against the horrors of the last decade.

### Heroic faith...

Because of obvious dangers and political restrictions, the "look," but not the zeal, of the Cambodian church has changed. As a general rule, gatherings of Christians must be limited to one family and to no more than 10 people. At least 35 house churches are meeting, similar to the fellowship groups developed in mainland China. These groups are able, at times, to come up with creative ways to "forsake not the assembling of (themselves) together."

For example, at a time when larger groups were being allowed to gather only for marriages and funerals, one local body of believers scheduled one wedding a week for a month. Each wedding was an opportunity to worship, pray and read Scripture together, all within the allowed government guidelines.

There are many stories of heroic faith in the Cambodian church. One pastor, certain that God was calling him to return to Thailand, was imprisoned for six months and then ordered to leave the capital city. At 67 years of age, however, he went out to establish at least seven church groups after the defeat of the Khmer Rouge by the Vietnamese.

Despite great suffering, the church of Cambodia has held fast God's

name and has not denied his faith. Large numbers of Cambodians have become Christians in refugee camps in Thailand 30,000 in one camp alone. Many of these new Christians are now back in their homeland due to the extremely unstable refugee situation in Southeast Asia.

### A need for leadership...

Leadership is a major problem for these new Christians as well as for the entire church in Cambodia. Obviously, no theological education is allowed and the former leaders of the church are aged, imprisoned, murdered, or out of the country.

Another serious problem is the absence of Scripture. Miraculously, some 20,000 New Testaments got into Cambodia between January and June of 1981. However, many more copies of the Bible are needed.

God is using radio to deal with both of these problems. Far East Broadcasting Company broadcasts into Cambodia 42 times a week messages of encouragement, instruction, and salvation to the lost. At times Scripture is read at dictation speed so that listeners may copy down the Word of God. And believers have set up a regular network of taped messages since cassette recorders have become more available.

Cambodian refugees, resettled in other nations, are also involved in evangelizing their homeland. They send letters to old friends and family members in Cambodia, exhorting the lost to give their hearts to Christ and encouraging believers with words of support and prayer. Some 120 American and Canadian Cambodian churches and Sunday schools (19 of the 39 organized church groups are C&MA) pray continually for the physical and spiritual well-being of their countrymen. □

needed the spiritual encouragement of the seminar just when it came...It fed my soul and really confirmed God's love and plan for my life.

"Inmates are made to feel they are a separate class of people. Through their isolation, they become bitter toward society and seek revenge when released. Communities can break that by offering inmates a genuine helping hand. Prison Fellowship is on the cutting edge...engendering healing fellowship between churchmen and inmates with a posture of brother helping brother."

Because of his time in prison, Steve Linscott has some strengthened convictions. He feels Christians need to go to society's areas of need—to get involved with their own hands, sweat and tears. He says "Fellowship is sweeter, Scripture richer when we boil the var-

nish off our faith by going to where the needs are." He believes the suburban church needs to get out of its pews and reach into the ghettos to minister to inmates' families before their children become criminals.

Perhaps Steve Linscott could have gotten the firsthand experience that gives birth to such convictions in no other way than enduring prison himself. But God may well have plans for ministry for Steve, plans that require his being out of prison.

For in early August, the First District Appellate Court of Illinois overturned the lower court's conviction. The court rules that Steve's dream should not have been admitted as evidence, and that the other circumstantial evidence merely raises the possibility of his guilt. At this writing, the Linscotts are waiting for the Illinois Supreme

Court to decide whether or not it will hear the state's appeal. Steve is still in prison, though Lois expects him home any day. Their long wait is almost over.

Looking ahead, Steve says, "Obviously the Lord has sent us in a new direction. We will look to Him for leading as we respond to each day's situation."

The Linscotts' sense of God's presence and dominion in their time of suffering, along with the support of so many fellow believers, has been for them the crucible of spiritual growth—a new maturity that God will use for His purposes. □

*Steven Linscott has been released on bond and awaits trial by the Illinois State Supreme Court. David Singer is a Chicago writer and photographer. Copyright ©1985 by Prison Fellowship and used with permission.*

•Be willing to speak and write. You can kindly speak with owners of stores that you frequent, with your friends, and with law enforcement officials. Encourage store owners not to sell pornographic magazines. Ask law enforcement officials to enforce your community's laws relating to pornography. Moreover, you can write to the above people and to your newspaper, television executives and sponsors, your elected representatives, and to the National Communications Commission (1919 M Street N.W.; Washington, D.C. 20054). Your approval or

disapproval of specific programming will be noted.

•Mobilize with other Christians. Many communities have coalitions of Christians and other concerned people working together to do something about pornography. To find out about them, check with your pastor or write to the National Coalition Against Pornography, 800 Compton Road #9248, Cincinnati, OH 45231. N-CAP has a variety of resources to help you get involved.

Throughout the Scripture, we read of God's love for men and women, boys and girls throughout

the world. Just as God's love compels us to communicate the Gospel of Jesus Christ to lost men and women in our communities and our world, it also motivates us to act against those who use pornography to damage millions of lives. □

*Source material for this article includes information supplied by the National Coalition Against Pornography, a series of articles in the January 1985 Bible Advocate (published by the Church of God Seventh Day in Denver, CO), and a Call to Righteousness by Paul Tanner (Warner Press).*





### World Missions Conference

The first missions conference for the Northwood Narrows, New Hampshire Advent Christian Church caused excitement and is having an ongoing effect in the lives of some of our church people. The WHFMS sponsored the conference using the theme, "Partners in Christ."

Two church members, Chuck and Michaela Bailey, who are going to West Africa under the Sudan Interior Mission, encouraged us to become informed about world missions. People prayed, committees were appointed, speakers were engaged. We planned our advertising; missions posters were made by the Sunday School classes; special music was scheduled; and the church was appropriately decorated.

Our main purpose was to inform the congregation of what the Lord is doing around the world.

Sean and Susan Boyle and family of Barrington, New Hampshire spoke and showed slides for youth night. The Boyles, owners of a contracting business, gave two summers as group leaders for Teen Missions. They spent one summer in Ireland and the other in Egypt. The Boyles had a youth with them who had spent last summer ministering in Alaska. It was challenging to hear how teens get involved in world missions and what the Lord can do through them.

Pastor Michael Chase of Durham, New Hampshire reported on his recent trip to the People's Republic of China. Michael Kulka, a lay pastor from Milton Mills, New Hampshire and his wife, Susan, had attended the International Conference of Itinerant Evangelist that was held in Amsterdam in 1983. They shared about their experience.

Chuck Bailey of our church also spoke. During Sunday School we showed slides of our Advent Christian Mission work in India.

The people attending this conference heard how God led these various speakers and about some of the exciting and innovative things that are being done around the world to further the message about Jesus Christ.

Our people have been so encouraged through this effort that the WHFMS is already planning next year's mission conference. We challenge you to plan a conference about world missions!

—Gail Rundgren

### Retire or Retread?

When one comes to the Advent Christian Village, one does not retire, but retreads! How true this is of the seventy plus members of the Christena Baker WHFMS. These ladies have twelve meetings a year and have as many as eighty attending the Christmas meeting when men are invited.

When regional or conference WHFMS activities are held at the Village, the local women help with arrangements, help with registration, and often fill in for part of a program. Ladies from this circle are actively involved in the quarterly district rallies furnishing leadership and program participants. They schedule a missionary speaker or plan an informal reception for one as the occasion arises.

The Sunshine committee has members in each area of the Village who provide food for ill neighbors, send cards, and make visits to the Health Center. Their Christmas in October offering is \$500 and they also provide special Christmas gifts for Health Center residents.

Life is full of excitement and opportunity at our Advent Christian Village in Dowling Park, Florida.

—Lyril Reas, WHFMS President



Members of the Christena Baker WHFMS working together.



## News and Notes

### Bishopville, South Carolina...

Miss Barbara White, furloughing missionary from India, spoke recently at the Savannah Advent Christian Church. The evening began with a covered dish supper. As the King's Jewels Club is currently studying about India, these children and their parents were urged to come so the children could meet a missionary.

### Mendota, Illinois...

Betsy and Myrtle Collings, Diana Rod, and Lorena Lucas presented a panel, "A Pattern for Christian Action," as the church observed WHFMS Sunday. Diana Rod also sang a solo, "A Passion for Souls." All women of the church were asked to seriously consider becoming active members of the WHFMS.

### Camp Dixie, North Carolina...

The Eastern North Carolina WHFMS had a fall rally at Camp Dixie. Secretary Juanita Brown introduced the guest speaker for the day, Missionary Barbara White from India. Barbara gave an inspiring message on her work and encouraged the women to support our foreign missions work through giving to United Ministries.

Jeanette Johnson presided over the business session during which motions were made to give a love gift to Camp Dixie, \$100 to the scholarship fund, and the day's offering of nearly \$88 was given for foreign missions. The rally was adjourned with a prayer circle.

### Christian Woman's Fellowship...

We have an active group of women in Massena, New York who are working toward these goals: to attain the standards in *Guidelines for Growth*, to be informed and supportive of our missionaries, and to help meet needs in our local church. Beside our devo-

tional program at our monthly meetings, we plan a "fun" activity such as making favors for a nursing home, having a white elephant auction or a cookie exchange, putting on a bridal or baby shower, or playing games. One month we had a "love fest" and everyone brought a thought, a testimony, a story, or a verse on love.

The ladies promote the Penny Crusade and Christmas in October as well as sending donations to various regional and national projects. We encourage all to read the *Advent Christian Witness* and to use the *Call to Prayer*. We are trying to raise awareness of the opportunities of evangelism by using the information in our program kit. This is an area where we need to develop more skills, but many of our women are making personal contacts.

—Joyce Hutchins, President

## Celebrate World Day of Prayer

Please use the coupon below to order your Worship Guides for World Day of Prayer, March 7. The 1986 theme is "Set Free to Serve," and was written by LaVonne Neff.

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## A New Year's Prayer

Lord, if You would grant me just one power  
 This is what I would ask:  
 Help me to be a good teacher,  
 For the King's Jewels Class.  
 Help me instill upon their minds,  
 The love You have for us;  
 And let them carry it through the years  
 And within You put their trust.  
 For when little minds are taught  
 The loving and happy way,  
 There is no path ever so dark,  
 That Your love won't light the way.

—by Barbara Knight

(adapted by Hazel Blackstone)

## Writing Missionary Letters



What should you write in personal notes or letters that are written to missionaries, especially those whom you do not know personally? A missionary likes to hear about such things as:

1. Family projects and vacations
2. Things the children do and say
3. A typical day at the home or office
4. Experiences with others
5. King's Jewels: your class, attendance, contests, programs, spiritual experiences
6. Your garden: kinds of flowers and blossoms now in bloom
7. Reactions to pictures they send (or some you have seen of that particular field)
8. What the choir sang last Sunday
9. Some points in the pastor's message (not... "The choir sang and the pastor preached.")
10. A trip taken recently
11. Clippings from newspapers
12. Humor, cartoons
13. A verse that has been precious to you and why

14. Their family and friends
15. The weather
16. Name of missionaries who visit and the fields they represent
17. Work done to improve the work of the church

### TWO IMPORTANT DON'TS

1. Don't waste space apologizing for not writing before or more often. They understand.
2. Don't preach a sermon.



It's That  
Time  
Again!

Just a reminder that your King's Jewels report forms are due January 10. Check your latest Resource Packet for report forms and the names and addresses of your conference, regional and national superintendents. Thank you for the time and energy you have put into your King's Jewels program this past year!

# The Encouragement Fellowship

What is happening in Women's Ministries at Hope Community Advent Christian Church in Chicago? This is a question I have been asked by women from other churches and also by our National Director of Women's Ministries.

Hope has an active group of twenty-three women. We started five years ago with several women who were organized to give special services to a young woman from our congregation who was bedridden for two years. Our ladies took turns visiting her to help with housework, to provide transportation to the doctor, to represent her at her child's school, and to spend time with her in devotion and Bible study.

More women became involved in this ministry. A calendar titled, "An Opportunity to Minister," was placed on our church bulletin board each month. The women signed up for the date and time they would be available for some phase of ministry to this sick lady.

Frequently the women would share with me how they enjoyed their involvement and how uplifted and encouraged they felt as they ministered to her. Through this experience these women learned the unique secret of the rewards of ministering to others. Once one experiences this joy and fulfillment, it gives one the desire to continue reaching out and ministering to others.

After this terminally-ill woman died, the desire to continue this type of ministry was alive in our women. We began to extend this kind of ministry to other families in our church. We officially named our group the Women's Encouragement Fellowship.

My husband and several other husbands sensed our excitement and began to help us in our ministry to other families. To make the men feel comfortable we decided to call ourselves simply the Encouragement Fellowship.

We reach out to families during times of bereavement, illness, and other special needs. We welcome new church members or perspective members as they move into our community.

All our visits are pre-arranged. Often we take a pot-luck meal to the home, have an informal Bible study, songs and testimonies of encouragement, and prayer.

We hold an annual Women's Breakfast each November. We have completed a twelve week Bible study session on *The Gracious Woman* which covers every area of a Christian woman's life. Another study was done on *A Woman More Precious Than Jewels*, which is an enrichment course for married women.

—Berneice Porter,  
Encouragement Fellowship Leader

And young women, whose most creative impulse regenerates the human family, are crushed under the basest instincts of men, acting upon the degrading suggestions of the pornographer.

Thus would the pornographer deny thousands of years of human history and erase every evidence of mankind's desire to live life without the spirit of altruism, compassion, and caring...a spirit whose promise is best fulfilled within the family circle.

That spirit runs through human history. It has been — and should continue to be — the steady motive power of the human race. But the pornographer, with his hateful message of human degradation, violence, and subordination, would deny our history and destroy the cohesion we feel as members of our own and of the whole human family.

Let me close with a somber reminder to everyone that, we, too, are only human. And being human means that we, also, can suffer the torments of the human condition.

We must be ever watchful of our own behavior as well as the behavior of others. This is a stern lesson, taught through the ages by great men and women of every culture. But let me leave with you these few words on the subject by a writer who knew evil firsthand before he left his native Russia to live among us here in the United States.

In his extraordinary book, *The Gulag Archipelago*, Aleksandr Solzhenitsyn describes life in the Soviet concentration camps, and at one point, he says:

"If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. "But," says Solzhenitsyn, "the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?"

Who indeed? □



C. Everett Koop is Surgeon General of the United States Public Health Service and Deputy Assistant Secretary for Health. He is also co-author with the late Dr. Francis Schaeffer of *Whatever Happened to the Human Race*. This article was originally delivered to the third annual National Consultation on Pornography in Cincinnati, OH.



# Mission Prayer Partnership



I feel compelled to change the format for this issue for *Prayer Partnership*. I face frustration in this ministry which I believe can be relieved through the prayers of God's chosen faithful prayer warriors like yourself. *But* the main purpose of this change is not to relieve my frustrations. *The main purpose is to secure your daily, concentrated prayers.*

The Scripture exhorts us to pray that the Lord of the Harvest will send laborers into the harvest. That is not a *Scriptural suggestion*, but a *mandate*. The Bible also says that with God *nothing is impossible*.

That being the case, I believe that God can do a work through the Advent Christian people and all Christians committed to Him and His will.

1. Without additional called and equipped workers, much ministry will be left undone! *Pray* for more Christians to dedicate themselves to missions, both home and abroad.

2. Some phases of ministry need financial support. *Pray* that God will lead all whom He has sustained through the years to contribute more money to His cause.

*Sound too simple?* Not so! As God answers your prayers and leads people into ministry for Him — going — and leads people to financially support the ministries — giving — His work will expand and there will be a fruit a hundred fold!

Ed Hickel

## Mission Directory

### INDIA

**Marion Damon** (March 27)  
PO Box 17, Andivilla  
Kodaikanal 624101  
Tamil Nadu, India

**Barbara White** (January 14)  
Box 17, Andivilla  
Kodaikanal 624101  
Madurai Dist.  
Tamil Nadu,  
INDIA

**Beryl Joy Hollis** (December 16)  
American Advent Mission  
Velacheri, Madras 600 042  
India

### JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi - Nagano Shi  
Osaka Fu 586  
Japan

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
26-817 Kubo  
Koga Machi, Kasuya gun  
Fukuoka ken, 811-31  
Japan

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
Japan

### MALAYSIA

**Thambusamy Devairakkam**  
**Victoria Devairakkam**  
Advent Christian Church  
3A, Jalan Sayang Housing Trust,  
86000 Kluang, Johor  
MALAYSIA

**Lucas Devasahayam**  
**Beulah Devasahayam**  
A.C. Bethel Church  
Jalan Cempaka  
30, Taman Gembira,  
Post kod-42700  
Banting, Selangor  
MALAYSIA

### PHILIPPINES

**Alice Brown** (March 24)  
Box 223  
Cagayan de Oro City 8401  
Philippines

**Howard Towne** (May 5)  
**Anna May Towne** (June 11)  
Dansalan College Foundation  
P.O. Box 5430  
Iligan City 8801  
PHILIPPINES

**Frank Jewett** (December 11)  
**Judy Jewett** (January 29)  
Danny Jewett (June 13)  
Timmy Jewett (June 26)  
Letitia Jewett (April 13)  
P.O. Box 263  
Cebu City 6401  
PHILIPPINES

**Margaret Helms** (Sept. 18)  
PO Box 263  
Joaquin Panis Street  
Banilad, Cebu City 6401  
Philippines

### ON LEAVE

**David E. Dean** (December 20)  
**Melodie Dean** (August 9)  
Ruth Dean (January 24)  
Tommy Dean (December 4)  
Rebekah Dean (December 18)  
Route 8, Box 1113  
Live Oak, FL 32060

**Bessie Smith** (March 27)  
c/o Mr. Robert Smith  
Box 657, Waukewan Street  
Meredith, NH 03253

\*The missionaries' birthdates follow their names.

## LETTERS

### Halloween

Dear Editor:

After reading your editorial in the October *Advent Christian Witness*, entitled "Trick or Treat", I'm not sure if I agree with you or disagree. I do agree that we in the church must not encourage those aspects of Halloween which encourage sin and promote Satan and his kingdom. I also agree that we need to provide alternatives. I guess the only thing that I disagree with is the following statement: "I trust that Halloween celebrations will not darken the door of any Advent Christian congregation this year or anytime else."

This year for the first time we had a party for the children in our Sunday School, ages 3-7. Our emphasis was not on the evil and Satanic aspect of Halloween, rather we promoted the Christian aspect of Halloween. (After all, isn't that what we do with the two most important "Christian" holidays: Christmas and Easter.) Two articles that were very helpful to us in presenting a Christian Halloween message to our children were "Halloween: Make it a Family Treat," October 1979 issue of *Family Life Today* and "Is Halloween a Witches Brew?" from *Christianity Today*.

Let me briefly describe what we did. We began by taking the children on our church bus to several church families to "trick or treat." This provided the traditional Halloween fun for our children but in a safe way. It also gave our church members the opportunity to see the children dressed up in their costumes. After about 1½ hours of "trick or treating" we returned to the church. We then presented the Christian aspect of Halloween which in a nutshell is this: Halloween is a time we think about those who have died who loved Jesus. I asked the children if they knew anyone who had died who loved Jesus. Two of the children mentioned their great-grandfathers.

We prayed thanking God for those that have died who loved Jesus. Then

we talked about how God and our parents protect us from scary and evil things. This was followed by two skits about Noah and Moses, men who loved and served God. The remainder of the evening was taken up with games and refreshments.

After reviewing the evening, I would have to say that it was a very positive Christian teaching experience. The children had fun and for the first time Halloween was set in a Christian context. A by-product of the evening was that it was a good time of fellowship for a group of young parents and also a learning experience for them. So Bob, my suggestion is that *Christian* Halloween celebrations will enlighten the minds of many young Advent Christians this coming year and for years to come.

Pastor George Karl  
Melrose, MA

Dear Editor,

Regarding the two articles on Halloween in the October *Advent Christian Witness*, I would like to say, Amen. I've often wondered why the church observed these things. Satan has outsmarted the church in many ways.

Oscar W. Pritchett  
Dowling Park, FL

### Pornography

Dear Editor:

I am concerned that pornography now constitutes a deadly danger to women and children all over the world. It is still argued in some quarters that no conclusive proof has been established that unstable males might be influenced by viewing pornography to commit violence or sex-crimes against women or children. Nevertheless, numerous perpetrators of such crimes have voluntarily stated that they were so influenced by viewing pornography.

Thanks to soft-core pornographic magazines available on magazine stands around the world, American women are now widely viewed as sex

objects by millions of men in the United States and other countries. This can be insulting and dangerous to Americans overseas.

There is additional argument that all soft and hard pornography are essential expressions of free speech. It seems to me that free speech means the right to seek to have ones views and opinions expressed or published. Pornography involves paying or soliciting someone to pose for photographs and paying to have such photographs published or being paid for such photographs. Such a business of soliciting, publishing or trafficking pornography can hardly be considered a necessary or legitimate expression of free speech. Some businesses have no social value and may indeed constitute serious social dangers. Pornography seems to be such a business, don't you agree?

Dan Goodwin  
Aobadai, Japan

### God's concerns

Dear Editor,

Your editorial, "What Does God Care About?" in the July-August 1985 *Witness* is just outstanding! You have precisely hit upon the problem that has kept our denomination from growing.

Frankly, I am surprised, very pleasantly, that this realization is coming from our Headquarters. I thank God for your courage in writing this piece and assure you I support you completely.

For years I have maintained that we first must bring people to Christ and *then* indoctrinate them in Adventism. We must teach people to be disciples — to be witnesses. God help us in these last days to concentrate on winning the lost for Christ!

Thank you and may you continue to attempt to stir us Advent Christians to "Get on with His Work."

Pastor Bob Langston  
Garner, NC



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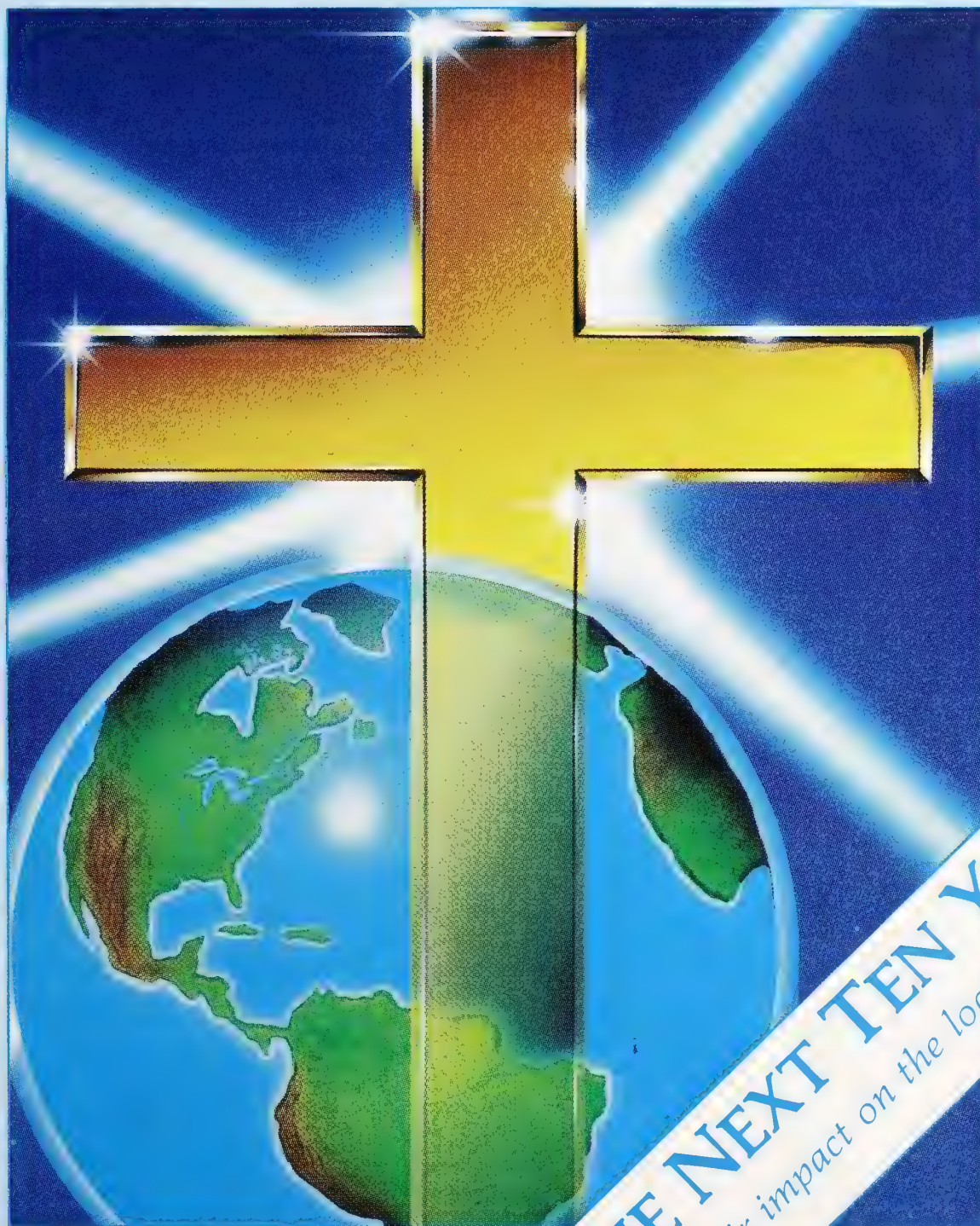


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# WITNESS

Advent Christian

FEBRUARY 1986



**THE NEXT TEN YEARS**  
*Their impact on the local church*

page



**EDITOR-IN-CHIEF**  
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**TYPESETTING**  
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*from the editor*



## Opportunity knocks

The other day, as I paid ten dollars to buy gasoline, I commented to my wife, "I remember the good old days when a gallon of gas cost thirty five cents!" Sound familiar? All of us have recollections of the days when life was simpler, slower paced, and easier to manage. Even those of my generation, who came of age during the turbulent sixties, remember that era with fondness.

All of us, no matter what generation we identify with, have felt the impact of machines like the television, the automobile, and now the computer. Double digit interest rates, the rapid growth of cities (combined with decline in rural areas), the expanding role of government in our lives, the emergence of a world economy and its impact on American business and labor, and the lessening of religion's role in public life add to our uncertainty about what the future holds.

Our human nature naturally leads us to resist change especially when it touches us personally! This is why the Christian church has had more difficulty than any other institution in American society coping with the changes sweeping our world.

Churches walk a tightrope between tradition and change. On the one hand, our traditions are important reminders of our relationship with God. On the other hand, the changes engulfing our world demand that we develop new strategies and methods for communicating the gospel and helping Christians handle the pressures of living today. Our local churches need a Biblical perspective of tradition and change.

In this context, the New Testament teaches two valuable principles. First, 'change for the sake of change' is unhealthy in that churches become more concerned about being 'current' or 'relevant' than about faithfulness to Jesus Christ.

But *tradition for the sake of tradition* destroys the church as well. I don't think that the first principle presents a problem for us while the second does. Evangelicals and Advent Christians must be aware that Jesus condemned tradition for the sake of tradition. Tradition can be healthy but when it hinders our relationship with God and prevents us from carrying out the mission He has given our churches, tradition becomes sin.

Yes, change will continue to alter our culture and our lives over the next ten years. But God is a God who can use everything, no matter whether we perceive it as good or evil, to accomplish His purposes!

The challenge that God gives us is to balance tradition and change. God calls us to communicate His love to broken and hurting people in America and throughout the world. God calls us to submit our lives wholly to Him. We need to see change as an opportunity to accomplish those purposes in our lives and in our churches.

Opportunity knocks at our church doors. Will we retreat in despair or go forward in confidence? ☐

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*Eight writers discuss how the local church will be impacted by potential changes in American life. Serving Jesus Christ at this crucial time means being prepared to handle a changing America and a changing world.*

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*Penny Crusade is one of the key ways Advent Christians support missions. A preview of 1986 Penny Crusade combined with a 1985 report.*

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*An exciting report on Advent Christian mission work in the greater Madras, India area.*

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*In his regular Witness feature, Andy enlightens us concerning a movement that is gaining momentum in the Western world and focuses our attention on its opposition to Biblical Christianity.*

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*In a new bimonthly column, Charles Colson discusses our blindness to immorality and calls us to action.*

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Penny Crusade means more than missions. It means communicating the good news of Christ's love to men and women, boys and girls in Malaysia, the Philippines, Japan, Nigeria, and India.

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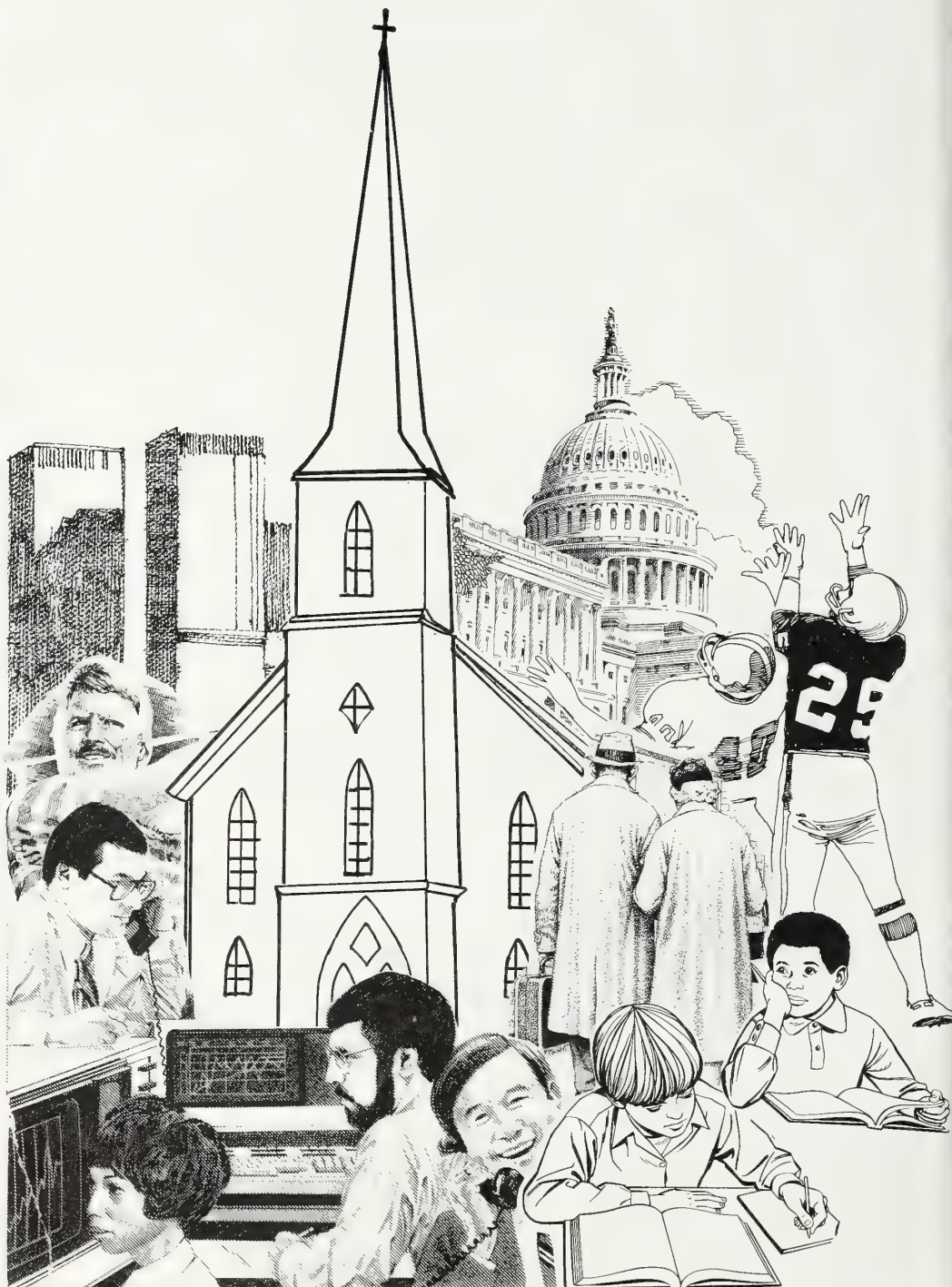
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# THE NEXT TEN YEARS

## THEIR IMPACT ON THE LOCAL CHURCH



During the past twenty-five years, pondering the future has become a preoccupation for many. Futurology (the academic word applied to the study of the future) has been limited to crystal balls, soothsayers, and tabloids noted for mixing truth and fiction. Now, the study of the future permeates American life.

Christians possess a vital interest in the future as well. Consider that the best selling book of the 1970's (over fourteen million copies sold) was Hal Lindsey's *The Late Great Planet Earth*, a book dealing primarily with eschatology. In contrast to secular thinkers like Alvin Toffler, Herman Kahn, and John Naisbitt, Lindsey painted a pessimistic picture of the next twenty years. While Christians are concerned about the future, most of the emphasis has been placed on what the world would be like after Christ returns.

Our look at the future will not be pessimistic like Lindsey's. Yes, we affirm that Christ will return one day to establish His kingdom. Yes, this present world is bounded by the power of sin. But the New Testament also affirms God's care and love for the people of this world. Both Jesus and Paul called Christians to be the 'light of the world' and the 'salt of the earth.' God does not want His church caught off guard by the changes that continue to reshape our world. In order for local churches to accomplish the mission that God has given them, that of making Christian disciples, special attention must be paid to the impact that possible events during the next ten years will bring.

Changes are coming that will impact the local church. In the pages that follow, the *Advent Christian Witness* has asked several writers to consider how possible changes in certain areas of life will effect the local church.

the Church and...

## AGING

James Humbles

"Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made:  
Our times are in his hand  
Who saith, "A whole I planned,  
Youth shows but half;  
Trust God: see all, nor be afraid!"

These often quoted words from Robert Browning were penned more than a century ago. Beautiful as they are, I wonder if there is a ring of truth in them for today. Somehow, I'm unable to believe that the poet who is in touch with reality would express the sentiments of Browning.

We live in a society oriented toward youth and success. We have to make our impact on our communities quickly. The time of aging becomes our enemy. How many people do you know who want to be older? (Of course, there are exceptions: all of those 13-year-old teens who want to be 16-year-old adults.)

We are presented with a paradox. Even as we experience a fast-moving lifestyle that finds approval in our society, the fastest growing segment of our population is among those who are 65 and older. Already in Florida this group makes up 18% of the population and the rest of the country is moving in this same direction. The trend will not change. The older population will continue to grow. We have a responsibility to help fulfill the poet's dream, "The best is yet to be, the last of life, for which the first was made."

The church must not look upon its older members with disdain or with an emotional sentimentality that illicit little action towards a sensible ministry. As a teenager I used to hate it when adults would say, "you are the church of tomorrow." That little voice inside of me would respond, 'What am I now?' Now we face a new danger: if we are not careful, we are apt to believe that the older adult was the church of yesteryear. Heaven forbid!

Two points about the role of the church in the lives of its older members: First, there should not be any gold watch retirement parties in the church. There is no retirement from ministry and service. Ages 65, 70, 75...are not licenses to withdraw from our responsibilities. Older adults do not cease to be knowledgeable, resourceful, and energetic as their activities outside the church become more limited. In fact, as they gain freedom from the trappings of career and work obligations, our older members become a valuable asset to the ministry of the church. The church must make a conscious effort to create an atmosphere of encouraging its older members to continue an active role as leaders, teachers, choir members, board members, program developers, counselors, etc. The church which "shelves" its members into retirement has not sensed that God has expectations of service for all of His witnesses.

There is a second role which the church can assume



in its relationship to older adults. Although aging itself should not be a restrictive factor in serving, other factors can create special needs among the elderly. Ill health, emotional distress, limited finances, and isolation are just a few examples of situations that plague our older population. Each church should evaluate the needs within its congregation and community. Programs of service and awareness of the special needs of the elderly should be developed. The needs may be met through transportation, friendly visits, nutritious meals, assistance with money management, adult day care, etc. The key word in the church's service to meet these needs is advocate. The local church cannot meet all the needs, but it can advocate for services from the community in which it serves. We do have a responsibility to enter the social and political arenas to assure that all God's children can live in dignity with respect.

The best is yet to be? Yes, if the church assumes its appropriate role.



A. Cameron Ainsworth

One trend which will affect ministry in inner cities around the world is the *trend toward acute overcrowding*. Educational, utility, and health care delivery systems are already taxed to the limit, with a number of major cities nearing bankruptcy. Depersonalization, alienation, and loneliness inevitably result from such overcrowding. People become numbers, and competition for available "space" and resources cause concern for survival to replace concern for community.

There will also be *growing economic disparity* in the next ten years. The wealthy will continue to prosper in our inner cities—slum properties are profitable for owners who exploit the poor; stores and businesses charge more for goods and services in the inner city; problem-solving professionals command high salaries and then exit with their pay checks to the suburbs. Welfare abuse is as nothing compared with a bureaucratic delivery system which skims the cream from government assistance to the poor. In a healthy

economic community money turns over about seventeen times; in the inner city it is not reinvested but is siphoned away almost immediately. Because the inner city has few resources, it has little power to shape its own destiny. Frustration mounts as outside forces determine the quality of life in the inner city. For the church which is married to middle-class values, this is an ominous sign; for the church willing to follow Christ in His servant role, this trend is a call to relevant ministry.

A *third trend is toward plurality*. The inner city will be forced to host more and more divergent ethnic groups and cultures in the next ten years. Immigrants from all over the world will come bringing diverse lifestyles (some of them totally unchristian). For the parochial and introverted church this plurality will be a threat to its very existence; but, for the church seriously committed to evangelizing the whole world for which Christ died, an exciting opportunity has come to our very doorstep.



Roland Griswold

Describing the profile of America is much like describing a balloon that is continually being squeezed. Every time you look, both the balloon and the nation have taken on a different shape. Three phrases may help us understand what is taking place around us.

*We are a mobile society.* Every year, one family in five moves to another city. As one teenager described her family's nomadic existence: "My father works for IBM, which means 'I've Been Moved'!" Think of the stress this mobility places on all members of the family. Part of the teen drug scene and preoccupation with suicide is a result of this. The divorce rate continues to climb, and mobility is a significant contributor to marital stress. Sadly, the divorce rate is nearly the same for Christians and non-Christians.

*We are an urban society.* Seventy-five percent of us live in cities of 50,000 or more. In 1885, that figure was twenty-five percent. Again, the drastic change from rural to urban puts stress on everyone. Texas

and Florida are in the lead for rapid growth, with the largest number of expanding metropolitan areas. Predictions are that in the next fifteen years ten percent of our total job growth will occur in Florida, with two million seven hundred thousand new jobs predicted. Several Midwest and Northeast cities are growing again after several years of decline: Saint Louis, Washington, Chicago, Philadelphia, New York City and Boston.

*We are an aging society.* In just fifteen years, one-half of the USA budget will be spent on those sixty-five years of age and older, if present programs remain in effect. One-third of our eligible voters will be sixty-five and older within forty years. To think of the changes this will demand is beyond our comprehension today.

Mobile — urban — aging. What does this picture of our population say to the church — to your church, to my church — rather, to Christ's church? The list is long. We must think, crystalize our thinking, and make specific plans if we are to be pleasing our Master in the remaining time before His return. Try these ideas to start your list:

1. We must re-establish a firm foothold in metropolitan areas. Now our largest churches tend to be in semi-rural communities: Kennebunk, Maine; Sumas, Washington; Holly Grove, North Carolina; State Road, Maine; LaValle, Wisconsin — and the list goes on. A glance at our early history show that we originally had a strong presence in major cities of USA and Canada. We did as Paul did, going where the people are.

2. We must develop churches among ethnic minorities, especially the rapidly-growing Hispanic population. Anglos — native-born whites — are the largest minority, with Hispanics (documented and illegal entries) second. Advent Christians currently have two Black churches and one Hispanic, out of nearly four hundred.

3. We must live out our claim that evangelism is our top priority. With three out of four Americans and five out of six Canadians not knowing Jesus Christ as Savior, we cannot just play church and expect God to bless us. Too many of our neighbors, friends, relatives and work/school associates have their tickets for a non-stop trip to the Lake of Fire! "Rescue the perishing" must become the description of what we DO, not just a sentimental idea we sing about.

4. We must practice the New Testament doctrine of the servanthood (priesthood) of all believers. Every Christian must be committed to the Lordship of Christ. Only when doing His will becomes our all-consuming passion can we expect Christ to do through us the things He has promised.

"As my Father sent me, so I send you!"

## the Church and... **THEOLOGY**

James Brandyberry

Just as the Advent Christian Church is a part of the larger body of Christ, so trends in Christian theology in general during the next ten years will invariably affect our thought and practice. This is especially true given our tendency to interact with other Christian traditions.

Here are some areas we should watch:

1. *The nature of Scripture:* Many Advent Christians, as they come of age, will become weary of arguments contrived to defend a type of inerrancy which has served to divide evangelicals far more than to strengthen and unite them. Through that and other divergent views within our ranks (such as the identity of Christ), expect God to test our love for one another!

2. *The charismatic movement:* While this controversial renewal movement is thought by many to have crested, its influence will continue with us. Even in circles where it might not be welcome, the impact of things charismatic is often felt. Those new choruses you might sing didn't come from the Greek Orthodox Church! Said one notable figure from church history, "Let me determine what songs a people will sing and I care not who makes their laws."

3. *Ecclesiology:* Issues dealing with how the church is governed will face us whether we prefer to deal with them or not. Not only is this true at the denominational level, but equally if not more so in the local church. The typical Advent Christian pastor of 10 years from now will, we trust, be a less vulnerable person than at present. Too, consideration and practice of Biblical church discipline will be necessary as moral standards become more lax.



4. *Theology's relevance:* Once the "Queen of the Sciences," theology today has as its greatest enemy the subtle foe of pragmatism. This 1986 wolf-in-sheep's clothing stalks the Christian with the gospel of "If it works, do it!" (Never mind how faddish and un-biblical the method might be.) Hopefully, Advent Christians will be wise to this ends-justifying-the-means ethic and opt for spiritual integrity instead.

May we in all things be a people made for the times and not by the times.



*Bob Mayer*

**A**nticipating changes in government and politics over the next ten years depends on the success or failure of the "Reagan Revolution." Like Franklin D. Roosevelt fifty years ago, those at the forefront of this new revolution hope to change the orientation of American government for decades to come. They seek to limit the role of the federal government in American life as well as develop what they call an "opportunity society," a nation where everybody has the chance to prosper materially, socially, and spiritually.

For our purposes, let's assume the "Reagan Revolution" makes significant progress towards accomplishing these twin objectives. What does this "success" mean in terms of government and its impact on Christianity in America?

With the federal government playing a decreasing role in providing monies for various projects and services, government at the local and state levels will play an increasingly important role in our lives. Voters will become more interested in state and local elections. Local and state agencies will pick up services and projects (roads, food stamps, housing, etc.) now handled in great part by federal agencies. Moreover, federal, state, and local governments will be continual competition for limited public funds.

This transition has two sides. On a positive note, we will have more say on how our tax money is spent as well as on the priorities of local and state government. The problem will come when state and local government seek more taxes to handle the financial burden incurred by increased services. Those taxes will most likely be local commuter taxes deducted directly from the paycheck of workers within a given city or county, or user fees designed to make the people benefitting from a particular service pay for that service (An example would be a five cent per gallon tax on gasoline to pay for roadbuilding and repair). Increased sales taxes are also likely.

All of this will likely impact churches in three ways. First we'll see more pressure to tax church property and holdings. In the past two years, postal subsidies for religious mailings and magazines have been greatly reduced. Tax laws affecting ordained clergy are currently in a great state of flux. In this writer's mind, the possibility that local governments will begin eliminating property tax exemptions for church buildings and parsonages is great. The battle for additional revenues to run the machinery of government will directly impact local churches.

The battle between church and state will not be limited to taxes. While the "Reagan Revolution" will redefine the economic role of the federal government in American life, the basic structure of government will not change. Expect the amount of church-state litigation to increase substantially over the next ten years. Clergy liability, religious speech in public schools, and involvement in the political process, are among the many church-state questions facing American courts.

Finally, the American government will more and more reflect the growing fragmentation of our society. In the next ten years minority and special interest groups representing senior citizens, Hispanics, gun lobbyists, labor, doctors, civil-rights, education, and a host of other causes will gain strength and representation in government. Regional, social, and economic differences will drive home to us that America is a "salad bowl," not a "melting pot." This growing fragmentation in government and society will cause churches to constantly evaluate their ministries in light of God's call to proclaim His truth and communicate compassion to an increasingly polarized society.

the Church and...

## EDUCATION

Sharon Cannon

Schools in America are in transition. Visit your child's classroom or simply pick up a newspaper and the changes will be obvious. The local church must keep abreast of these changes and be prepared to minister in new ways to students, parents, and educators.

Discipline problems are serious in the public schools, and they seem to be growing worse. Problems range from incomplete assignments and truancy to crime and violence. Educators blame disciplinary problems on such factors as lack of discipline at home and lack of respect for authority. The church can and must become involved in reaching troubled youngsters and their families, teaching respect and values at an early age, and helping parents handle discipline properly in the home.

Schools across the country are taking steps to lengthen the school day, year, or both. Schools are becoming much tougher academically, with more challenging requirements for graduation, competency testing, and more homework for students. Educators themselves are being held more accountable. The trend toward merit pay for educators means higher pay opportunities, but it also means more responsibility and more performance evaluations. All of these trends will create more stress for students and educators alike. They will also decrease the time available for church involvement. The church will need to be sensitive to the emotional needs of students and educators. At the same time it must emphasize the need to keep one's spiritual life as a high priority.

One change in school curriculum which may have a positive impact on the local church is the inclusion of minority studies in the curriculum. Such studies will hopefully decrease suspicion and prejudice and help young people become more open to people of all racial and cultural groups. Thus the school will join hands with the church in teaching children to "love their neighbor."

Changes in education—for the local church, the challenge has been set. Can we meet it?

the Church and...

## SPORTS

George Karl

Professional football, baseball, basketball, golf; Little League, and Pop Warner, are all viewed as threats to the church by many. The fear is this, "How will the church be able to handle the rapid growth in these and other leisure activities over the next ten years?" If this describes our mentality, then we are in trouble for we have missed the purpose for our existence in the world. Even though we should not condone these and many other activities that take place on Sunday, we should in no way view them as a threat! We must also be aware that the proliferation of sports on Sunday and throughout the week is simply one of the symptoms of a society that has become more and more secular.

Let us consider Matthew 16:18 where Jesus talks about His church. He teaches, "and I tell you that you are Peter and on this rock I will build My church, and the gate of Hades will not overcome it." Here are two ways to interpret the latter part of this verse. One way is to say that Hades will attack the church but not be able to defeat it, while a second alternative is that the church will attack the gates of Hades and those gates will not be able to withstand the churches onslaught.

These two interpretations reflect two viewpoints. The first interpretation reflects the viewpoint that the church is always under attack from the world, it sustains wounds but it will never die. The second view reflects the viewpoint that the church is to be on the offense. The church seeks to impact the world instead of worrying about how the world will effect it. The first reflects a mentality of defense while the second reflects a mentality of offense.

What we must determine is this: Has God called the world to change the church or has God called the church to change the world? The New Testament teaches the latter and so our concern must not be centered on how sports (simply one of the symptoms of our society) now or in 10 years will effect the church but how we can effect the world now, 10 years from now, and longer if Jesus tarries. If we as in-



dividuals and as churches seek to be the salt (speaking to the social issues of our day) and light (sharing our faith) then we will greatly effect the world. (Mt. 5:13-16) But if we sit in our homes or churches bemoaning the fact that the world is invading our 'territory' then we have no one to blame but ourselves because we have not been that salt and light. Don't exhibit a defensive mentality. Seek to be a world changer!

the Church and...

## TECHNOLOGY

*Robert W. Cole, Jr.*

New technological advances will affect our lives in the next ten years. While projecting which new technologies will impact our society and our lives is difficult, remember that the television and the automobile existed for twenty years before they significantly altered the habits of large numbers of people. Computers have been with us for over fifty years and only now are they having an impact on all levels of our culture. This means that the technologies that will most likely produce important changes in the 1990's are now in the developmental stage. Look for technologies like an all purpose credit card, robotics, and medical discoveries to possibly impact our lives in profound ways.

Technological advance means that jobs are becoming more complex, more service oriented, and less geared to manufacturing. Manufacturing and textile jobs will continue to decline in the United States and Canada because of cheaper labor costs in underdeveloped countries. Education, especially in high tech fields will become more and more necessary. Technology will continue to change the agricultural industry. The size of the average farm will be a factor of the amount of technology and machinery needed to effectively operate. In other words, farms will become large acre "family corporations" worth millions of dollars in land value.

How will these possibilities impact local churches? First, urbanization will continue. Fewer people will remain in small towns and rural areas because of the need to go where the jobs are. Rural congregations

(and denominations) must continue to adjust to this reality.

Also, the technological revolution will continue to create more higher paying "professional" jobs and more lower paying "service" jobs. Already, our nation is experiencing the development of a large "underclass" of unskilled, semiskilled, and migrant people mired in poverty with little opportunity for advancement. At the same time, more people are making more than \$50,000 per year than ever before. The growing disparity between wealthy and impoverished could have profound implications for local churches in the next ten years.

The rapid advance of new technologies combined with uncertain economic forecasts mean that we live in unsettled times. With so much uncertainty, many will possibly be more receptive than ever to the Christian faith. In a culture where it is impossible to predict inflation, interest, and unemployment rates more than three years in advance, the Gospel offers a firm foundation for living. The opportunities for local churches, especially in cities and suburbs, may never be greater than in the next ten years.

## LOOKING AHEAD

What will the local church look like ten years from now? In some ways, not much different than now. Churches come in all sizes, shapes, and beliefs. That will not change.

But in other ways, the next ten years could bring significant change to the character of the local church. Consider the following possibilities:

- Key church consultants believe it will take at least 150 active members for a congregation to support adequately a full time vocational pastor. This could pose problems for many small congregations forcing them to rethink long held conceptions of the pastor's work and vocation. Many smaller churches may wind up sharing a pastor.

- Denominational labels will decrease in importance for many. Growing churches will be characterized by

the *atmosphere* of love and warmth they project. A local church's commitment to the cause of Christ will be measured not so much by denomination or doctrine but by how they exhibit a Biblical concern for hurting people. Churches in all denominations will grow as they take seriously the twin mandates to fulfill the Great Commission (Mt. 28:18-20) and provide Christian teaching that touches the life issues that people are concerned about (Eph. 4:11-13).

- Continued urbanization in North America (and throughout the world) will mean the need for new local churches in cities and suburbs will increase. At the same time, many rural congregations may experience a decline in membership especially as young adults continue to stream to the cities to find work.

- Fragmentation of family life will mean millions of people coping with divorce, loneliness, family pressures, and a host of other problems. Many of those who struggle will be Christians in our local churches. People will demand that local congregations relate the Gospel to these concerns.

- Financial pressures will increase especially for smaller congregations. Taxation, inflation, and the government's call for churches to become more responsive to human need will mean that operating the church (buildings, programs, salaries, mission support, and so on) will take more money.

While we're not absolutely sure that all of these things will come to pass, current trends indicate that the above possibilities represent issues that churches need to consider.

The tendency for many Christians is to see these possibilities as

changes to be resisted at all cost. But what if we were to see these things as *opportunities*?

The church may be on the brink of touching millions of hurting people with the Good News of the Gospel. If the next ten years do nothing else than to drive churches to their knees in dependence on the power of the Holy Spirit, then truly they will be an exciting time for followers of Jesus Christ to live. □

*About the authors: Jim Humbles is Vice-president for Retirement and Health Services at the Advent Christian Village in Dowling Park, FL. A.*

*Cameron Ainsworth, Jr. pastors the Memphis, TN Advent Christian Church and is Assistant in Urban Ministries for the Advent Christian General Conference. Dr. Roland E. Griswold is Director of Church Expansion for the Advent Christian General Conference. James Brandyberry pastors Blessed Hope Advent Christian Church in Centerline, MI. Sharon Cannon teaches elementary school in Hickory, NC and attends New Life Advent Christian Fellowship. George Karl pastors Faith Evangelical Advent Christian Church in Melrose, MA. Robert W. Cole, Jr. is Director of Finance for the Advent Christian General Conference.*

## TEN FORCES RESHAPING AMERICA

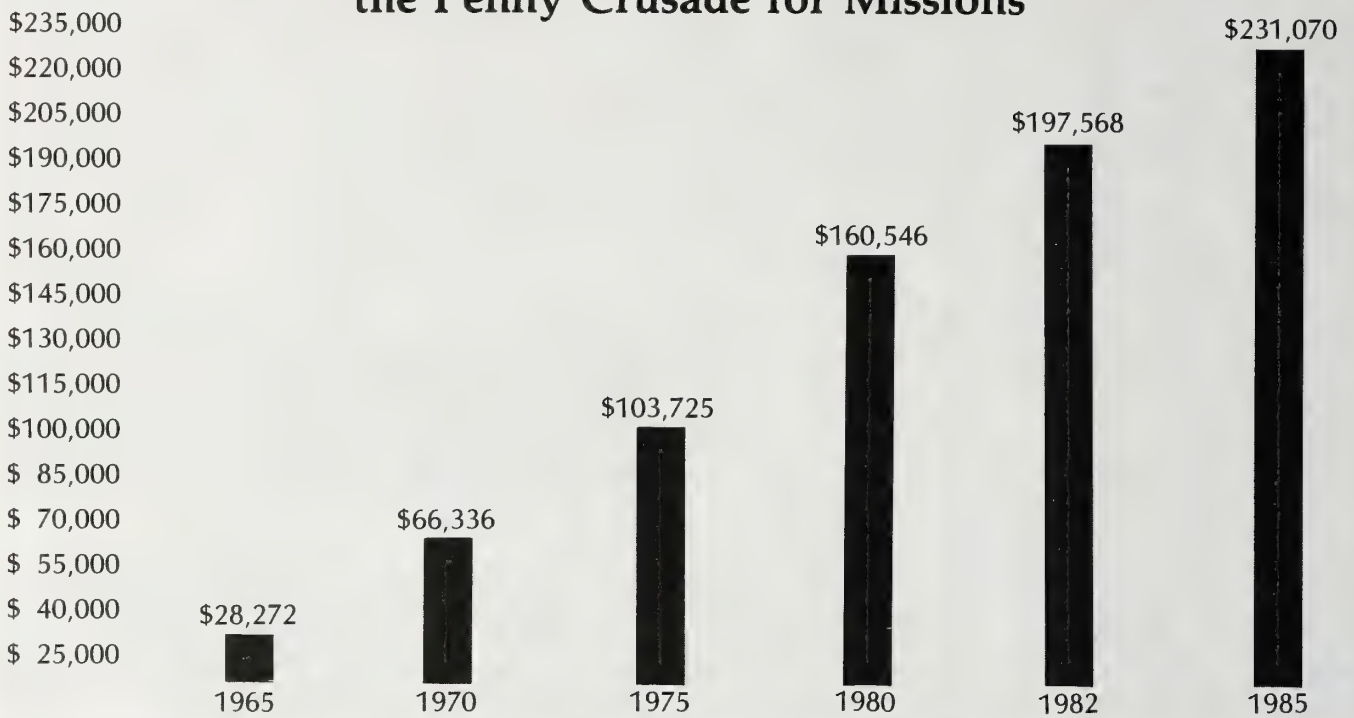
In case you missed the special report in *U.S. News and World Report*, March 19, 1984, here numbered is their listing forces reshaping American society, which need to be probed for church ministry implications:

1. *A Maturing Society* (moving from youth-oriented to middle age and elderly)
2. *Migration to Sun Belt* (move south shifts populations from northeast and midwest)
3. *Computer Revolution* (nearly half of office force now uses them; increasingly effects way we live)
4. *Foreign Competition* (few developments worry, and anger Americans more than erosion of U.S. dominance)
5. *Women on the Move* (explosion of options for women today; alteration of family life; new questions about parenting; half of women with children under 6 years of age are now working)
6. *Rise of Minorities* (moving into the mainstream of American life)
7. *Declining Superpowers* (the cocky self-assurance of the fifties is history)
8. *Government under Fire* (loss of public confidence)
9. *The Education Boom* (the claim that the American value for education has fueled economic growth, increased living standards, and enriched the culture)
10. *Medical Breakthroughs* (illnesses and disease which were once killers have become less life-threatening)

—summarized by Roland Griswold



## Through the Years with the Penny Crusade for Missions

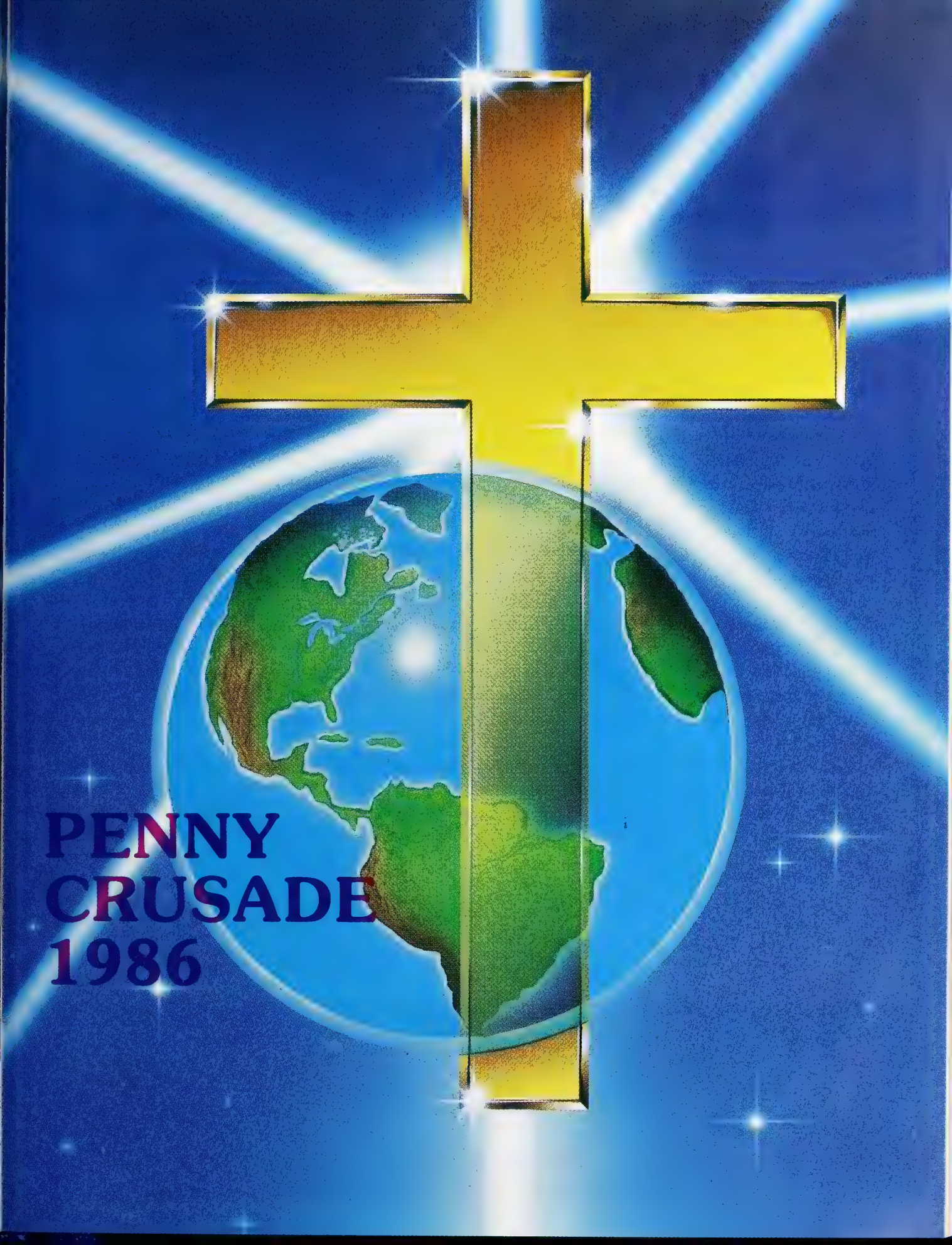


## Pray with the Powers

Floyd and Musa Powers contract with the Koga Advent Christian Church, Japan, expires in May of 1986. They plan a summer furlough and then a re-location upon their return to Japan, probably in the Kurayoshi area. Rebecca enters high school this September and they hope that she can commute to the school from their home. They are asking for your prayers so that they may be guided in choosing the right school and the right living location where they can best serve the interest of the mission and the conference.







**PENNY  
CRUSADE  
1986**



# Tour of Jerusalem

**Penny Crusade — 1986 has a goal of \$250,000.00.** The reason for this goal is to stretch our faith as we finance Foreign Missions.

On a carton containing the parts of a stereo set, someone has jokingly written — “After all else fails, read the instructions.” The best way to plan for Penny Crusade — 1986 is to **“read the instructions.”** Go through the entire packet and study it. Then, depending upon the length of time you have decided to use for Penny Crusade — 1986, you can choose to use either all the lessons and accompanying material or any portion of them. It is not our purpose to dictate to you just exactly how you will conduct your Penny Crusade. We are praying, that these materials will benefit you throughout the entire year.

**Something to take note of —** Penny Crusade is for the purpose of raising money for World Missions as well as educating ourselves in World Missions. You are urged to apply yourself to this Crusade and again show that we, by faith in God, can go beyond the goal. Last year we went over the goal. Is it possible that we can do the same this year? I believe it is! With your help, we together can get the job done.

Let me quote Marion Damon — **“The purpose of this year’s Penny Crusade is to focus attention on the needs of missions around the world.** You will come to understand more God’s power and come to have a deeper empathy with the work of missions. May a deeper prayer burden result from seeing how real Jesus is in the lives of people around the world.”

**PENNY CRUSADE GOAL FOR 1986**  
**\$250,000.00**

# PENNY CRUSADE REPORT 1985

## \$1,000.00 and over

North Park Community, San Diego, CA	\$11,012.50	West Bay, Panama City, FL	1,188.00	Stone's Creek, Benson, NC	700.00
Elmore Chapel, Charleston, WV (SS)	6,550.00	Farmington, NH	1,187.15	Holly Grove, Benson, NC	697.17
Blake's Chapel, Hampstead, NC	6,035.00	Brays, Iberia, MO	1,186.57	Middle Simonds, Hartland	696.62
Bixler Memorial, Dowling Park, FL	5,000.00	Hollandale, Springlake, NC	1,176.47	First, Waycross, GA	686.38
Clendenin, Clendenin, WV	5,000.00	Blue Creek, Elkview, VA	1,165.00	Bridgton, ME (SS)	684.96
Portsmouth, Portsmouth, NH	4,197.06	Dunntown, Washburn, ME	1,164.79	West Head, Nova Scotia	664.03
Portland, Milwaukie, OR	3,750.00	Medford, OR	1,152.00	Claiborne, Richwood, OH	661.76
Oak Hill Bible Church, Oxford, MA	3,085.19	New Albany, IN	1,141.53	Bear Point, Nova Scotia	660.84
Hope Community, Chicago, IL	2,843.80	Savannah, Bishopville, SC	1,133.54	Long's Grove, Monroe, NC	656.23
LaGrange, IL	2,805.00	Blessed Hope, Centerline, MI	1,125.02	Dover, FL	650.00
Torrington, CT	2,740.58	Aurora, IL	1,124.44	Richmond, Mechanicsville, VA	636.89
Bangor, ME	2,552.13	Minton's Chapel, Kite, GA	1,123.13	Haverhill, MA	622.12
Friendship, Jacksonville, FL (SS)	2,280.45	Waynesboro, VA	1,104.34	Durham, NC	619.08
Nooksack, WA	2,226.69	Chetek, WI	1,103.00	Columbus, OH	619.02
Garner, NC	2,057.41	Princeton, WV	1,100.00	Willow Grove, Mt. Liberty, OH	605.19
Attleboro, MA	2,041.00	Millville, Panama City, FL	1,079.67	Eastgate Community, Fresno, CA	600.00
Faith Evangelical, Melrose, MA	2,014.83	Elk Valley, Big Chimney, WV (SS)	1,072.51	Morganton, NC (SS)	600.00
Portland, ME	2,000.00	Bonita Ave., LaVerne, CA	1,065.00	Palmer, IL	600.00
Loudon Ridge, Concord, NH	1,934.96	Beals, ME	1,051.85	Pasadena, CA (WHFMS)	600.00
N. Springfield, VT	1,923.00	Oxford, South Paris, ME	1,041.52	South Eliot, Eliot, ME	587.85
West Wareham, MA	1,909.03	Westfield, MA	1,037.17	Hope Community, Lynnwood, WA	561.00
First, Charleston, WV	1,878.61	Vernon, VT	1,030.00	Margaretville, NY	551.00
DeKalb, IL	1,861.80	Blessed Hope, Springfield, MA	1,025.00	Sunshine, Deer Isle, ME	547.85
United, Wilmington, NC	1,840.86	Chillum Community, Chillum, MD	1,022.05	New Hope, Waycross, GA	547.30
Nazareth, Lenoir, NC	1,772.00	Rockbridge, OH	1,020.00	Elkton, MD	546.00
Goodwin's Mills, Biddeford, ME	1,745.47	Potter's Hill, Pink Hill, NC	1,012.93	Stone Mountain, Stone Mountain, GA	538.39
Friendship, ME	1,742.58	Adria, N. Tazewell, VA	1,000.35	Galesburg, IL	530.06
Bethel, Manchester, NH	1,741.00	First, Hickory, NC	1,000.00	Brunswick, GA	521.10
Dulin's Grove, Charlotte, NC	1,729.80	Hartsville, SC	1,000.00	LaValle, WI	519.18
First, Santa Cruz, CA	1,702.49	McAlpin, FL	1,000.00	Parkside Community, San Francisco, CA	508.62
Pleasant Hill, Southlake, TX	1,670.00	Mt. Moriah, Henryville, IN	1,000.00	First, Gadsden, AL	505.26
Magnolia, Evansville, WI	1,600.00	Pleasant Hill, Linden, NC	1,000.00	Bethel, Lenoir, NC	500.00
Tabernacle, Lenoir, NC	1,558.52			Columbia, SC	500.00
Sylvester, MI	1,511.84			Minturn, Swan's Island, ME	500.00
First, Tampa, FL	1,536.74			North Scituate	500.00
Clovis, NM	1,509.59			Center Ossipee, West Ossipee, NH	500.00
Fellowship, Taylorsville, NC	1,507.01				
Ashland, ME	1,500.00				
Sumas, WA	1,473.41				
Bear River, NS, Canada	1,455.90				
Alton Bay, NH	1,450.00				
Lone Star, Clifton Forge, VA	1,431.10				
First, Lake City, FL	1,381.95				
Watertown, WI	1,360.00				
First, Concord, NC (SS)	1,358.29				
Hickory Grove, Four Oaks, NC	1,345.04				
Valley, Arleta, CA	1,323.44				
Berea, Smoaks, SC	1,319.22				
Prophetstown, IL	1,302.25				
Auburn, ME	1,297.12				
Tustin, CA	1,280.00				
Faith, Plainville, CT (SS)	1,271.20				
Faith Community, Windsor, CT	1,266.07				
West Chapman, Mapleton, ME	1,250.09				
Newhall, WV	1,234.35				
State Road, Mapleton, ME	1,202.95				
Beachville, O'Brien, FL	1,200.00				
Central, Lenoir, NC	1,200.00				
Fall River, MA	1,200.00				
Village, Carpentersville, IL	1,200.00				
Bristol, CT	1,189.01				

## \$500.00 and over

Stratford, CT	\$994.07
Walnut Park, Gadsden, AL	954.43
Dover, NH	919.29
East Buffalo, Tampa, FL	909.68
Center Haverhill, N. Haverhill, NH	900.91
First, Gainesville, FL (SS)	867.60
Charleston, SC (SS)	865.00
Cooper's Creek, Charleston, SC	860.10
Beaver Creek, Ferguson, MD	857.06
Crouseville, ME	855.94
Creston, Seville, OH	840.23
Danville, Quebec	824.75
Bristow, OK	813.14
Calvary, Lenoir, NC	804.70
Ballwin Community, Ballwin, MI	794.36
Lakeland, FL	782.00
Lee's Chapel, Four Oaks, NC	782.00
Massena, NY	779.62
Seattle, WA	773.83
Riverside, Ft. Worth, TX	765.29
Calvary, Somerville, MA	759.99
Morrisville, VT	755.52
Neighborhood, Lewiston, ID	752.69
Buckhead, Smoaks, SC	745.25
Erwin, NC	729.38
Fayetteville, NC	724.46
Ridgeland, SC (SS)	710.91
First, Wilmington, NC	705.00

## \$300.00 and over

Northwood, NH — SS	\$495.00
Mt. Pleasant, Clayton, NC	482.50
Concord, NC	447.98
Pembroke, GA	421.46
East Norwalk, CT	414.71
Stantontown, Marengo, OH	411.72
Calvary Chapel, Oakland, CA	407.78
Boone, NC	407.20
Ottervale, Ivydale, WV — SS	402.27
Castle Hayne, NC	400.00
Chelsea, Gardiner, ME	400.00
Milltown, ME	400.00
Newport Center, VT	389.96
Hickory Grove, Saluda, SC	375.00
Salem, Mt. Olive, NC	366.86
Kennebunk, ME — WHFMS	356.69
Elbert, WV	350.00
First, Augusta, GA	350.00
Blessed Hope, Glen St. Mary, FL	343.36
Carr, FL	327.50
Mendota, IL	317.25
Mills Memorial, Willard, NC	309.14
First, Jasper, FL — SS	300.00
Swainsboro, GA	300.00



# PENNY CRUSADE REPORT 1985

## APPALACHIAN REGION

**KENTUCKY** - Barbourville \$225.00

**MARYLAND** - Chillum 1,022.05; Elkton 546.00

**NORTH CAROLINA** - Beaver Creek, Ferguson 857.06; Boomer 100.00; Boone 407.20; Dulin's Grove, Charlotte 1,729.80; First, Charlotte 47.37; First, Concord (SS) 1,358.29; Fellowship, Gastonia 152.98; Fellowship, Taylorsville 1,507.01; First, Hickory 1,000.00; Bethel, Lenoir 500.00; Calvary, Lenoir 804.70; Central, Lenoir 1,200.00; Nazareth, Lenoir 1,772.00; Tabernacle, Lenoir 1,558.52; Morganton (SS) 600.00; Long's Grove, Monroe 656.23

**VIRGINIA** - Adria, N. Tazewell 1,000.35; Lone Star, Clifton Forge 1,431.10; Crossroads, Cedar Bluff 100.00; Hamilton Chapel, Bolar 159.26; Iron Gate 261.05; Little Brick, Lexington 232.36; Union View, Lexington 80.00; Middle Creek, Cedar Bluff 26.60; Victory Chapel, Mustoe 118.67; Oak Grove, Millboro 221.01; Richmond, Mechanicsville 636.89; Waynesboro 1,104.34

**WEST VIRGINIA** - Banner, Spencer 72.60; Blue Creek, Elkview 1,165.00; First, Charleston 1,878.61; Elmore Memorial, Charleston (SS) 6,550.00; Cooper's Creek, Charleston 860.10; Clear Fork 50.00; Clendenin 5,000.00; East War, War 281.77; Elbert 350.00; Big Chimney, Elk Valley (SS) 1,072.51; Guiding Star, Letart 80.00; Hays Fork, Looneyville 167.35; Liberty, Prociouss 180.00; Newhall 1,234.35; O'Brien, Duck 200.00; Ottervale, Ivydale (SS) 402.27; Pax 25.00; Princeton 1,100.00; Otto, Spencer 110.00; Dorcas Friendship Circle, Spencer 50.00; Squire 100.00; White Oak, Artie 73.44

## CENTRAL REGION

**IOWA** - Hickory Grove, Mt. Ayr (SS) 250.00

**ILLINOIS** - Aurora 1,124.44; Village, Carpentersville 1,200.00; Hope Community, Chicago 2,843.80; DeKalb 1,861.80; Galesburg 530.06; LaGrange 2,805.00; Mendota 317.25; Palmer 600.00; Prophetstown 1,302.25

**INDIANA** - Mt. Moriah, Henryville 1,000.00; New Albany 1,141.53

**MICHIGAN** - Blessed Hope, Centerline (SS) 1,125.02; Lakeview, Sylvester 1,511.84

**MISSOURI** - Ballwin Community, Ballwin 794.36; Brays, Iberia 1,186.57

**OHIO** - Claiborne, Richwood 661.76; Columbus 619.02; Creston, Seville 840.23; Willow Grove, Mt. Liberty 605.19; Mt. Zion, Quaker City 200.00; Rockbridge 1,020.00; Sparta 100.00; Stantontown, Marengo 411.72

**OKLAHOMA** - Bristow 813.14

**TEXAS** - Riverside, Ft. Worth 765.29; Perrin 110.00; Pleasant Hill, Southlake 1,670.00; Shamrock 215.84

**WISCONSIN** - Chetek 1,103.00; LaValle 519.18; Magnolia, Evansville 1,600.00; Watertown 1,360.00

## EASTERN REGION

**CONNECTICUT** - Bristol 1,189.01; East Norwalk 414.71; Faith Community, Windsor 1,266.07; Faith, Plainville (SS) 1,271.20; Stratford 994.07; Torrington 2,740.58

**MAINE** - Alley's Bay, Beals 276.00; Ashland 1,500.00; Auburn 1,297.12; Bangor 2,552.13; Beals WHFMS 24.50; Beals 1,051.85; Bridgton (SS) 684.96; Castle Hill, Mapleton 156.65; Chelsea, Gardiner (WHFMS) 15.00; Chelsea, Gardiner 400.00; Crouseville 855.94; Dover-Foxcroft 250.00; Dunntown, Washburn 1,164.79; Friendship 1,742.58; Goodwin Mills, Biddeford 1,745.47; Harrington (SS) 152.69; Lake Region Christian Fellowship Harrison (SS) 82.96; Mechanic Falls (WHFMS) 356.69; Milltown 400.00; Minturn, Swan's Island 500.00; Oxford, South Paris 1,041.52; Port Clyde 187.10; Portland 2,000.00; South Eliot, Eliot 587.85; State Road, Mapleton 1,202.95; Sunshine, Deer Isle 547.85; West Chapman, Mapleton 1,250.09

**MASSACHUSETTS** - Hope Evangelical Community, Acushnet 225.00; Attleboro 2,041.00; Calvary, Somerville 759.99; Wayside, Carlton 150.00; Fall River 1,200.00; Haverhill 622.12; Faith Evangelical, Melrose 2,014.83; Oak Hill Bible Church, Oxford 3,085.19; Blessed Hope, Springfield 1,025.00; Westfield 1,073.17; West Wareham 1,909.03

**NEW BRUNSWICK** - Middle Simmonds, Hartland 696.62

**NEW HAMPSHIRE** - Alton Bay 1,450.00; Center Haverhill, N. Haverhill 900.91; Concord 447.98; Dover 919.29; Farmington 1,187.15; Faith Community, Hampton 56.84; Loudon Ridge, Concord 1,934.96; Bethel, Manchester 1,741.00; Newport 154.14; Northwood 495.00; ACC of Southern NH, Plaistow, NH 186.50; Portsmouth 4,197.06; Emanuel, Rochester 135.60; West Ossipee, Center Ossipee 500.00; Whitefield 248.22

**NEW YORK** - Margaretville 551.00; Massena 779.62; New Hope Ministries, Schenectady 20.00

**NOVA SCOTIA** - Bear Point 660.84; Bear River 1,455.90; West Head 851.32

**QUEBEC** - Beebe 153.77; Danville 824.75

**RHODE ISLAND** - Lafayette 200.00; North Scituate 500.00; Riverpoint, West Warwick (SS) 269.98; Rocky Brook, Peace Dale 150.00

**VERMONT** - Morrisville 755.52; Newport (SS) 125.00; Newport Center 389.96; North Springfield 1,923.00; Vernon 1,030.00

## SOUTHERN REGION

**ALABAMA** - First, Gadsden 505.26; Walnut Park, Gadsden 954.43; Hopewell, Cedar Bluff 150.00; Stevenson 231.54

**FLORIDA** - Beachville, O'Brien 1,200.00; Bixler Memorial, Dowling Park 5,000.00; Carr 327.50; Dover 650.00; Ephesus, Branford 110.50; First, Gainesville (SS) 867.60; Blessed Hope, Glen St. Mary 343.36; Friendship, Jacksonville (SS) 2,280.45; Trinity, Jacksonville 128.11; West Jacksonville, Jacksonville 1,112.69; First, Jasper (SS) 300.00; First, Lake City 1,381.95; Memorial Chapel, Lake City 221.72; Lakeland 782.00; Lulu 56.34; McAlpin 1,000.00; New Hope, Bell 120.48; Millville, Panama City 1,079.67; St. Petersburg 43.50; Tallahassee 183.40; East Buffalo, Tampa 909.68; First, Tampa 1,536.74; West Bay, Panama City 1,188.00

**GEORGIA** - First, Augusta 350.00; Brunswick 521.10; Holton's Chapel, Soperton 91.42; Minton's Chapel, Kite 1,123.13; Raybon, Nahunta 182.00; Pembroke 421.46; Stone Mountain 538.39; Swainsboro 300.00; Vidalia 93.75; First, Waycross 686.38; New Hope, Waycross 547.30; Zaidee 128.25

**NORTH CAROLINA** - Holly Grove, Benson 697.17; Stone's Creek, Benson 700.00; Blake's Chapel, Hampstead 6,035.00; Castle Hayne 400.00; Clayton 54.20; Durham 619.08; Erwin 729.38; Fayetteville 724.46; Barbour's Chapel, Four Oaks 127.50; Hickory Grove, Four Oaks (SS) 1,345.04; Lee's Chapel, Four Oaks 782.00; Unity, Four Oaks 200.00; Garner 2,057.41; Hollandale, Springlake 1,176.47; Mills Memorial, Willard 309.14; Salem, Mt. Olive 366.86; Mt. Pleasant, Clayton 482.50; Pleasant Hill, Linden 1,000.00; Potter's Hill, Pink Hill 1,012.93; First, Wilmington 705.00; Middle Sound, Wilmington 101.11; Myrtle Grove, Wilmington 297.51; United, Wilmington 1,840.86

**SOUTH CAROLINA** - Charleston (SS) 865.00; Columbia 500.00; Hartsville 1,000.00; Hickory Grove, Saluda 375.00; New Hope, Islandton 200.00; Ridgeland (SS) 710.91; Savannah, Bishopville 1,133.54; Berea, Smoaks (SS) 502.16; Berea, Smoaks 1,319.22; Buckhead, Smoaks 745.25; First, Sumter 16.48

**TENNESSEE** - Chattanooga 200.00; Memphis 225.65

## WESTERN REGION

**CALIFORNIA** - Valley, Arleta 1,323.44; Dos Palos 150.00; Eastgate Community, Fresno 600.00; Bonita Avenue, LaVerne 1,065.00; Los Angeles 154.86; Calvary Chapel, Oakland 407.78; Pasadena (WHFMS) 600.00; North Park Community, San Diego 11,012.50; Parkside Community, San Francisco 508.62; First, Santa Cruz 1,702.49; Tustin 1,280.00

**IDAHO** - Neighborhood, Lewiston 752.69

**NEW MEXICO** - Clovis 1,509.59

**OREGON** - Medford 1,152.00; Portland, Milwaukie 3,750.00

**WASHINGTON** - Bellingham 1,547.65; Hope Community, Lynnwood 561.00; Nooksack 2,226.69; Seattle 773.83; Sumas 1,473.41

**INDIVIDUALS** - C.W. Temple 50.00; Hazel Watson 25.00; Anna Fairty 10.00; Leitha Casselman 6.84; Leslie and Alene Jackson 150.00

## Vital Signs

How will the Christian church respond to the monumental changes now sweeping

America and the world? Will those who call Jesus Christ the Lord of

the earth and the Lord of their lives maintain faithfulness to the teachings of Scripture or find themselves seduced by the philosophies of materialism, hedonism (the "Playboy philosophy"), and secular humanism?

George Barna and William McKay seek to answer these questions in their new book *Vital Signs* (Crossway Books \$6.95). *Vital Signs* is not simply another book about future trends (like John Naisbitt's *Megatrends*). The authors attempt "to evaluate how Christians are responding to the changes that have already started to reshape the contours of American society."

Most of us recognize the continuing revolution in American life is shaking the moral and religious foundation of our society. Barna and McKay want us to view their revolution's impact on the "current condition and likely prospects" for American Christianity in the 1980's. They seek to do this through looking at Christian attitudes toward marriage and family issues; Evangelical involvement in politics, education, and media; and the role of the church in shaping the beliefs and values of Christian men and women.

Barna and McKay begin by look-



ing at changes in family life, education, and media. Especially in the area of family life and values, the authors note survey analysis and statistical data indicating a deep penetration of non-Christian values and beliefs into how Christian's view divorce, abortion, and child raising. Nearly two in five Christians now consider abortion to be an acceptable choice in many situations. Divorce is now an acceptable option to many believers as well (studies show no significant difference in how Christians and non-Christians view divorce.)

The authors contend that the "attitudes and values of all Americans, Christians as well as non-Christians, are steadily shifting away from those espoused by the Bible!" Moreover, despite the advent of the Moral Majority, Evangelicals for Social Action, and other like minded groups, Christians do not yet possess a Biblical vision for meaningful political and social concern in American life. Like most other Americans, Christians determine their positions on political and social issues based on how their personal lives and finances are affected.

### Profile

The authors present a fascinating profile of Christians in America:

- Approximately 60% of Christians in the United States are women
- While one in six American Christians is over 65, three in six are under 35.
- Christians are just as educated as the rest of the population. The number of Christians having attended or graduated from college or university does not differ from the rest of the population.

• Christians are more likely to be located in the South or Midwest and less likely to be found in the Northeast or on the West Coast.

• Two thirds of Christians believe the Bible is the Word of God and completely true. However, Bible reading and study ranks far behind television watching in the amount of time the average Christian spends with these activities.

• While over half of those who call themselves "born again" consider sharing their beliefs with non-Christians to be "very important", only one in twelve (8 percent) feel they have a substantial influence on the beliefs of people with whom they share.

• While Southern Baptists are the denominational home to the largest group of those classifying themselves as "born again", the second largest denominational home for this group is the Roman Catholic Church (six million Roman Catholics claim to be "born again").

The authors profile of American Christians combined with research into individual attitudes towards the institutional church leads them to two conclusions. First, the church is unable to translate the Christian gospel into practical steps for daily living. Barna and McKay assert, "Combining the perceived inability of the church to develop a meaningful course of action, and people's low sense of self-esteem, there is little wonder that Christians express comparatively little interest in gaining new skills for evangelism!"

Second, Sunday morning worship experiences meet with mixed results. While two-thirds of the

*Continued on page 26*



# Encouragement in Numbers

That is the way Beryl Joy Hollis, veteran missionary to India, expressed herself in relation to the English services which she conducts, with the help of students from a nearby university and Advent Christians from our conference. It is held in Velacheri. Joy says that they have had interesting services recently, one especially when a group of children from the Nandanam Advent Christian Church (English speaking

Wednesday class) sang a number of choruses at the service. Both the children and adults enjoyed this.

Joy asked us to pray regarding the acquisition of land for the Nandanam Advent Christian Church. (This is in the greater Madras, India area.) They planned a series of evangelistic meetings in January to be held in the late afternoons. Susila, a Bible woman and wife of lay pastor R. David, and Joy have continued the visitation of the Hindu homes, and holding Sunday School classes in the Alwarpet area. This work was started by lay pastor R. David and Joy, and he has now moved on to be lay pastor in the Yanniya Teynampet section of Madras. Recently Susila and Joy *walked* from the Nandanam Church to the Alwarpet area, seeking a way through the lanes among the huts by which they could bring the Alwarpet Advent Christian Church women to Nandanam for the



Beryl Joy Hollis

meetings. They found it feasible and they are trusting that this will enable them to interest more of the Hindu women in coming to the various meetings.

Many of you will have heard by now of the fire which swept through the Banniya Teynampet area, taking with the Advent Christian Church members houses, most of their possessions, the church, and its contents. This is a slum area and some of the huts burned

quickly. The members received help from various places and have re-roofed the mud walls with coconut leaves. The mission has done the same for the church. Since there is no further move from the government on planning a development in the area, they are carrying on the work as usual. Unfortunately, the names and addresses of the new inquirers from the recent evangelistic meetings went up in the flames as well.

And all this happening in an area where we would least expect a church to grow. Yet it does. □

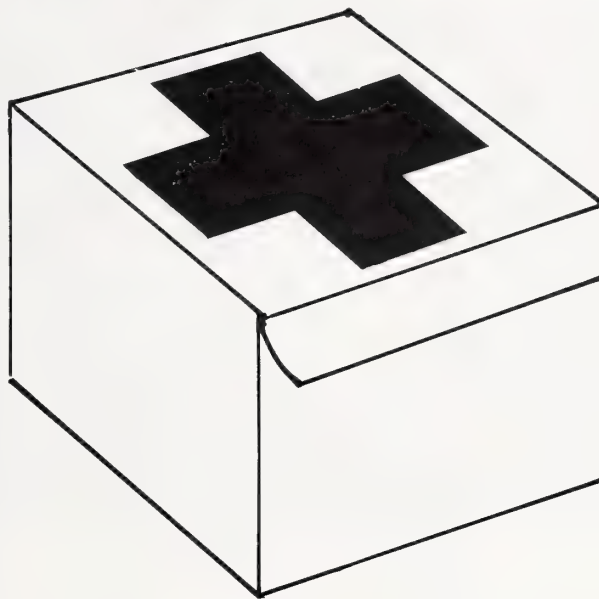
# Church Growth, First Aid, and Revival Music

This is a letter written by the students of the School of Evangelism in Kodaikanal, South India. The students are hand picked and are taught under the supervision of superintendent Marion Damon. The letter goes:

Dear Mr. Hickel,

All the students wish you a happy year. We are glad to write this letter to you.

We are finishing our third year course. We are studying very hard and our principal (missionary Marion Damon) is teaching us well. So, we praise the Lord. We have learned church history, church growth, first aid, revival, music, Old and New Testament, and Prophecy. Also, counseling and Greek Bible study methodology. We also have studied our Advent Christian denominational history, homiletics, Christian life, and Pastoral Theology. We have also practiced writing gospel tracts and Christian studies with the help of Miss Hollis. We are hopeful to start new churches in our ministry. We are finding that God is our refuge and shepherd, our leader, master, and pastor. We have learned how to pray, and we have learned how to deal with church problems. We are always meeting new people and doing house to house visitation. We are learning how to start new



churches and seeing the value of cottage prayer meetings. We know how to use projectors and we can conduct Sunday School classes and youth meetings, as well as church services.

God gave to one of our students, Daniel, the promise that "you shall serve God in this mountain and this shall be a token unto thee that I have sent

thee..." (Exodus 3:12). So God also started a new church in 1983, when we came here to Kodaikanal. We have been able to build this new church in membership. Then in December of 1983, you came to Kodaikanal and gave us a message in Sunday worship. You preached from Matthew 16:18 which says "Thou art Peter and upon this rock I will build my church and the gates of Hell shall not prevail against it." Just like that, God leads us these days. We have not forgotten this message. We are thankful for your sponsoring us. Thank you also for the Greek lexicon, prophetic calendar and church history books. We are thankful for your continuing help. We pray for your ministry and your family. In this way, Miss Damon, Miss White, and Miss Hollis leads us all the way kindly. We are always thankful to you, to the AAMS, and to the missionaries. In closing, please send back quickly our manager, Miss Barbara White. □



# Exercising Discernment...

Andy Bjorklund

**T**he New Age Movement (NAM) is a diverse collection of hopes, activities, and organizations. Its noticeably large appeal and influence today demand our attention and careful analysis. New Age thinking can be seen in science, business, education, the arts, religion, and individual lifestyles.

To provide a better focus let us define the NAM as *a new form of secular humanism that is built upon occult philosophy and promotes a vision for a united global community*. The complexity of the NAM allows it to frequently conceal its spiritual content. Its spiritual content, however, brings it into unavoidable conflict with true Christian faith.

## Profound beliefs

Although New Agers can be found everywhere from the near-by health food store to corporate level management seminars, certain common beliefs bind them together. It is because of these beliefs that the NAM can be classified as a significant cultural development. The foundational beliefs are as follows:

1. *Spiritual reality*. New Agers contend that humanity has been restricted by a

misunderstanding of God and reality that has been promoted by the consolidated efforts of Western rationalistic philosophy, Christianity, and related dependence on the traditional scientific method. In their view what is needed is the embracing of the realization that everything is a part of one Being (or God), that there is no separation between things in general and God and man in particular, and that a full realization of this promotes individual freedom and progress.

2. *Spiritual technology*. To facilitate their discovery, New Agers promote a large assortment of spiritual beliefs and practices which supposedly assist an individual in discovering the "true" reality. These include Eastern mystical disciplines, psychic powers, a revival of pagan religions, the traditional

occult arts, and holistic health therapies among others. Their ultimate goal is the personal discovery of one's inner divine nature and abilities.

3. *Spiritual evolution*. New Agers affirm that humanity is on the doorstep of a radical change in the evolution of the human race. As soon as enough people on the planet acquire the

New Age perspective of reality and life, the global community will be able to enter a new realm of spiritual awareness and power that will equip humankind to eliminate all of society's problems.

## A parade of celebrities

The current world view which propels so much of the New Age rhetoric is clearly present in the writings and outreach of Helena Petrovna Blavatsky (a 19th century spiritualist and founder of the Theosophical Society), and Marilyn Ferguson (author of *The Aquarian Conspiracy: Personal and Social Transformation in the 1980s*). The link between occult/Hindu philosophy and NAM teachings is vividly demonstrated in the biographies of the former two women. Marilyn Ferguson later catapulted these New Age con-



cepts and dreams into the public's attention with her popular book in 1980.

The ripples continue to spread with the help of other contemporary celebrities such as the following:

*David Spangler:* An American author and former leader of the Findhorn (spiritual) Community in Scotland who assures readers that Satan is a misunderstood being who can show us the way to truth and light if we approach him with love and understanding.

*Benjamin Creme* (pronounced Krem): A Scottish artist turned lecturer who guides the international Tara Centers network and had previously announced to the world in 1982 that the returned Christ, Lord Maitreya, was in the world already and about to be revealed. (Lord Maitreya represents a more extreme aspiration for a world ruler that some Christians identify as the fulfillment of the New Testament prophecy of the Man of Sin.)

*Matthew Fox:* Catholic cleric and author who directs the Institute in Culture and Creation Spirituality (Oakland, CA) which is contributing to the global movement to unite all forms of religion into one system.

*Fritjof Capra:* Author of *The Tao of Physics* who has helped to accelerate the effort by many scientists and health professionals to redefine the nature of science and its use by accepting the Eastern religious views of reality.

*Robert Muller:* United Nations Assistant Secretary General who has led various organizational efforts to incorporate New Age thinking and planning into the international political arena.

These are only a few of hundreds of internationally recognized leaders who are actively engaged in promoting the beliefs and objectives of the NAM with the hope of making it the dominant view of life.

### The Biblical contrast

Satan first deceived the human race in the Garden of Eden with the promise that humans could (1) become divine; (2) that death was only an illusion; and (3) that the right kind of knowledge would unlock the secrets to self-generated salvation. The occult arts and related Eastern traditions have been on the same circular race track for centuries. New Age philosophy and spirituality is unmistakably similar. The New Age agenda calls for a reawakening among people that since everything is part of the same Being, each individual is not only a part of God, but *is* God, and can achieve greater things once they come to a full awareness of this. Consequently, New Agers believe that ultimately humanity can do *anything*. Their solution to global problems is the acquisition of the right knowledge and power (which is the same objective as divination, magic, witchcraft, and similar pursuits). The New Age system rejects the notion of submission to the Creator and teaches that Jesus Christ is

no more God than you or I as we share in the same Divine nature.

### Future trends

Given its public appeal based in self affirmation, social responsibility, and an optimism for the future, the NAM is destined for continued growth and longevity. Its interplay with occultisms and Eastern religions, which have absorbed a significant portion of Western lifestyles, assures its continuing influence. As a result, the following developments appear to be likely in coming years:

1. A deeper entrenchment of New Age credibility as its values become more widely received in social, educational, political, and economic reforms.

2. A continuing deterioration of the objective scientific method as it is substituted with subjective/mystical alternatives for exploring and "understanding" the universe.

3. An expanded effort to unite various religious expressions into a unified system that will regard orthodox Christian faith as an obstacle to progress.

4. A continuing decline of absolute moral standards as the preoccupation with self affirmation discourages the making of distinctions between good and evil.

Given these ingredients, the world will indeed be ready for the Man of Sin whether his arrival be the precisely calculated product of human conspiracy or another form of historical culmination.

Continued on page 26





# No More Darkness

Connie Durrell

My life was goal oriented from the sixth grade on. I set goals for myself and achieved each and every one to the fullest. I was born and brought up in Lewiston, Maine in a Catholic family. I thought I was a Christian, but nothing gave me fulfillment in any spiritual way. I felt I was in such darkness, not knowing what life was all about, who I was, where I was going, or even why I was here. I tried different Catholic churches thinking I would find the answer, but I didn't. For 33 years I was floundering.

In the meantime I succeeded in achieving many goals. I became a top equestrian, a riding instructor, started a riding school, was on the dean's list at college, got married and had a beautiful home, became teacher of the year, and had a son. I still felt lost and was in total darkness.

My final goal to achieve happiness was to have a daughter. The little girl came, but lasting happiness didn't. I experienced times of extreme depression because of my inner void. Six months after our daughter was born, I was getting desperate to find meaning for life.

Then I made a new friend and could see there was something special about her. She was happy and joyous. One day I asked her point blank what she had that I didn't have and she told me! I asked Jesus Christ to come into my life and to make my life meaningful and worthwhile. I have not been the same since. Many of my questions were answered for the first time. I was no longer in darkness! As Jesus said in John 8:12, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

I found true happiness for the first time by accepting Jesus as my Lord and Savior. Christ affected my life in many ways. I had answers. I know that I am a child of God and that my future is sure. I am here to help others who are in darkness. My responsibility is to lead them to Christ so they can have this security of God's love.

John 3:36 asserts, "Whoever believes in the Son has

eternal life, but whoever rejects the Son will not see life." Psalm 107:19-22 sums up beautifully what has happened to me.

My goal now, I'm happy to say, is a lifelong one of serving the Lord. My priorities have changed completely. I pray for those who are lost and that God will use me to lead others out of their darkness.

*Connie and Gil Durrell are active, growing Christians who live in Farmington, Maine. Connie is a happy homemaker and prayer intercessor, Gil has a real estate business, and their children are Grant and Lynelle.*

## Ladies' Retreat

It was with great excitement and anticipation that sixty-one ladies registered and "settled in" at the Bible Conference Center at Alton Bay, NH for a weekend of spiritual uplift, meeting new friends, and renewing friendships. About eighty per cent were from Advent Christian churches and ladies came from five New England states.

*Special Looks for Special People*, a fashion show by a local dress shop, and a *Color Me Beautiful* workshop were two special features. Music was provided by Bruce and Sharon Marshall of Portland, Maine.

Peggy Hothem, Associate Professor of Physical Education at Gordon College, and Deb Ross, Director of the Ronald McDonald House in Albany, New York were guest speakers. The women had the opportunity to choose from these outstanding workshops: Lifestyle which involves Leisure, Spiritual Leadership in the Home, Child Abuse, Role Conflict of the Working Mother, Fitness and You, Short-term Missions, and Why Christian Schools?

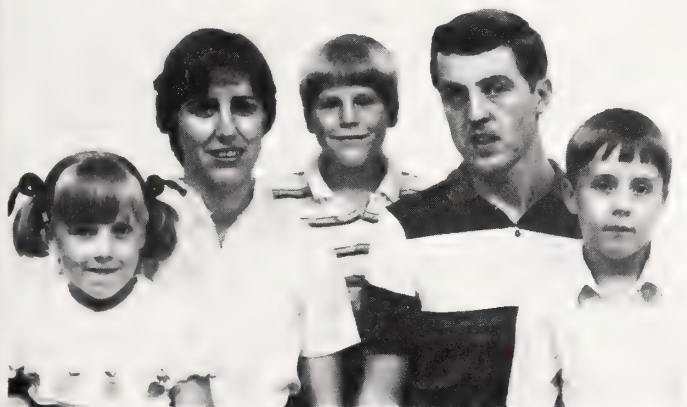
The prayer and share groups helped build lasting friendships. Comments on the evaluation sheets demonstrated the retreat was a huge success. It was sponsored by the Eastern Regional Woman's Home and Foreign Mission Society.

Alma Lampard  
Eastern Regional WHFMS Secretary

## Reportings from Judy

The generous Christmas in October check caused us once again to thank God for allowing us to serve Him through the Advent Christian General Conference. Throughout the year we have received numerous cards, notes, and packages from various WHFM groups. These forms of support and encouragement have meant so much to us. We are glad to be part of a denomination that maintains the personal touch. We certainly do not feel sent out and forgotten by our home churches. We look forward to your planned Orient Missionary Tour and your visit with us next April. It will certainly be a treat for us to have you here. Thanks for your prayers and support.

Because of Him,  
Judy Jewett  
Cebu, Philippines



*Letitia, Judy, Danny, Frank & Timmy Jewett*

### Wilmington, NC...

Barbara White, missionary from India, recently shared moving and inspirational illustrations of God's work in India when she spoke at United. WHFMS members participated in the service and YWA girls were ushers. The four WHFMS circles at United joined together for a Christmas dinner, party, and installation of officers.

### LaVerne, CA...

Beside their monthly WHFMS evening meeting, a group of ladies meets each week for Bible study and fellowship. Currently they are using the book, "What Happens When Women Pray" by Evelyn Christenson. They enjoy the "snack and yak" time for a half hour before the study, and after lunch they do crafts or a service project for their church such as addressing letters or invitations to be mailed.

### Aurora, IL...

The Women's Fellowship sponsored their annual Christmas Salad Luncheon at the church. Each lady was asked to bring her favorite salad and also a sacrificial offering. It was suggested they consider giving what they would spend at a bazaar; over \$500 was given. Jim and Sherrie Jensen, pastor and wife at Prophetstown, IL provided a musical program.

### Smoaks, SC...

Barbara Nobles, WHFMS president at the Buckhead Advent Christian Church, asserts their society was completely revitalized during the past year and that there is growing harmony, love, and friendship among the women. A highlight of their year was a mother-daughter banquet. They contributed money and food for a needy family, visited the sick and nursing home patients, held cottage prayer meetings in homes, performed service projects for church functions and families. They contributed financially to the Jewetts, gave to Christmas in October, and sent boxes to missionaries in Japan and India.

### Dover, NH...

Eighteen women participated in the Sunday evening celebration of WHFMS Sunday. There were instrumental and vocal music, readings, and scripture. The message came from the story of Esther. New Hampshire WHFMS Secretary Shirley Nemiccolo spoke at their guest night. The Dover women hosted the WHFMS fall rally.

### Clifton Forge, VA...

The Central Advent Christian Church women hosted the fall rally of the Virginia WHFMS. Elma Michael of Waynesboro reviewed the 50 year history of this conference. Donald B. Wrigley, Central's new pastor, spoke on "The Web of Influence." The Central ladies also hosted the annual dinner meeting of the combined societies from Central, Lone Star, and Iron Gate churches. Forty-seven ladies enjoyed the fellowship and the humorous, but enlightening program presented by the Lone Star ladies.

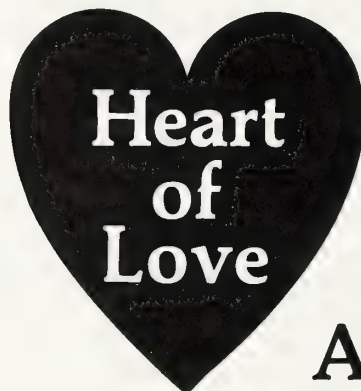
### Centerline, MI...

The Blessed Hope Church promoted Christmas in October by distributing Christmas cards with an enclosed message explaining the purpose of this fund. Each Sunday of the month they sang a Christmas carol to keep people aware of the event. During the carol singing on the last Sunday, people left their offering near the nativity scene in the chancel of the church.

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# PRESENTING THE



## Award

### TO ALL

# JUNIOR ACTION LEADERS



*Hi, I'm Ruth.*

I am also glad to meet you and excited about working with you to make our Juniors' program one of the best ever. If you are a Junior Action Leader, a leader of children whose ages include 9-12, you do have a heart full of love. You need to know that God appreciates you and your caring. He is pleased when you give of yourself by taking on the responsibilities of teaching juniors. We also appreciate you, and want to encourage you to keep up the good work.

We know that "God is love" and that He commands us to be like Him. It takes a great deal of love, first of all toward God, and then for those juniors, as challenging as they are, to be an effective leader. Children, more clearly than anyone else, can spot a "phoney" quickly. We must genuinely love our youth and be truly concerned for them. This will help them develop into loving people for Christ. And that will be most rewarding!

If you aren't a Junior Action Leader, but feel you have a *heart full of love* for youth, see your pastor today and volunteer to help.

I am looking forward to hearing all about you and your Junior Action group. Please send me your annual report form if you haven't done so. I'm sure you have some terrific ideas and have had a special program that worked out well. Please share these good things with me. In future issues of the JA page, we want to feature JA groups and let others know what is happening in your corner of the country. Let me hear from you soon, and send a picture if possible.

Because of Christ,

Ruth Skidds  
Rt. 1, Box 207A  
Iberia, MO 65486

*After two years at Berkshire Christian College, Ruth has served with her husband, Earl, in several pastorates in the Eastern Region before their present pastorate in Iberia, MO. They have two daughters, Julie and Becky. Beside her roles as wife, mother, pastor's wife, youth choir director, and King's Jewels' leader, Ruth is currently a full-time student in the education department of Lincoln University at Jefferson City, MO. In each pastorate Ruth has been actively involved in teaching various levels of youth. She finds the junior age the most challenging and the most rewarding.*

Happiness is...

## A Weekend in Idyllwild



Dona Schleiger, left, with southern California pajama gals

The *Happiness Is* theme was effectively carried out at the fall retreat for the Southern California Conference women at the mountain setting of Camp Maranatha, Idyllwild, California. Nelda Sears of Tustin was chairman of the planning committee.

Dona Schleiger, wife, mother, and homemaker, served as retreat leader and guest speaker. Dona has been in women's ministries for fifteen years, speaking and serving in various ways with Christian Women's Clubs. She has a delightful sense of humor and a joyful spirit which encourage women to draw closer to God and see His promises become a reality in their lives.

The retreat time was divided into five segments — *Happiness Is*: Getting to Know Dona, Getting to Know God, Getting to Know Ourselves, Getting to Know One Another, and A New Beginning.

The Camp Maranatha staff furnished the meals and Loretta Shelton and Treatre Kile provided music. Peggy Castleman and Marilyn Bezanson were responsible for programs and registration, respectively.

### Corrections

**WHFMS Program Kit:** In the program, *What's So Different*, please note that on page 2, question #6 has been omitted. It should read: *What 'rewards' might there be for you in reaching out?*

**King's Jewels Leadership Packet:** Please note that page 2 and page 13 were interchanged in collating.

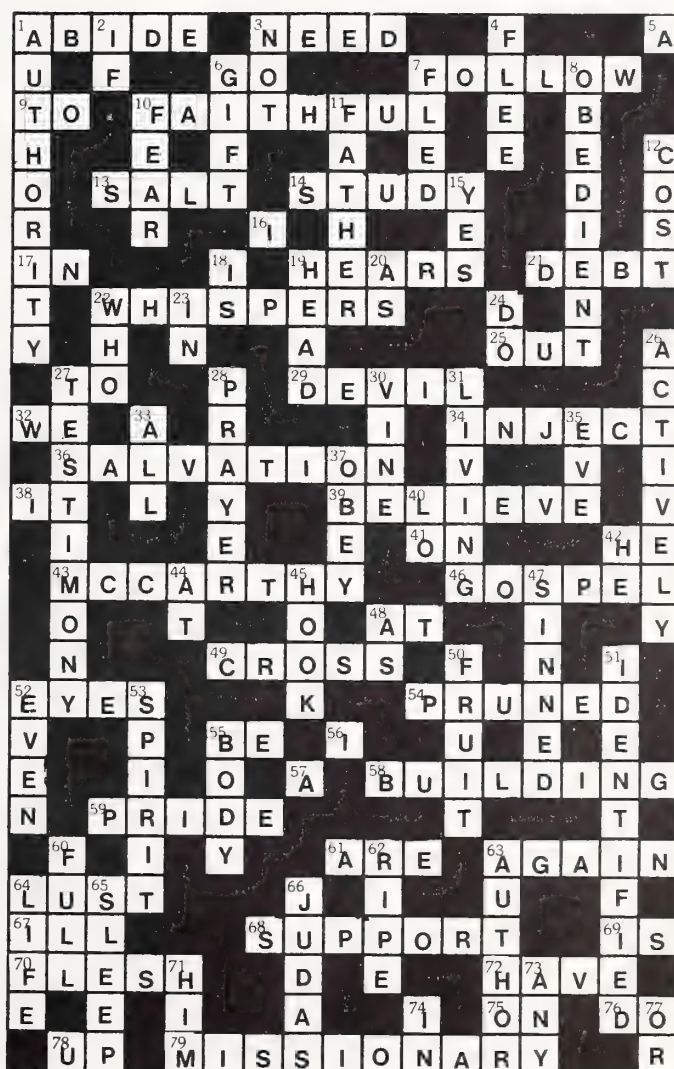
Continued from page 23

### Magnolia, WI...

The Magnolia Helper's Union started a new circle in the evening to interest their younger women who work. Their service projects include two birthday parties a year at the Evansville nursing home, Christmas gifts for residents at the county home, and making lap robes for nursing home residents. They raise funds through bake and rummage sales and an annual ice cream social.

## INVITATION TO DISCIPLESHIP

### Crossword Solution



Crossword puzzle appeared in  
December 1985 Advent Christian Witness



Christians surveyed found worship to be "satisfying and educational," one third characterized their services as "predictable" and only one third found worship to be "challenging." The authors sense the churches' challenge to be "establishing worship services and church events that are more meaningful to those who participate. Those churches that are able to make worship come alive by lifting the spirits of the flock, pushing them to perfect their own spirituality, and truly glorifying God through corporate activities, will be the ones most likely to expand their ministries!"

These are only some of the issues discussed and insights given in this thought provoking book. The danger with any book *Vital Signs* is that statistics can grow out of date and be subject to abuse. However, this reviewer senses that the authors have tried to carefully analyze their data and draw conclusions based on data from several areas. Church leaders will find *Vital Signs* especially helpful for planning church activities and for understanding the concerns of the people they serve. Christians on the whole will find insight into how they can continue to be faithful to Jesus Christ in the midst of a changing world. □

Bob Mayer

#### Exercising Discernment

From page 21

#### Recommended Resources

1. Burrows, Robert, "NAM: Self Deification in a Secular Culture", *SCP Newsletter*, 10:5 (Winter 1984-85), SCP, P.O. Box 4308, Berkeley, CA 94704
2. Cumbey, Constance, *The Hidden Dangers of the Rainbow: The NAM and Our Coming Age of Barbarism*, Huntington House press, Shreveport, LA 1983
3. Hutchings, N.W., "Is Maitreya the Antichrist?", *The Gospel Truth*, 22:8 (July 1982), newsletter of the Southwest Radio Church, POB 1144, Oklahoma City, OK 73101
4. Miller Elliot, "What is the NAM?", *Forward*, Summer 1985, first of a 7-part series in the quarterly magazine from CRI, POB 500, San Juan Capistrano, CA 92693



Andy Bjorklund lives in San Diego, CA where he worships at North Park Community Advent Christian Church. His long held interest in observing cults and non-biblical teaching led to the formation of the "Colossian Fellowship" in Seattle, WA. Andy's work has appeared many times in the Advent Christian Witness and in other magazines.

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**Marjorie Goodwin** (May 18)  
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**Alice Brown** (March 24)  
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**David E. Dean** (December 20)  
**Melodie Dean** (August 9)  
Ruth Dean (January 24)  
Tommy Dean (December 4)  
Rebekah Dean (December 18)  
Route 8, Box 1113  
Live Oak, FL 32060

**Bessie Smith** (March 27)  
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Meredith, NH 03253

\*The missionaries' birthdates follow their names.

## A Case of Moral AIDS

A favorite pastime during my years in government was collecting silly political statements. It's a good hobby because there's an endless supply; I've collected some classics.

But Assistant Press Secretary Larry Speakes topped them all when he declared, in the midst of campaign fervor, "The President will not balance the budget on the backs of the American people."



Twenty years ago, "We won't balance the budget on the backs of the poor" was a popular rallying cry. Then it was farm workers, minorities, the elderly. But now in one grand, magnanimous gesture, Speakes included everyone: "...not on the backs of the American people."

Reporters nodded dutifully and wrote down Speakes' every word. *Newsweek* printed the statement as a serious campaign pledge. Network anchors repeated it without so much as a wry smile.

Amazing! Have we become so accustomed to absurdity that we accept it as the norm? Maybe so in campaign rhetoric, which bombards us with so many inanities the only defense is to disengage our minds. But tragically, the same stupor seems to be paralyzing our moral sensibilities as well. And that's dangerous.

A few months ago a letter appeared in Ann Landers' newspaper column from a young man brimming with indignation. His girlfriend, after discontinuing her birth control pills without his knowledge, had gotten pregnant. "Some women cannot be trusted," he concluded angrily.

As I read his letter I shook my head. Sadly, so many consider sex outside of

marriage an unquestioned right. Maybe, I thought, Ann's response would set him straight.

But her answer virtually endorsed his attitude: "Your letter should be discussed in all high school classrooms in America...[It] makes abundantly clear that a conniving (or careless) girl can make a tremendous difference in a man's life."

I almost crumpled the paper. No mention of moral right or wrong, just commiseration and the shocking proposal that all high schoolers be taught how to be promiscuous safely.

And in the next letter in her column that day (about a totally different subject, Ann concluded, "May the good Lord continue to bless you." So in one breath this popular counselor gives advice offensive to the living God—and in the next gushingly calls Him up to bless her next correspondent.

Confident of public shock over Landers' advice, we called her office—which reported she had received not one letter of protest!

Where is our sense of outrage? Perhaps our moral sensibilities have been dulled because of today's dazzling instant communications. We sit mesmerized in front of our TVs, unable to turn the sets off, so we turn our minds off instead.

Over time, so much trash is heaped upon us that we come to expect and accept it; the bizarre becomes commonplace. Morally exhausted, we lose our capacity to discern good from evil.

The brilliant essayist, Charles Krauthammer, citing economist Thomas Sowell, sums up our predicament beautifully: "The inability to make moral distinctions is the AIDS of the intellectuals: an acquired immune deficiency syndrome...moral blindness of this caliber requires practice. It has to be learned."

In a culture infected with moral AIDS, words lose all meaning, or, they are manipulated to obscure meaning. Thus taxes become "revenue assessment enhancements"; perversion is "gay"; murder of unborn children is "freedom of choice"; Marxism in the church is called "liberation theology." These are all good words (in the Nazi era "the final solution" had a nice ring to it also). And everyone just nods unquestioningly.

But when words lose their meaning, it is nearly impossible for the Word of God to be received. If sin and repentance mean nothing, then God's grace is irrelevant. Our preaching falls on deaf ears.

This moral deafness leads to disaster. The Scriptures tell us it was when people accepted King Ahab's gross evils as "trivial" that fearsome judgment befell ancient Israel.

Certainly evil is to be expected in a fallen world. What is not expected is for a holy people to accept it. If Christ is Lord of all, Christians must recapture their sense of moral outrage.

When I get upset about issues like the amorality of Ann Landers; column or politicians' flim-flam rhetoric, friends often chide me. "Why bother?" they ask. "That's just the way things are."

But I think of the old story about the man who tried to save Sodom from destruction. The city's inhabitants ignored him, then asked mockingly. "Why bother everyone? You can't change them."

"Maybe I can't change them," the man replied, "but if I still shout and scream it's to prevent them from changing me!"

So I keep screaming. □

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# Advent Christian WITNESS



MARCH 1986



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*from the editor*



## THE POWER OF FORGIVENESS

A young folksinger, Steve Goodman, died of cancer two years ago at age thirty-six. While he remains unknown to most, his ability to communicate human experience through voice and acoustic guitar drew wide recognition from musicians and critics alike.

One of Mr. Goodman's last songs has stuck in my mind. He imagines a person looking at his life on videotape with the freedom to splice, edit, and change the past. All of the wrong words spoken at the wrong time, the poor decisions made under pressure, and the failures haunting our memory wiped away. All the pain, suffering, and sorrow blotted from our lives.

There are times when all of us wish we could edit our lives to remove past hurts and experiences that scar our memories. We yearn to erase that cruel word spoken in haste to a loved one or stranger. We long to correct that unchristian act performed in momentary rebellion. We desire to heal wounds opened by our lack of understanding and compassion.

God has good news for us: Jesus Christ, our risen Lord, stands ready not only to forgive us but to heal the hurt and pain we experience because of our past. The same Jesus that suffered on Calvary's cross promises to forgive *and cleanse* us if we acknowledge our sin in confession to Him.

I'm thankful this Easter that I don't need a videotape to splice away the scars and hurts of my past. I can ask Jesus Christ, my risen Lord, to forgive and cleanse my unrighteousness. In His resurrection power, we can walk boldly into the future. For the same Jesus who promises forgiveness and cleansing, promises abundant life to those who dare follow him. □

## Features...

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## On the cover...

Easter lilies are symbolic of the new life offered because of Christ's resurrection.

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# ROLLED AWAY

G. Roger Schoenhals

**A**s the curtain rises on the first Easter morning we see a handful of women winding their way to the garden tomb. They carry containers of spices and ointments. And they bear grief. Jesus, their Lord, is dead and they come to anoint his body.

Though they know a bolder blocks the opening of the grave, they come, hoping that somehow, someone will roll it away. When they arrive, they lift their eyes to confront the stone. What they see makes them gasp. It's gone! The door is open!

Entering, they see a young man wearing white and sitting next to a slab of stone. He speaks to the bewildered women, "Don't be alarmed." And then, he delivers the first Easter sermon (Mark 16:6-7). In that dark, hollow tomb he proclaims the five affirmations of Easter.

## He lives!

The angel begins at the point of their experience. "You are looking for Jesus...He is not here. See the place where they laid him." But along with the obvious, he adds something new. News heard for the first time. He tells them plainly, "He has

risen!"

Three words. Three historical words. Words that form the foundation of our faith. Words of life and hope.

Every week we gather to celebrate these words and to worship the living Christ. And every year when Easter comes we *really* let it ring. We heartily sing words such as, "Up from the grave He arose" and "He rose triumphantly, in power and majesty." We nearly yell it, "Jesus Christ lives!"

And because Jesus lives, we live. We experience the results of His atoning death. We enjoy His

daily presence. And we have His immeasurable power working inside of us to mold us into His image and to help us win our daily battles with temptation.

## He sends us out

The second affirmation of Easter takes us outside of ourselves. Again, the angel says it plainly. "Go, tell," he exhorts. Speaking for the Lord, He gives them a mission to spread the good news.

We express our belief in the resurrection not only with our hearts, but with our feet. By sharing the Easter event with others we fulfill the will of God.

For me, the most vivid picture of Easter is not a tourist's photograph of the garden tomb. It's the portrait John paints of Peter racing to the empty grave. We see his robes flying in the wind. We see his face — eager, excited. He runs with purpose.

Easter reminds us of our highest purpose. Life is more than eating, sleeping, working, and playing. It's even more than enjoying God's love and forgiveness. What matters most is that we take seriously His command to "Go into all the world and preach the good news to all creation" (Mark 16:15).



Maybe we won't literally "Go tell it on the mountain," but we can dust off other means of getting out the message. Sincerely expressing a word of concern, sharing what God has done for us, offering encouragement, performing a thoughtful deed — these are some of the ways we can make known the reality of Easter.

### **He goes before us**

He sends us out, but not alone. The angel told the women, "He is going ahead of you." And so the third affirmation of Easter is the promise of His leadership.

The empty tomb means we can have confidence in the future. We know that when we get to tomorrow or next year, Jesus is already here. When troubles come or tragedy strikes Jesus knows of it beforehand. He abides both in the present and in the future.

The disciples discovered this when they were fishing on the Sea of Galilee. Jesus called from shore, telling them where to throw their nets. And then He called them to the campfire and to the breakfast He had prepared for them. God's Kingdom will be like that. When we arrive we will find our Host ready and waiting for us.

Jesus lives to guide us through rough seas and to lead us beside still waters. He lives to lead us in paths of righteousness. We serve a risen shepherd!

### **He reveals himself**

The angel told the women that if the disciples went to Galilee, they would see Jesus. He would reveal Himself to them. The

fourth affirmation of Easter, then, is the possibility of having a personal experience with Jesus Christ. We can know Him.

After leaving the tomb, Mary of Magdala met Jesus in the garden. She thought he was a gardener. But Jesus revealed His identity to her. She saw Him as the Lord. (John 20:14-18)

And what about the two men who walked along the Emmaus road with the stranger. That evening, as He blessed the meal, their eyes were opened and they recognized Him. (Luke 24:13-35)

The risen Christ is not hiding. He desires to make Himself known to anyone who will "confess with your mouth, Jesus is Lord" and believe in your heart that God raised him from the dead" (Romans 10:9)

Easter means we can know Jesus as personal Savior and Lord. That's why a popular Easter song ends with the words, "You ask me how I know He lives, He lives within my heart."

### **He keeps his word**

Jesus said He would be crucified and buried and on the third day arise. He said it three times during the week prior to His death. And through His prophets, He said it repeatedly in the Old Testament.

When He rose from the dead He proved to us He could be trusted. The angel reminded the women of this when he added the words, "just as he told you."

Easter means affirming the faithfulness of God. It means taking fresh hold on the promises of God. Promises about His help in times of temptation. Promises about His going to prepare a

place for us in Heaven. Promises about His return.

Friends will let us down. At times our own family will fail us. But not Jesus. We can count on Him.

When our children were young we organized an annual Easter egg hunt. We hosted several dozen youngsters from the neighborhood. As the parents scurried around hiding the eggs in the vacant lot next door, I met with the children in a make-shift chapel in our double garage.

During those few moments with the bundled-up, rosy-cheeked children, I tried desperately to hold their attention as I told the Easter story. I showed them a brightly colored egg and attempted to draw comparisons between it and new life and the resurrection.

For some of the children it was probably their first hearing of the Easter story. Maybe the only hearing. That's not true for most of us. We've heard it over and over.

But how good to hear it again. Five affirmations that lift us and carry us forward. Jesus lives! He sends us out! He goes before us! He reveals himself! He keeps His word! □



*G. Roger Schoenhals is a freelance writer living in Seattle, WA.*



# Country Music:



## How Bad Does it Get?

---

Scott Linscott

---

With all the fingers being pointed at today's secular rock music, the country music industry has thus far managed to avoid getting the criticism it deserves.

Recently there has been much debate over the content of rock lyrics and no debate over the content of country lyrics. Perhaps this is due to the fact that most country music listeners are adults and thus feel that they are beyond having their morals influenced by the music they listen to. Or perhaps promiscuity is acceptable to them though they would rather their children not be subjected to it.

Christian country music fans quickly point out that many big country music stars have put out several fine gospel albums. That certainly can't be said of rock music's David Lee Roth or Motley Crue.

### Lyrical confusion

So we tell our children that what they are listening to is trash and is unacceptable while we flip the radio station over to a favorite country station where we can hear a beautiful rendition of "Amazing Grace" followed by "Daytime Friends and Nighttime Lovers" (Kenny Rogers). No wonder today's kids are confused!

Christian parents are telling their children that they need to choose their music carefully while, in many instances, Mom and Dad are satisfied with Tom T. Hall and Dolly Parton and the songs they are singing. Often times it qualifies as outright hypocrisy in the eyes of their children.

Country music, like rock, has numerous faults which we don't have to search too hard to find. The problems have been brewing for

quite a while.

Author of *Country - The Biggest Music in America*, Nick Tosches reported that in 1975 the program director of Wheeling, West Virginia's 50,000 watt radio station, WWVA submitted a letter to the music industry scolding it for its lack of taste:

"Due to the profanity and distasteful lyrics we have been receiving by name artists, WWVA has initiated the following policy. WWVA AM/FM will not air suggestive or profane lyrics...Should the title (recording) fail to pass our code of ethics, or if an edit is impossible, the record will not be aired..."

Frankly, country music packs a lot of smut. Ironically many are quick to condemn rock music for its filth, even though it often requires several playings to decipher the lyrics, while they continue to support country artists who will sing their trash loud and clear.

I'm not standing up for rock but merely am trying to point out that country music often stoops to the same levels of immorality as its teenage counterpart.

### Evaluate what you hear

Having been involved in youth ministry for the last several years, I have found myself in numerous debates with Christian teenagers concerning the dangers of rock music. My main point to them has always been that they, as Christians, should be evaluating the music they listen to and asking themselves, "How does Jesus feel about this?"

On a number of occasions teens have brought up the subject of country music, saying that they believe it is worse than rock in terms of promoting immorality. In each instance I have tried to explain

that we can't justify our actions before God by pointing out something that is just as bad or worse than what we're engaging in. The Lord expects each of us to make our own choices and wishes that we would seek His guidance in every choice we must make.

Whether country music is worse than rock or vice-versa is irrelevant. Both clearly contain lyrics and lifestyles that are displeasing to the Lord.

Christian adults, especially parents, if they expect children to make wise choices in selecting music, should be carefully evaluating their music also. The key is to exemplify the behavior that would please the Lord, to the young ones around you. The "Do as I say, not as I do" philosophy of parenting just doesn't wash. If children see their parents carefully evaluating music, they will be more likely to do so also.

### Examples

Perhaps you're not convinced that country music is all that bad. It's often difficult to objectively evaluate something that we love that has seemingly become a part of us. I hope the following examples persuade you to at least pay more attention to what is happening in country music.

In *US Magazine* (May 23, 1983), Louise Mandrell explained that the reason she has been married so often is because of her Christian beliefs. "I just couldn't have sex with a man unless I was married to him," she said. We don't have to think too hard to come up with some real problems with this example; problems in the area of self-control, lust, adultery, and the marriage relationship as the Lord planned it.

The titles of many country songs

themselves could be interpreted as warning signals to Christians: *Tell Me When I'm Hot, I'd Love to Lay You Down*, and *Holding Her and Loving You*.

While writing this article I decided to experiment and tune into the local country music station, WPOR FM. I listened for approximately 10 minutes. During this time I heard a song about an 18-year-old who was thankful to a prostitute for her charity; "She took me in and wiped away my childhood, a woman of the streets this lady Rose...This bed of Rose's that I lay on, where I was taught to be a man."

Next came a song which included these lyrics, "How much longer can I turn him down? Not long, no not much longer...I can't go on fighting something so exciting as his kiss. There's too much temptation in a situation like this... Gotta say no, but I'll confess, I'd rather pay the price of saying yes."

The rest of the time was filled with advertisements for this and that.

I can't say that all country music is bad nor can I say that all rock and roll is bad. There are bright spots in each of the two industries. As Christians we should be able to recognize and enjoy these areas just as we should be able to recognize and reject the bad.

If you don't pay close attention to what you're listening to you will soon be singing along without realizing what it is you're singing. Ask yourself, "How does the Lord feel about this song?" If the Lord doesn't like it, be strong enough to switch it off. A letter to the station manager expressing your disappointment wouldn't hurt either. □

*Scott Linscott is the youth director at the New Life Fellowship Advent Christian Church in Biddeford, Maine.*



# THE GHOSTS OF FAILURES PAST

Clayton Blackstone

Throughout the past months, thoughts of the *Ghosts of Failures Past* have been swirling about in my head. There are days when they do not haunt me at all...and then there are days when they do dominate my mind I am immobilized. My own are joined by the ghosts of those to whom I minister.

One cannot become involved in the lives of others without feeling their pain. I hurt with parents who live with the guilt of past mistakes that set their children up for a life of trauma. I ache with husbands and wives who, in a moment of weakness, broke their marriage vows and now live with immense feelings of guilt and unworthiness. I agonize with believers who have dropped their guard and damaged their credibility, the reputation of their Lord, and His church.

I feel the pain of fellow pilgrims whose failure to achieve "success" dogs them at every turn. I grieve with children who have wounded their parents deeply and never took the time to say "I'm sorry." Now it's too late. I share the inner torment of people who made errors in judgment and now find themselves



immobilized by the pain produced by those mistakes.

The list goes on. So does the pain. For awhile it doesn't obsess us. Then, in an unguarded moment, something reminds us of the experience and the emotions come flooding back.

We pray...read the Word...yet like shadowy ghosts in haunted houses, the inner person feels the terror of a past that will not go away...of failures that cannot be escaped. So much of our past shapes our present and our future. Can there be new hope?

We know God is one who brings about new beginnings...who gives

courage to go on. The question remains; "How do we escape from the terror the ghosts create long enough to get our lives headed in the direction of normality?"

The battle field of my experience makes necessary the development of strategies to fight the ghosts head on. Certain of these strategies have proved themselves of enough value to be worth sharing.

From the beginning, we must remind ourselves that past failures are as dead in God's mind as Jesus was on the cross. They died

with Him there! That's Paul's point of view in Romans 6. He reminds us that we are dead with Christ. We must view ourselves in that light. To some it would seem of little value to develop such a mindset, yet because our failure so dominates our thinking, it dwarfs the way we see Christ working on our behalf. We must discipline our minds in order to see the new perspective made possible by the cross and the resurrection.

In addition to this strategy, we need to hand our failure over to God without offering Him any excuses. No blame laid on someone else...no attempt to minimize our

failure by contrasting it to someone else's...just flat out, excuse free confession.

Frankly, it's not that hard to justify our guilt. We can always find ways of shifting blame or making ourselves look less responsible than someone else. And it works with everyone but ourselves. I'm not a psychologist but as a student of people I've got a theory: One of the reasons we never get rid of our guilt is because we excuse ourselves, blame someone else, or minimize it in a way that seeks to soothe our consciences. I don't think anything works quite as well as accepting responsibility for our own actions, including our failures.

Once we implement these strategies, we should identify ways to shift our focus when feelings of past failure enter our minds. Some things that have worked for me are reading the Scriptures, singing songs of praise, and consciously redirecting my thoughts to specific past actions of God on my behalf.

And lastly, we should not forget to thank Him often for the lessons we learn through the pain and failure. As the oyster produces a pearl out of the irritant of sand, God can change our failures into an avenue of ministry to others in similar pain.

No failure is without its lesson for the future. No pain is without its corresponding opportunity to bring wholeness to others. (Just so you don't think that's my original idea, check 2 Corinthians 1:3-5 for a similar observation from the Apostle Paul.)

The *Ghosts of Failures Past* are unwelcome guests who invade our comfort zones with eerie haunting sounds of a past we would like to escape. But if the Gospel is Good

News (and it is) then failure of any kind or degree does not need to destroy our future as it has our past. We've all made messes out of our relationships or certain areas of our lives. Things will never be the same as they were. We cannot undo the done. We will always bear the scar of the surgery performed on us by our failure. The Good News remains unchanged...God wants to make a thing of beauty out of the ashes of failures past. □



*A graduate of Berkshire Christian College, Clayton Blackstone pastors the Neighborhood Advent Christian Church in Lewiston, ID.*

## He is Worthy

When coming in His presence  
At church, or on your knees;  
Lift up the name of Jesus,  
His Holy ear to please.

He answers our petitions  
In sure, unfailing ways;  
But can't you see Him smiling?  
When all we bring is praise.

He knows our hearts, completely;  
No secrets can we hide—  
Though men may see the surface,  
His gaze goes deep inside.

He's worthy of our worship,  
He's worthy of our best;  
When searching for real happiness,  
Let Jesus end your quest!

*Catherine Welch Barnard  
Stone Mountain, GA*



# *Are You Promoting Missions*



## *Through Children's Church?*

In many churches, missionaries are people "out there" who are never seen "back here." It is unfortunate that many children grow up in the church, yet never see a missionary in person. It is even sadder when we consider that today's youngsters must be tomorrow's missionaries!

Our public and private schools hire counselors to guide our young people into professions which will benefit mankind and give satisfaction to the individual. Too often their guidance is directed toward the highest paying, more prestigious, ladder-climbing professions. Few ever mention the possibility of becoming an ambassador for Christ through such servant ministries as the pastorate or the mission field.

Thus our children grow up wondering who missionaries are, where they come from, what they do, and where they go. Perhaps we should marvel that missionaries exist at all when so few churches stress, support, or send them. Yet they continue to volunteer from Christian homes and churches across America as well as from an increasing number of countries overseas.

### A unique setting

It is important that children learn about missions and missionaries very early in their Christian experience. There is little opportunity to teach

them in their Sunday School classes. But children's church offers a unique setting to promote missions among those who are pliable, seeking heroes, and needing to be challenged with the tremendous scope of missionary endeavor.

There are innumerable ways to make missions become real to youngsters. To help you get started, why not try the following 20 ideas:

1. Flannelgraph missionary stories
2. Flashcard missionary stories
3. Missionary coloring books
4. Missionary devotionals
5. Missionary quizzes
6. Taped missionary stories
7. Taped reports from missionaries
8. Missionary memory verses (e.g., Mark 16:15, Matthew 28:19,20; Acts 1:8; Acts 26:18; John 10:16)
9. Prayer for specific missionaries
10. Missionary songs and hymns
11. Pupil reports on church-supported missionary families, or on missionary books
12. Writing letters to missionary children and sharing responses
13. Missionary displays (a different country each month or quarter)
14. Foreign student speakers telling about life in their coun-

try

15. Missionary or missionary candidate speakers
16. "Missionary of the Month" (choosing one missionary for whom you will pray and to whom you will write)
17. Showing missionary films, slides, and filmstrips
18. Providing missionary maps
19. Sending birthday cards to missionary children
20. Stressing missionary offerings for a specific project

Your children's church can be a leader in establishing a strong missionary program in your church. Enthusiastic children will attract the attention of adults. And in a dozen or so years, young people will be heading off to Bible College to prepare themselves for missionary service. Since our Lord promoted missionary work, and because the mission of the church is missions, we must begin to emphasize missionary service in our churches—beginning with our children! □



*A graduate of Barrington College, Marjorie Collins has served as a missionary in Pakistan and has authored numerous books and articles focusing on missions.*



# A PERSONAL RESURRECTION HOPE

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David E. Dean

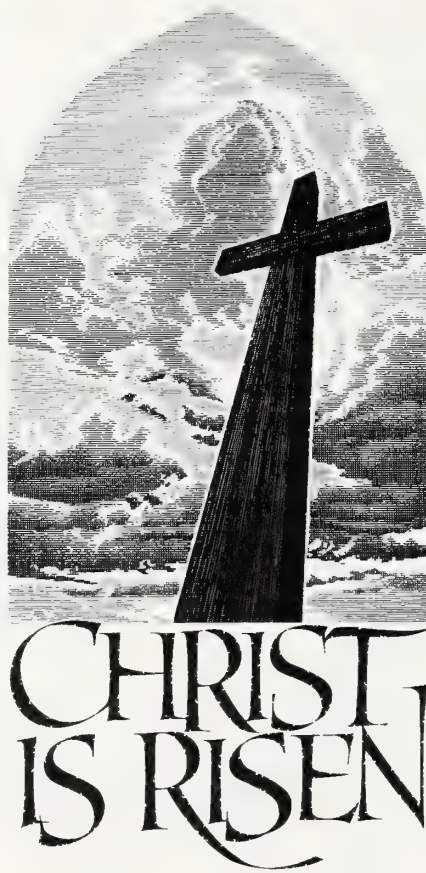
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**H**andicapped! I'm handicapped. You cannot tell by looking, but for many years I have been plagued by an inborn defect. When most people look at a sunset they see brilliant reds, pinks, yellows, oranges. Not me. In the fall most people enjoy looking at the varicolored leaves. The oranges, reds, browns, greens, yellows are beautiful, so I'm told.

Sunsets and fall foliage have never thrilled me. As I was growing up I had the nagging feeling that something must be wrong with me. Then came a visit to the eye doctor with various tests, which confirmed my fears.

"Dave," the doctor said, "You are color blind. You cannot distinguish between blue and purple. You also have a problem with the various shades of brown, green, and red."

Since then I have understood why things which others thought colorful, seemed drab to me. I have been able to cope well with my handicap. It only haunts me when I work in art or try my hand at handicrafts.



When I play Rook or Uno I have to admit my defect to all or else be charged with constant cheating.

My life goes on. Color blindness is no great hindrance to my activities, rather a general loss of some of the spice of life. Like looking at the world through a black and white TV and never being able to see a color set. I only know that I am lacking

something when others tell me of the glories of the flowers, the foliage or the sunsets. Then I want to see as most do.

So, I have a personal resurrection hope. Revelation 21:1, 4 say:

*Then I say a new heaven and a new earth, for the first heaven and the first earth had passed away...He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old things have passed away.*

Some day the old things about my body will pass away. And I hope that those old things include my colorblindness. Maybe someday I will see in color.

## Based on Christ

My hope is not based on me or anything that I have done, but on Christ and his life. 1 Corinthians 15 tells me that one day this corruptible body will put on incorruption and that this mortal will put on immortality (verse 53). When our Savior returns we will all be changed. Our sleeping brothers and sisters raised to life and we who are living transformed in an instant.

We will then all live together with our Lord and King.

This will happen because Jesus is the firstborn from the dead. Because He arose, as He said He would, I have assurance that He will raise me up when He returns. Because He is alive, I live now and for eternity with Him.

Colors are nice, but seeing Him who for my sake gave up all will overshadow all other thoughts. So, let me assure you that when I hear the trumpet call and the clouds are rolled back as a scroll, I will not be thinking about colors. I will be humbly bowing on my knees to my Savior, and acknowledging Him Lord to the glory of God, the Father. □



Advent Christian missionary David E. Dean currently resides in Live Oak, FL.

## He is Risen

The sepulchre was the last place to seek a risen Christ. As then, there are others today who engage in a vain search for Christ.

To approach the Lord in the trappings of mere ceremonialism is an example of such futility, for the Savior stated that worship must contain the elements of spirit and truth. Whatever form or style of worship is practiced, those realities must be present.

A contrasting but equally frustrated path to the Holy One is characterized by superficiality and emotionalism. The religious phenomenon of zeal without knowledge is nothing new — Paul cited it in his day — and it is as crippling now as at that time.

Yet, no would-be road to Christ is as dead-ended as the path of works righteousness. Evangelical Protestantism stands strong in the Reformation precept that good works are the necessary *result* of salvation, but in no way the *cause* of salvation.

Christianity, however, begins where religiosity ends...with the Resurrection. Blaise Pascal posed a question in his *Pensees* which has not lost any philosophical weight in the 300 years since it was penned: "What reason have atheists for saying that we cannot rise again? Which is more difficult, to be born, or to rise again? That what has never been, should be, or that what has been, should be again? Is it more difficult to come into being than to return to it?"

One might say that the gospels

explain the Resurrection. It can be better said, though, that the Resurrection explains the gospels. When Christ rose from the grave, it was God's attestation that Jesus of Nazareth is the Savior.

What a wonderful "missing person's report" the two Mary's received that morning! What a horror if Christ should have been found in that tomb, for the Apostle Paul also wrote, "If Christ be not raised, your faith is vain; ye are yet in your sins."

Come, then, by faith to see the place where the Lord lay. It is a costly and therefore borrowed tomb cut in a rock where no other man had ever laid. It is a place of deep feeling, of intense sorrow, yet also of joy and gladness. It is a shrine of greatness because it contained the conqueror of death and the grave.

Weep at our sin that laid Him there and yet know that those that die in faith and are entombed have good company: in a grave slept Emmanuel! Know that you won't be there long—a grave is where Christ *was*, not where He *is*!

*Let us celebrate the triumph over death. The angel rolled back the stone from the entrance of Christ's tomb—the house of death is doorless and "the gates of Hell shall not prevail against the church."*

—Jim Brandyberry



## *The Steven Lay family planning short-term missions ministry in Japan*

David S. McCarthy

Steven Lay can't remember a time when he wasn't aware of Christian work overseas. As a small boy in Pasadena, California, he watched his mother develop a friendship by mail with an Advent Christian lady in Japan. Later, he transported bandages for missionaries to the local post office, learned to pray for God's work in distant lands, and gave financial support to world evangelism. In June that interest takes still another form as Dr. Steven Lay, his wife, Ann, and their children Beth Ann (age 10) and Timothy (age 8) fly to Japan to begin fourteen months of short term missionary service.

### **Fulfilling a dream**

Dr. Lay, a fifth generation Advent Christian, will be taking a leave of absence from Aurora

University where he chairs the Department of Mathematics.

Ann Lay admits that she had reservations about the venture when Steven first talked about his dream in the late 1970's. "I felt secure in our surroundings, the children were doing well in school...but the Lord kept nudging me 'out of the nest,'" she recalled.

In 1984 the Lays met a couple who had just returned from short-term work in Jordan. As Ann listened to their testimonies she found herself wanting to experience their vibrant walk with Christ. "The more I prayed about going overseas the more the idea excited me," she says.

When Steven contacted the Department of Foreign Missions, Rev. Ed Hickel suggested that they visit Japan, a culture where formal education is highly respected. Steven holds a Ph.D. in mathematics, Ann has a

degree in biology and is a licensed medical technologist. The Advent Christians of Japan responded with enthusiasm, and the conference there agreed to provide housing and a living allowance to the Lays during their term.

Steven, Ann and the children will be based in Osaka, a city of two-and one-half million, where they will work under supervision of the Warriners. The Lays will teach English language classes, show travelogue slides of the United States, and use American style cooking to open doors of witness. In addition, four Japanese universities have invited Steve to lecture during his visit. The Lays will be available to the Japanese churches for a variety of ministries, perhaps leading Bible studies or assisting

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*"We have a real desire to step out on faith," says Steven. "It's so easy to feel self-sufficient and not step out in dependence upon God. We know that in Japan we will encounter situations where we must totally trust Him."*

# LEARNING TO GIVE



*The Lay family studying Japanese with Masafumi Hashimoto, a student from Aurora University.*

in music at services.

## Stepping out in faith

While Steven and Ann are motivated by a deep desire to share the Gospel, their concern also includes personal growth for their family.

"We have a real desire to step out in faith," says Steven. "It's so easy to feel self-sufficient and not step out in dependence upon God. We know that in Japan we will encounter situations where we must totally trust Him."

Ann adds, "We want to learn trust as a family. We want our children to see our faith in action so that they experience God's power in their own lives."

The Aurora Advent Christian Church, where the Lays are members, will also benefit from having them learn faith in action.

Each week the congregation receives information and prayer requests from the family. The church is also involved in raising financial support. A fund has been established to secure \$10,000 for air fares and school tuition for Beth Ann and Timothy.

Besides gifts of money, the Lays need prayer support. Right now, Steven and Ann are wrestling with language training. They add, "Pray that God will work in us, preparing us for all that lies ahead. We want to see Him in control of all the details that make it possible for us to go."

Following their return in 1987, the Lays will be available to churches and campmeetings wish to hear firsthand about their short-term service.

In Steven's words, "It is our

prayer that going to Japan will challenge us all to trust God more completely, share His love more freely, and serve Him more faithfully in whatever He may be calling us to do." □



*David S. McCarthy pastors the Aurora Advent Christian Church. Those wishing to contribute to the Lay's travel, may write to Aurora Advent Christian Church, 905 No. Edgelawn Drive, Aurora, IL 60506. Checks should be made payable to the church and clearly specified for the Lay Travel Fund.*



# A SAINT REMEMBERED

Jim Brandyberry

**M**y most treasured possession is a personal letter sent to me in 1978 while my wife and I lived in London. (Contained in it, incidentally, is an interesting quotation made in the House of Commons in 1643 by a Puritan Member of Parliament: "Take heed of building on an old frame that must be plucked down to the ground. Take heed of plastering when you should be pulling down.") The letter is signed "D. Martyn Lloyd-Jones."

This month marks five years since the passing of the man considered by many to be the outstanding preacher of this century. Such would also be my judgment, for the influence of his tutelage forever revolutionized me. But who is this Martyn Lloyd-Jones?

Born in Cardiff, Wales, in 1899, he was a Member of the Royal College of Physicians and shared a London medical practice with the celebrated Lord Horder by his early 20's. It was then that God called him to the Christian ministry.

Leaving medicine behind, he began preaching to the poor in Port Talbot, Wales. His 11-year ministry in that coastal city was blessed with revival and amazing conversions. By the end of his tenure there, his distinction was as a physician of souls.

In 1938 he came to share the historic pulpit at Westminster



**"The most urgent need in the Christian Church is true preaching; and as it is the greatest and the most urgent need in the Church, it is obviously the greatest need of the world also."**

—D. Martyn Lloyd-Jones

Chapel, London, with Dr. G. Campbell Morgan. From the retirement of the latter in 1943 until 1968, Dr. Lloyd-Jones devoted three services a week to consecutive expository preaching. Thirteen years, for example, were spent in the Book of Romans on Friday nights and nobody got bored!

This was a preacher out to demonstrate his own proposition that "The Christian is the greatest thinker in the universe." Presenting a full-blooded Biblical faith rather than an anemic pietism, he regular-

ly demolished the case against Christianity while showing with irresistible logic the scripture's claim to having the only solution to man's dilemma. He was not content, however, merely to persuade the mind. With pathos he preached the love of God seen at the Cross of Calvary. He was, in a phrase, theology on fire.

No one can fully assess the impact of his ministry—an impact that was particularly great upon other ministers. Never was this so vividly impressed upon me as when seeing a minister friend for the first time in years, I marveled at his rather refined spiritual acumen despite the handicap of geographic isolation. What had happened? — He had been reading the "Doctor's sermons!"

I encourage our readers to do likewise! □



*Jim Brandyberry pastors Blessed Hope Advent Christian Church in Centerline, MI.*

# 1986 Penny Crusade

Penny Crusade begins next month with the 1986 theme: Tour Jerusalem. Penny Crusade program packets were mailed from Charlotte on January 24 and are reaching Advent Christian congregations across Canada and the United States now.

Through last year's Penny Crusade, Advent Christians raised \$236,956.13 for missions. That total, the largest ever raised for Penny Crusade, supported Advent Christian ministry efforts in Japan, India, the Philippines, Malaysia, and Nigeria. Austin Warriner, Alice Brown, Marion Damon, and the entire Advent Christian missions force appreciate your support of Penny Crusade. Through Penny Crusade, you help extend the Gospel of Jesus Christ to men and women, boys and girls.

This year, Advent Christians plan to raise \$250,000 for Penny Crusade 1986. By working together, we can reach that goal and ensure that Advent Christian missions will continue ministering Christ's love around the world. Contact the Department of World Missions if you need more information about Penny Crusade 1986.

## Penny Crusade Goal for 1986 \$250,000.00



## Mobilizing for Ministry

In the margin of the young preacher's sermon manuscript was the notation "Weak point — pound the pulpit here." Bernard Thompson pounds the pulpit in his book *Good Samaritan Faith* (Regal Books, 1984). His concern is that Christians *must* live faithfully through active caring for friends and neighbors. Throughout the first chapters the reader is assaulted with the imperative command: "you must, churches must, Christians must." One wishes to occasionally come up for air, but Mr. Thompson is too, well...musty.

This criticism is brought almost with an apology, since I am a pedigreed evangelical *and* a social activist. There was a time when social action was anathema in evangelical circles. Social action was what those dead wood liberals were doing. Don't they know we're supposed to testify and preach and convince others of the truth of the Gospel? Why bother with food and housing and those other distractions?

Fortunately evangelical Christians have rediscovered the Biblical warrants for both speaking the truth in love, and showing love in active, meaningful ways. Faithful words and loving actions are inseparable for effective church ministry and growth. This awareness has led to new ministries in local churches, and a proliferation of books and materials to support them.

Thompson's strategy for mobilizing the local church is adaptable to smaller churches. The book is designed for small group discus-

sion, with questions following each chapter. The strength of *Good Samaritan Faith* lies in its practical guidelines for getting things going. This is not the book for convincing a reluctant church board to turn the parsonage into a Christian coffee house.

—Rick Reynolds  
Seattle, WA

## Prophecy or Fiction

The year is c. 2010. The United States has a woman president and stills maintains a strained relationship with the Soviet Union. It also has a genetically perfect population, the result of the systematic destruction of all "imperfect" fetuses. That is the American of *Winterflight* (Word Books by Joe Bayly, Vice-president of David C. Cook Publishing Company and monthly columnist for *Eternity* magazine.)

This futuristic novel chronicles the struggles of a Christian couple whose hemophilic son faces mandatory extermination. The boy's grandfather, having turned 75, faces required euthanization. How did such a society come about? Says the book's only hero, "...a certain point of no return was passed in the early seventies, when the Supreme Court made abortion legal for any cause or none."

While Bayly's main theme is pro-life, the not-so-hidden agenda also encourages civil disobedience in the face of evil government. Certain ex-

treme emphases of divine healing practitioners are also confronted.

Despite whatever literary weaknesses it may have, few will classify *Winterflight* as science fiction. That's what makes it unsettling.

—Jim Brandyberry  
Centerline, MI

## Understanding the Political Process

*"Evil triumphs when good men do nothing"* —Edmund Burke

This phrase has become the theme for those who call the Christian community to involvement in politics. Unfortunately, it has the effect of lending a self-righteous (we're right, they're wrong) air to various Christian political agendas.

I should like to replace it. Perhaps the phrase..."Get dirty for God"... might be more appropriate. This is the theme of one very popular youth missionary program. After all, isn't trying to save a civilization truly a missionary work? Stephen Monsma in *Pursuing Justice in a Sinful World* (Eerdmans, 1985) describes the incredible balance necessary:

"...effective, meaningful Christian political involvement also requires not only ideals and visions but also a willingness to get dirt under ones fingernails out in the real political world. And the real political world is indeed a tough, risky, sweaty place" p. 3.

I like that! It smacks of reality. I must confess that I have no palate for "safe Christianity", the kind that rarely ventures out of the church, or when it does, it attempts



JOSEPH BAYLY

to take the church with it! Perhaps a quote from our Lord would be useful.

"My prayer is not that you take them out of the world but that you protect them from the evil one" (John 17:15)

How many of us commit the sin of non-involvement? Fear and a lack of understanding are the prime obstacles Mr. Monsma helps to overcome. He gives clear, earthly insight into how and why social justice must be pursued politically. He distinguishes between justice and morality. It is necessary to realize, for instance, that the absolute morals we impose upon ourselves cannot be forcibly imposed upon all in our society, for to do so denies the very essence of democracy.

Further he argues persuasively that compromise, though distasteful, is the necessary tool of the political process. For Christians, such a message is imperative, because we most often draw back and avoid anything involving compromise. This book is must reading for those who wish to deepen their maturity and understanding of what it means to follow Christ through the confusion of the twentieth century.

—Dane Frost  
New Albany, IN

## A Spiritual Odyssey

Twelve years ago, Peter Jenkins set out to find America and himself. Like many people raised in the turbulent 1960's, Peter was disillusioned by what he saw in America. What followed was a remarkable five and one half year journey spanning five thousand miles and

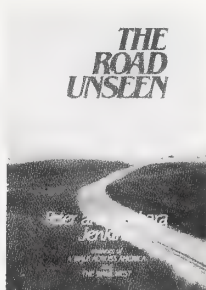
countless numbers of adventures. Much of Peter Jenkins' walk across the United States is chronicled in two books *A Walk Across America* and *The Walk West*.

Two special events happened in Peter Jenkins' life between Mobile, AL and New Orleans, LA. First, he committed his life to Jesus Christ at an evangelistic crusade. Second, while staying at a Baptist seminary in New Orleans, he met and married Barbara Jo Pannell. Barbara then walked with Peter from New Orleans to the Oregon coast.

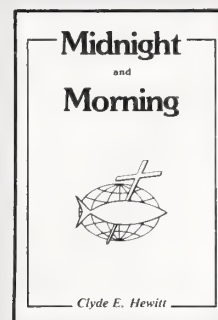
Peter and Barbara have written *The Road Unseen* (Thomas Nelson Publishers, \$12.95) to share the many ways God worked in their lives as they journeyed across the country. For those who have read *A Walk Across America* and *The Walk West*, many familiar people from those books, Milo Franke, W.T. Williams, and Perk Vickers to name a few, appear in *The Road Unseen*. This book also provides a look at their lives after the journey's completion. Throughout the many stories and experiences Peter and Barbara share, the reader gains insight into how God works in the lives of people open to His will.

This is a book that all Christians will enjoy. It will help readers be more sensitive to the ways God wants to work in their lives. Especially for those like myself, who have enjoyed their two earlier books, *The Road Unseen* will be a reading pleasure. ☐

—Bob Mayer  
Charlotte, NC



## Midnight and Morning



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# PROPHECY:



## GETTING THE MAIN POINT

David A. Dean

What a difference a century makes! In 1900, people awaited the future with eager expectation, confident that a golden age was about to dawn. But, since, then, modern nations have trudged through two world wars and have staggered into the age of terrorism. When we hazard a glance at our future, all we see is a ghastly specter of world hunger, natural disasters, human cruelty, and nuclear holocaust.

This swing from cultural optimism to pessimism has forced Christian interest in prophecy to mushroom. We Christians are not immune to the jitters of our culture. If God has opened the door to the future by even a narrow crack, we want to look through. If God has given us reason for confidence and hope, we want to know about it.

Not everything in Bible prophecy is equally important, clear, or practical. But if we're wise, we will learn to focus our attention upon what is most important, clear, and helpful. This means we should concentrate our attention on the second coming of Christ.

### Prophecy centers on a blessed hope

The Apostle Paul reminds us that "we wait for the blessed hope — the glorious appearing of our great God and Savior, Jesus Christ" (Titus 2:13). We know from other Scripture that "in all things God works for the good of those who love him" and that he has promised to glorify them (Romans 8:28). Although we

cannot know the details of the future, its final outcome is not in doubt. Things will certainly turn out right. Christ is going to return; and God's people will share his glory.

Christ's return is the supreme truth of Biblical prophecy. The New Testament alone mentions his second coming 318 times. We can identify between 45 and 50 prophets in the Bible. Ten of those clearly predicted Christ's first appearing; but at least 36 of them have foretold his return. Surely the second advent of Christ is prominent in Scripture because it is important.

That's why the New Testament appeals to the word "hope" so often when presenting the return of Christ and the events associated with it. Christians, like Paul, can have confidence because of "my hope in the resurrection of the dead" (Acts 23:6) and because of "my hope in what God has promised our fathers" (Acts 26:6). Even though creation is under a curse, God extends "hope that the creation itself will be liberated from its bondage to decay" at the same time that believers are raised from the dead. So Christians "hope for what we do not yet have" and "wait for it patiently" (Romans 8:20-25). Likewise, we also "eagerly await...the righteousness for which we hope" (Galatians 5:5). We too gain strength from our hope of seeing our friends with Christ when he returns (1 Thessalonians 2:19). Those without faith in the Lord's return and resurrection doom themselves to grieve "without hope" (1 Thessalonians 4:13).

Whatever the future may hold by way of human accomplishment (for example, in science, medicine, or technology), the Christian's hope lies exclusively in the second coming of Christ.

### **The clarity of the advent prophecies**

We are blessed in the fact that Biblical treatments of our Lord's return are both clear and remarkably detailed. Adventual prophecies are among the easiest tests to understand. Who can miss Jesus' meaning when he promised his disciples, "I will come again and receive you unto myself" (John 14:3, KJV)? Yet his words were no clearer than what the angels announced at his ascension: "This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Acts 1:11)

His apostles are equally descriptive in their comments about the second advent. "When he appears," John wrote, "we shall be like him, for we shall see him as he is" (1 John 3:3). In another place, he expands the thought, saying: "Look, he is coming with the clouds, and every eye will see him, even those who pierced him" (Revelation 1:7). Peter promises that "When the Chief Shepherd appears, you will receive the crown of glory that will never fade away" (1 Peter 5:4). So it is we know that "the day of the Lord will come" and there will be a new heaven and earth filled with righteousness (2 Peter 3:10, 13). Paul describes both the event and Christ's reunion with believers in 1 Thessalonians 4:13 ff. in vivid

terms. "The Lord himself will come down from heaven, with a loud command, with the voice of the archangel, and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever." James urges his readers to "be patient then...until the Lord's coming" (James 5:7).

As we have admitted earlier in this series of studies, many prophecies are difficult, filled with obscure symbols and calculations. But God has made the main point of Bible prophecy clear. The certainty of our Lord's return, including its characteristics and its results, are highlighted in Scripture in the clearest possible way.

### **Think on this great event**

The efforts you put into the study of prophecy will prove most valuable if you both begin and end by gaining a better understanding of Christ's return. We are moving unavoidably towards this great event. The better we understand it, the greater will be our courage, the livelier our hope, and the deeper our own spiritual lives. As we study the prophecies, even if we don't get all the details, let's be sure we get the main point: Jesus is coming again.

"Even so, come, Lord Jesus!" (Revelation 22:20). □

*Dr. David A. Dean is an avid student of prophecy and teaches theology at Berkshire Christian College.*





# God's Bonuses

**"M**ay the Lord continually bless you with heaven's blessings as well as with human joys" (Psalm 128:5-TLB).

Do you experience a profound sense of gratitude for the things God does for you? I don't mean the big things that we ask of Him and He so graciously supplies, but all of the important and not-so-important little things He does for us day after day that we accept without so much as a murmur of thanks. After all, most of us don't have large problems every day of our lives!

I am reminded of a small child who threw a tantrum in the toy department of a store when her mother bought her a small toy suitable for her age and intelligence. The gift had been lovingly chosen but the little girl had her eye on something totally inappropriate. She did not realize that just as much of her mother's love went into the selection of the small toy as would have gone into choosing a large, expensive gift.

As I am sometimes slow in learning spiritual values, I am delighted that God has been teaching me to see His hand in all areas of my life. I don't have 20-20 vision yet, but enough to know that each day He has some good or delightful blessing in store for me if I keep my eyes and heart open for it. I know He has supplied me with these gifts all of my life but I have too often not seen them.

I have been exceedingly grateful to Him for the answers to problems

I could not handle (and should not have tried to handle myself). Big blessings were obvious, but the smaller ones have not always caught my awareness. Sometimes these small blessings have been answers to prayer, sometimes they have been unrequested bonuses.

Those who believe God only answers prayer in extremity or that He put us on earth to fend for ourselves would laugh at some of the things for which I give God credit. They may say God really doesn't have time or patience for such small matters. However, it would be hard to convince me that God is not the author of them all. A God who knows the number of hairs on my head and who knows when a sparrow falls has to care for our small needs. It is exciting to receive His bonuses for which we do not ask as well as His answers to our prayers.

Some may say that my bonuses are foolish things that don't glorify God in any way. To that I would reply that to praise God for the sum of his goodness to us, whether large or small, significant or insignificant, is surely to glorify His name.

### God's working

I would like to tell of a few of the numberless bonuses I have experienced through His love — tiny but important threads in the tapestry of an abundant life.

My husband had by-pass surgery two years ago. God in His goodness answered our prayers for a successful operation—not a small re-

quest by any means. God's bonus was that Dennis has had to take no medication at all since his recovery, a situation almost unheard of in our experience. We would have gladly settled for just a successful surgery but God gave us much more than we asked.

My mother was seriously ill and had to enter a nursing home. The stroke and the move from her home was a traumatic experience that left her somewhat depressed. She really needed to know that someone cared. I felt that receiving correspondence from one of her friends or relatives would encourage her and prayed that one would write. The following day she received not one, but four letters. God had added a bonus and she was, indeed, cheered.

We were stranded because of an overheated motor on a long grade of a Washington highway more than 20 miles from the nearest town. We needed to reach our destination by a certain time and a prayer went up for help. Again, an answer with a bonus. Very soon not one helper, but five, came one after the other. Each offered practical help of some kind, one even taking the trouble to go into town to send out a tow truck. We had a heartwarming visit with a young pastor and his family who stopped to help. We were reminded by all five good Samaritans of the goodness of God and the people He sent to help.

A while back we were to meet our son in a town with which we

were unfamiliar. We had agreed to meet at a certain place we had all been several years before. On our arrival we were unable to find our rendezvous point (we later found that so many businesses had grown up around it that we didn't recognize it). Although our son could have chosen more than one highway to enter the city, with prayer we decided on one of them and parked at a crossroad waiting to see whether he came that way and hoping he'd see us. Sure enough this was the right highway.

He soon came along and spotted us even though there was much traffic. There was no earth shaking need for us to find each other but it certainly saved us a lot of frustration and aggravation. Another of God's kindnesses.

One summer I lost part of my fishing reel in the water at the edge of a lake that had a bottom thickly strewn with small stones. The search in the place we were fishing, by three of us, was not successful and we gave up. Returning the following day, I found it in the water under the first rock I turned over. A tiny bonus, but one for which I was grateful.

### Thank God for all things

Foolish things for which to thank God? I don't think so. I think he deserves our thanks for all the "foolish" things He does for us as well as for the very needful things. Both are done out of His great love for us

The following is another illustration of God's love that happened several years ago. My niece and her husband flew to Korea to pick up their adopted baby in Seoul shortly before Christmas. They stayed with a missionary couple who planned to attend Handel's Messiah. Here is the story in her words, "There was

to be a concert at Iwa University and the Taylors had gotten two tickets. Mr. Taylor had tried to get tickets for us, but he was told the concert was sold out. The best thing to do was go to the University and try to find someone there with tickets. There were crowds of people, mostly Koreans, but as we neared the door I heard a very American voice asking if anybody needed two tickets. We went racing toward him. He sold both of them to us for the price of one. Not only did we get our tickets, but when we sat down we were directly behind and one seat over from the Taylors. With a big grin Mrs. Taylor said she had started praying for those tickets as we crossed the bridge, but she didn't expect anything like what we got." Another of God's bonuses!

Certainly we should thank God for the way He works things out for our good even in bad situations. Let's not forget to thank Him for

His small gifts which make our lives pleasant, easier, and even fun.

"Always give thanks for *everything* to our God and Father in the name of our Lord Jesus Christ" (Ephesians 5:20).

Praise be to our God who goes beyond our primary needs and truly gives until our "cup runneth over." □



*Lorene Neal is clerk of the Villisca Advent Christian Church and serves with her husband, Dennis, at the Hickory Grove Church in Mt. Ayr, Iowa. They have one son and they both retired from the real estate business three years ago.*



*Japanese ladies enjoying a Christmas Tea at the home of Marjorie Goodwin, short-term missionary. See Marjorie's note on page 25.*



## Santa Claus, Bunny Paws, and WHFMS Blahs

A three-month publication deadline had me writing shortly after Christmas for this Easter issue. How commercialized Christmas was. "Santa Claus is Coming to Town" and "Rudolph the Red-nosed Reindeer" resounded on the radio. I was discouraged because secular songs replaced so many of our beautiful Christian carols. Store decorations and advertisements depicted little elves preparing the perfect gift. Now the stores are decorated with yellow chicks, jelly beans, and Easter baskets all prepared for delivery by the Easter Bunny.

I find myself asking, "Where is He? Where is my risen Lord?" He is alive, but how many are aware of Him?" Materialism permeates our society...it even creeps into our WHFMS. So many book reviews, projects, dues, report forms, and calls from our needy world seem to stifle us. We pause to wonder, "Where is He? Where is our spiritual life? Are we really what we should be, or are we missing that abundant life provided by Christ's death and resurrection?"

John 15 tells us of three vital ingredients that we must have if we seek spiritual reality.

### 1. Letting His Word dwell in us (John 15:7)

Make sure your program presentation is true to the Word, and that its truths are used and pondered on in every meeting. Your program writers are careful to include Scripture in their program; be sure to include it in yours.

### 2. Abiding in His love and letting it flow through us to our brothers and sisters (John 15:9, 17).

Expressing your love to Him and others involves prayer. Do your meetings incorporate real heartfelt prayer? Do you tell Him you love Him, and pray with loving concern for your missionaries and Christian family around the world? Abiding in His love also involves sharing of yourself with each other. If God is blessing you, share it and thus be an encouragement.

If you are going through difficulties, share them.

We are told to bear one another's burdens. How great our circles will be as we develop this kind of lov-

ing community. After all, the branches share the same life-giving vine.

### 3. Keeping His commandments (John 15:10, 16, 17).

Sure we have projects, but they are to be expressions of our love for Him. Dues must be paid to help finance the fulfillment of His command to go into all the world and preach the Gospel. Meeting needs in our communities and churches, when done in His name, becomes our gift to Him. We must focus clearly on Jesus and His glorification or our efforts become dull and meaningless.

And what results are promised if these ingredients are there? FRUIT.

Fruit in our own lives — peace, joy, love, patience, faithfulness, self-control, gentleness, and kindness.

Fruit for His Kingdom — new branches grafted into that Living Vine.

So, "bye, bye" blahs! Christ, our life, has appeared and we are His friends working together with Him. We are to be fruitful branches bursting with new and glorious LIFE. □



*Connie Ainsworth Jones, our new Spiritual Life Chairman, is a graduate of Berkshire Christian College and Wheaton Graduate School. She and her husband, Jack, have four children and are serving in the pastorate at First Church, Lenoir, NC. They previously pastored in Ashland, ME, worked in New Zealand for one year, and served as missionaries in Japan. Connie is employed in the public schools. She desires your prayers and suggestions as she works to challenge our WHFM societies to be the vital spiritual organizations envisioned by our founders.*

## Aobadai, Japan...

Dear Friends,

Our Christmas in October gift was appreciated and happily used for supplies for teaching English; gas for the car for visitation and to take people home; and American dinners for guests as they practiced speaking English with us.

It may surprise us when we have an actual conversation with the Lord. It is so simple yet so real that it leaves us a little stronger in our faith. He helped me picture all the people we love here and how rich my life is. The women in my classes have all heard the plan of salvation and that our living God loves each one...and that He wants us to love Him.

He reminded me it is time to prepare for the end of our four years in Japan. It stunned me for a minute to think that when I say goodbye, there will not be the day-to-day good times I'm now having with each of my Japanese friends. Then I realized that is why the Lord is reminding me to prepare to leave. We would not have had the blessings of these many friendships if we had stayed in one place.

In Christian love,

Marjorie Goodwin

## Mt. Olive, NC...

Margaret Ann Holloman and Sandra Thompson acted as co-chairman for planning an annual mission conference and celebration of WHFMS Sunday in late fall for the Salem Advent Christian Church. Elaborate plans were made for the whole church to join in an international breakfast on Sunday morning. Tables were decorated appropriately with motifs representing the nations where we have missionaries. Food was served typical of Japan, the Philippines, India—and the United States.

Caroline Michael, Director of Women's Ministries, was the featured speaker. She gave an illustrated talk on *Christianity in the World Today* during the Sunday School hour. She pointed out how God is working out His purposes through obedient believers who are proclaiming the gospel to our generation. The current "wave" of Christianity is spreading it to unprecedented dimensions.

In the morning worship service, Mrs. Michael challenged the worshippers to make Him Lord of their lives and to actively work to do their part in fulfilling the Great Commission.

On a previous Sunday evening, Wilma Casey presented slides taken on a recent trip to the Holy Land.

# Mission Prayer Partnership



## March

- 21 **Pray** for the **David E. Dean** family that God will give them an extra measure of His strength today.
- 22 **Praise** God for using Advent Christian missions to reach people with Christ's gospel.
- 23 **Pray** that God will bless the efforts of Sunday School superintendents and teachers as they prepare to help their churches participate in **Penny Crusade**.
- 24 **Pray** today for the children of Advent Christian missionaries that they may experience God's presence in their lives.
- 25 **Praise** God for successful church planting efforts by the **Malaysia Advent Christian Conference**.
- 26 **Pray** for the **Devairakkam** and **Devasahayam** families as they work with the Malaysia conference.
- 27 **Praise** God today for **Cameron Ainsworth's** ministry with the Memphis, TN Advent Christian Church.
- 28 **Pray** for the **Tamil Bible Institute** in Malaysia as they prepare Christian men and women for church leadership.
- 29 **Praise** God for the **Warriner** and **Powers** families who have given many years of ministry and service to the Japan Advent Christian conference.
- 30 **Pray** that God will speak to young people in your church about serving Jesus Christ in pastoral and missions service.
- 31 **Pray** that, as we prepare for Holy Week, God will bless our lives with a sense of His love and care.

## April

- 1 **Praise** God for **Dan** and **Marjorie Goodwin's** willingness to serve Jesus Christ in Japan through



short-term missions work.

- 2 **Pray** that **Penny Crusade** will be successful in Advent Christian churches today.
- 3 **Pray** that the **General Conference** will feel God's guidance as they search for a new Director of World Missions.
- 4 **Praise** God for Advent Christian church planters working in over twenty communities to establish new congregations.
- 5 **Pray** for **Alice Brown** and the staff of **Oro Bible College** as they train students for ministry and service in the Philippines.
- 6 **Praise** God for **Steven and Ann Lay** who will begin short-term mission service in Japan this summer.
- 7 **Pray** that the Lord will bless the Lay family in their preparations and planning for ministry.
- 8 **Praise** God for work of past Mission directors **Joseph Baucom** and **J. Edgar Hickel**. **Pray** that God will bless them in their current areas of service.
- 9 **Praise** God for the many people supporting Advent Christian missions today through **Penny Crusade**.
- 10 **Pray** for short term missionaries **Steven and Stephanie Nolte** in their service for Jesus Christ in the Philippines.
- 11 **Praise** God for **Luella Johnson's** willingness to volunteer her service as an interim assistant at the Missions office in Charlotte.
- 12 **Pray** for those serving you at the Advent Christian General Conference headquarters in Charlotte.
- 13 **Pray** for **Dr. Lloyd Richardson, Dr. Philip Van Bruggen**, and the staff of **Berkshire Christian College**.
- 14 **Praise** God for how He has used **Marion Damon, Beryl Joy Hollis**, and **Barbara White** to communicate the gospel in southern India.
- 15 **Pray** for **Frank and Judy Jewett** and their children as they continue language study and settle into ministry in the Philippines.
- 16 **Pray** that God will help us in reaching our **Penny Crusade** goal of \$250,000 for Advent Christian missions in 1986.
- 17 **Pray** that God will grant traveling mercies to **Marion Damon** as she prepares to journey home for furlough.

## Mission Directory

### INDIA

**Marion Damon** (March 27)  
PO Box 17, Andivilla  
Kodaikanal 624101  
Tamil Nadu, India

**Barbara White** (January 14)  
Box 17, Andivilla  
Kodaikanal 624101  
Madurai Dist.  
Tamil Nadu,  
INDIA

**Beryl Joy Hollis** (December 16)  
American Advent Mission  
Velacheri, Madras 600 042  
India

### JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi - Nagano Shi  
Osaka Fu 586  
Japan

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
26-817 Kubo  
Koga Machi, Kasuya gun  
Fukuoka ken, 811-31  
Japan

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
Japan

### MALAYSIA

**Thambusamy Devairakkam**  
**Victoria Devairakkam**  
Advent Christian Church  
3A, Jalan Sayang Housing Trust,  
86000 Kluang, Johor  
MALAYSIA

**Lucas Devasahayam**  
**Beulah Devasahayam**  
A.C. Bethel Church  
Jalan Cempaka  
30, Taman Gembira,  
Post kod-42700  
Banting, Selangor  
MALAYSIA

### PHILIPPINES

**Frank Jewett** (December 11)  
**Judy Jewett** (January 29)  
Danny Jewett (June 13)  
Timmy Jewett (June 26)  
Letitia Jewett (April 13)  
P.O. Box 263  
Cebu City 6401  
PHILIPPINES

**Howard Towne** (May 5)  
**Anna May Towne** (June 11)  
Dansalan College Foundation  
P.O. Box 5430  
Iligan City 8801  
PHILIPPINES

**Steven Nolte** (December 2)  
**Stephanie Nolte** (October 22)  
Daniel Nolte (September 29)  
Justin Nolte (February 11)  
Box 223  
Cagayan de Oro City 8401  
Philippines

**Margaret Helms** (Sept. 18)  
PO Box 263  
Joaquin Panis Street  
Banilad, Cebu City 6401  
Philippines

**Alice Brown** (March 24)  
Box 223  
Cagayan de Oro City 8401  
Philippines

### ON LEAVE

**David E. Dean** (December 20)  
**Melodie Dean** (August 9)  
Ruth Dean (January 24)  
Tommy Dean (December 4)  
Rebekah Dean (December 18)  
Route 8, Box 1113  
Live Oak, Fl 32060

**Bessie Smith** (March 27)  
c/o Mr. Robert Smith  
Box 657, Waukegan Street  
Meredith, NH 03253

\*The missionaries' birthdates follow their names.

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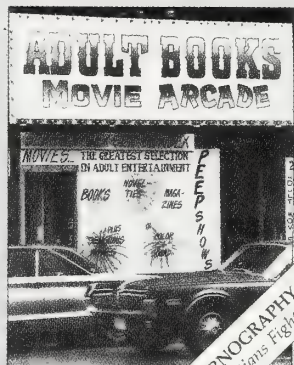
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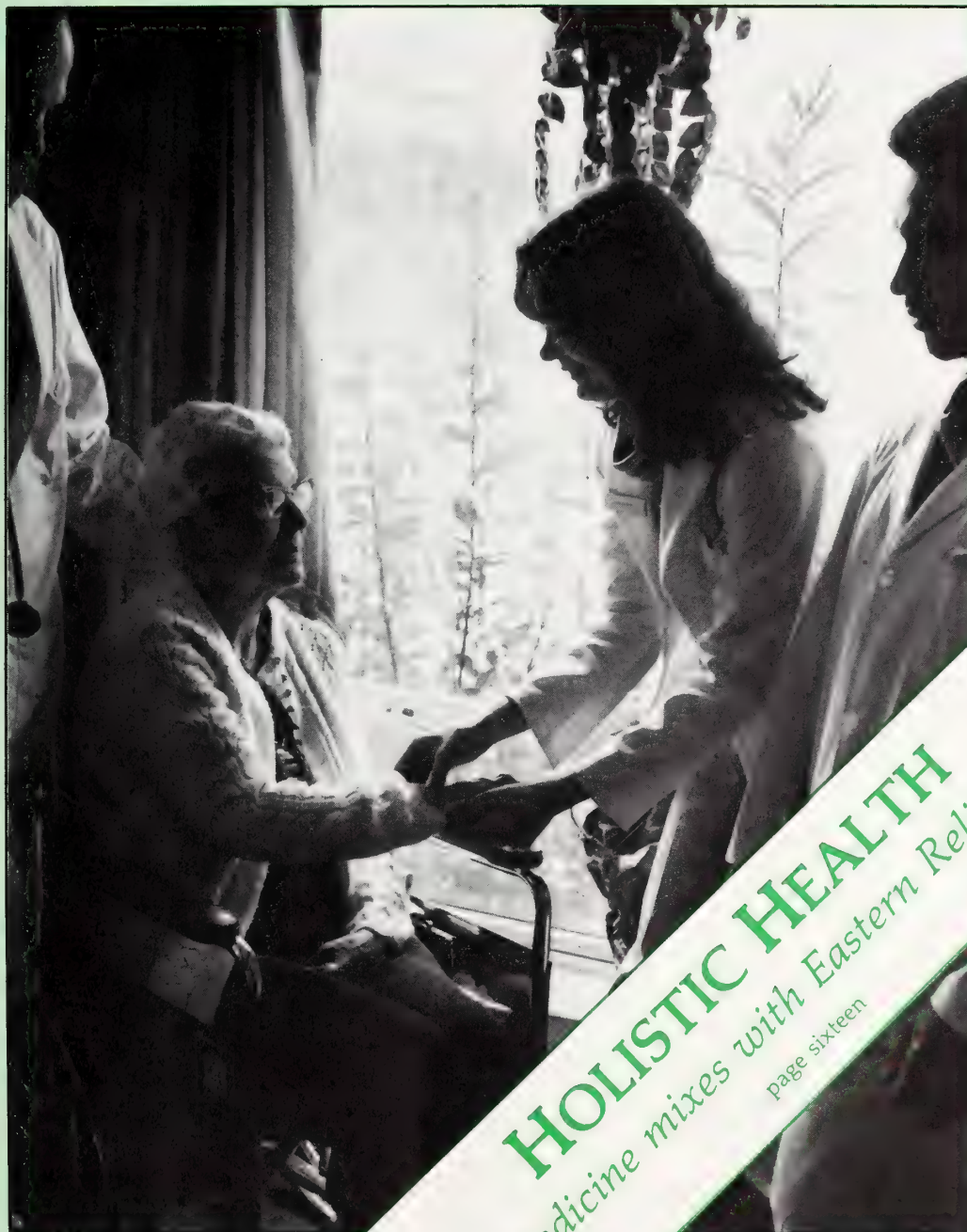
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APRIL 1986



**HOLISTIC HEALTH**

*Medicine mixes with Eastern Religion*

page sixteen



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*from the editor*



# A Tragic Lesson

January 28, 1986, 11:40 a.m. A murderous explosion turns a routine launch of the Space Shuttle Challenger into a national tragedy unrivaled since the assassination of John F. Kennedy. Seven bright, intelligent pioneers die as their loved ones and millions of us review the horror several times over on the nightly news.

What makes this particular tragedy stand out over other events where human life is lost? After all, the six-year-old war between Iran and Iraq has taken thousands of lives. Three years ago, a car bomb killed over two hundred marines in Beirut, Lebanon. Last December, a DC-3 malfunctioned killing over one hundred servicemen returning from Egypt. Why such an outpouring of concern over the Challenger tragedy?

The answer is that underneath our grief for the Challenger astronauts (a grief that is honest and real), we were forced to come to grips with the raw truth that our technology didn't work!

More than any nation in history, Americans have been taught to depend on technological solutions for problems. Our childhood training reinforces the belief that there is no problem, no human need that man cannot eventually solve through proper application of human technology. This belief translates into an almost blind trust of computers, medical equipment, satellite dishes, and a host of technological devices. At times, we grumble about a gadget that doesn't work but we usually pass that off to human error. Machines don't make mistakes, people do!

If anything, the Challenger tragedy should remind all people and Christians especially that solutions to our most crucial problems cannot be found in more and better technology! Yes, we should use technology to better the human condition. Yes, we must continue exploration in all areas of life. But as new inventions are developed and used, people must realize that technology will not always work, cannot solve all our problems, or meet all our needs.

Throughout Scripture, God reminds us that effective living comes only through an ongoing relationship with Jesus Christ. All human endeavor, including man's technology, has limits. Our confidence needs to be in the risen Lord, not in the limits of human reason or man made machines. □

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## ON THE COVER...

Quality health care concerns most Americans and Canadians. A curious new mixture of Occultism, Eastern philosophy, and medicine has emerged through the Holistic Health Movement. This month's special feature explores the movement and offers guidelines for Christians to use in evaluating health care.

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# THE MAKING



# OF A PEOPLE

**I** firmly believe that America has been called by God Himself to be a special people. Despite all our failures and the many betrayals of our own convictions, the signs of His blessing upon us remain strong. Not that America is the only country called out to contribute to human welfare. Many are.

America's calling is bound up with great thoughts about human rights, social justice, and democratic government. Great words uttered by Thomas Jefferson, George Washington, Thomas Payne, Benjamin Franklin and others of their day, remain rich treasures for us and for all mankind.

But I call your attention to the fact that it did not all happen at once. Those early heroes built upon foundations earlier worthies had laid.

The story goes on. Abraham Lincoln arises to lead the nation forward in its thinking about government of the people, by the people, and for the people. He marvelously deepens our understanding about what it means to be a nation under God.

Martin Luther King arises to tell us of his dream, of black and white men living in harmony with one another. And so, in many ways God shapes us as a people. I believe that God has still higher mountains for America to climb.

I want to tell you of the shaping of another people, an ancient people. The Bible gives us the story, and its long and complex history. This people are led in

ways sometimes astonishing. There are incredible disappointments and smashing defeats, but this people — God's people — have astonishing tenacity, and we can recognize their development over the years under God.

### The Beginning of God's People

Abraham is called! What an amazing call was his — to step out of the world of many gods and superstitions, to serve the one true and living God.

Abraham is the beginning of Israel, God's chosen people. Humankind, created to live together as brothers and sisters, has been torn and rent asunder by innumerable kinds of disunity, suspicion, hatred, and war. Now God begins His profound work of healing man's lost unity and restoring the broken fellowship between God and man. Imbedded in the Abraham story are words frequently glossed over (cf. Gen. 12):

*"...by you all the families of the earth shall be blessed."*

Israel's response to that prophecy was disappointing. Many are the glories of the Old Testament faith, but references to Israel as blessing the nations are few.

Nevertheless, a strong note of universalism is heard in the Old Testament. Universalism is a term which means that God is deeply involved with all the nations of the world, and not with Israel only. In Psalm 86 we hear: "All the nations thou hast made shall come and bow down before thee, O Lord, and shall glorify thy name."

In Isaiah we find the beautiful

and haunting Servant Songs. Not always easy to interpret, they nevertheless breathe God's loving concern for people of the world, the heathen nations as well as the Hebrews. Consider Isaiah 42:1-4:

*"Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; ...He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law."*

So we see the Hebrew people. They knew themselves to be God's chosen people. At their best they recognized the universal nature of God's care. But they did not clearly grasp the world significance of their election as God's people. We find in the Old Testament no instance of messengers being sent to the nations to proclaim God's saving word.

### The life and words of Jesus

Now Israel's greatest son appears. It comes as a shock that Jesus did not proclaim his message to non-Jews. Nor did he send his disciples to them. "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel."

Jesus did clearly recognize that Israel was elect: "...salvation is from the Jews." He knew himself to have been chosen. But, as one

writer puts it, "He did not hurry the prophetic clock." The time for the Gentile missions was not yet. The cross had yet to be endured, the resurrection to take place.

But the universalism we have seen in the Old Testament blazed also in the mind of Jesus. We observe his acceptance of the despised Samaritans. The parable of the Good Samaritan is alight with appreciation for human beings whose value the Jews of the day denied. One can easily, when reading the parable, recall the words of Isaiah:

*"A bruised reed he will not break, and a dimly burning wick he will not quench."*

How encouraging are these words when we feel our wills are as weak as bruised reeds, when we sense that the flame of our resolve flickers only feebly.

In his parable of the judgment scene in Matthew 25, when the nations stand before the Throne, we see that Jesus sees both Jews and Gentiles among the saved.

At length unfolds the astonishing account of God's appointed Messiah and king being subjected to a brutal execution. The disciples learned only with difficulty that salvation comes through his death. They needed the resurrection to confirm so unexpected a way of redemption.

At last appears that for which one searches in vain till now, the command to go.

The nations have been in bondage to all manner of power till now, Jesus holds. But now, "All authority in heaven and on earth

Continued on next page



## The Making of a People

has been given to me. Go therefore and make disciples of all nations." The chains of bondage which bind the Gentiles at last can be broken, and he can set them free.

### The final great strides

With the Great Commission we would seem to have reached the end of our journey. But the disciples were not all ready to go at this point in time. Much had been accomplished over the centuries:

- A clear universalism had been reached, based on the conviction that Yahweh the Creator was the only deity, and that He cared for all the children of men.

- God's people had recognized themselves to be his chosen people, though often the purpose of that choosing was not grasped.

- Jesus has been recognized as God's appointed servant to bring salvation.

- A trained cadre of disciples awaited the word that would begin their march.

- The command to go to the heathen world had been voiced.

But if God's chosen people had become the possessors of many essential things, vital forward steps needed still to be undertaken.

- The disciples did not have any clear concept of the relation of their faith to the salvation of the Gentiles.

- They did not know "how" to go.

- They lacked the power needed for such a task.

- All of the Christians in early Acts were Jews. They were still the prisoners of narrowness and prejudice.

The first step was their empowering on the day of Pentecost. It is not accident, I believe, that when the

Holy Spirit fell upon them they spoke in tongues or languages intelligible to bystanders. The disciples spoke in the languages of various pagan lands from which pilgrims had come to Jerusalem. By this the minds of the disciples were turned to Gentile lands who were the objects of God's love.

Some time later the gospel was preached to Samaritans and a number were converted. This was a real advance, but the incident took place within the confines of what many speak as a Bible Israel.

Acts 10 records an exciting event of pivotal importance. Peter sees a strange vision of a sheet let down from heaven filled with animals. Before long appear emissaries from Cornelius, a devout Roman military officer, a Gentile who believed in the Hebrew God. They ask Peter to cross the miles to Cornelius' home. When they arrive, Peter somehow overcomes his Jewish scruples enough to enter the house, where he finds a large group of relatives and friends assembled.

Cornelius relates a vision of an angel which led to meeting Peter. The text implies Peter was thunderstruck by the content, and confesses that God loves all people and is prejudiced toward none. Peter is encouraged to go on to tell of his contact with and faith in Jesus. As he speaks, the Holy Spirit falls upon these responsive Gentiles, as he had upon the Jewish disciples at Pentecost. They are soon the first Gentiles to be baptized in water.

Now the walls and bars are down. Before long, scattered Christian laymen begin witnessing to Gentiles in Antioch. Converts in large numbers appear. Paul is called

in to assist Barnabas there. The church grows and abounds — the world's first Gentile church. At length the church, guided by the Spirit, chooses and sends Barnabas and Paul to Gentile evangelism. They are the first missionaries in the Bible sent to the Gentiles.

The body has now at last become an instrument for God's true purpose: trained, empowered, equipped with a missionary vision, and filled with the love of Jesus Christ.

### Part of Christ's body

It is wrenching to leave the early church so abruptly, and skip the history of 2,000 years. But time insists. You and I were called into this great body, the body of Christ, whose purpose for being was given by our Lord.

There is only one body in the world. We are part of it. The only body that exists is that body our Lord fashioned. It is the body which is vividly aware of the universal love of God. It is the body which knows itself to be sent to the world by its Maker. It is that body in which every member is ordained as a participant. There is no other body.

Last night I read in *Christianity Today* the story of a remarkable gathering. Malcolm Muggeridge, noted English critic and writer was there, as were a number of atheists, acquaintances of Muggeridge's past. More recently he has become an outspoken Christian. He answered many questions. At the end, a handicapped young boy in a wheel chair was struggling desperately to ask a question. He writhed in his excitement. Muggeridge touched him and assured

him they would wait. At last the boy was calmer: "You said that God loves every one of us." "Yes, I did." Then the boy blurted out his question. "Then — why me?" The hall fell silent. Muggeridge at last said, "God has asked of you a very hard thing. But remember, he asked something even harder of Jesus Christ. Would you have come here tonight if you were fit?" The boy shook his head. "Maybe this was God's way of making sure you'd know of his love and place your faith in him." "Could be," said the boy. Here is a story that says God's love is universal. Not one is excluded.

I knew a man in Japan. Polio had struck him down as a boy. He could not walk well. His hands were not free. When he spoke, his pronunciation was slurred, hard to understand. All the time he spoke the saliva ran down his face, and he had often to wipe it away.

He was in despair. The Buddhists told him that old doctrine of karma: his condition was the inevitable result of evil he had done in his previous existence. He was not comforted.

Then, somehow, he heard the gospel. He met Jesus Christ, and believed. For the first time, joy and hope became his companions. Some time after that, incredibly, he heard the call to the ministry. He took several years of pastoral training.

Graduating he went to a town he believed God had directed him to. He began to preach. But the townspeople would not come. His "congregations" were tiny. The going was hard. Seven years he "preached," though there was no real congregation. Then came hard

times in the town. Some people began to think that maybe this indomitable man who'd known hard times all his life might have a word for them. He did. They came. Then more came. Over the next few years one of Japan's strong congregations came into being through this unusual pastor.

I first heard him a few years after that. The last time I heard him was a decade later. He was still pastoring his church, but now he had established a factory in which handicapped people could know the joy of a job.

I ask you: "Was Jesus our Lord indifferent to whether this man remained in darkness and despair, or was his concern warm and deep that the man hear the good news?" This story speaks of our Saviour, who does not stop at being concerned, but send his own to proclaim the message which brings life.

What can we do to fulfill our calling? First, we should press forward in our adventure of exploring what it means to be Christ's body. We have come a good way. Much remains to be discovered.

Second, we need to bring into clear focus that there is no body except that body to whom the Lord Jesus has given a world mission. No part of the body can be healthy and sound which does not take its part in the manifestation of the love of Christ our Lord for all the races and groupings of the world. A true church will make the hymn, "Give of your sons to send the message glorious," its own desire.

Third, I think we need in these feverish and busy days to give to our Lord's service a significant part of our time. There are many areas of our church life which are truly

alive and encouraging. But some of our ministries are languishing because we are not present at the critical moments. Attendance at planning meetings is fitful causing delays and confusion. Fitful attendance suggests our priorities are an area of uncertainty.

The American dream exists. It is battered by the shoddy ideas and actions which emanate from us the people. But the dream's task is not over, and it remains a powerful influence in the world. Still higher slopes beckon.

Neither is the world mission a matter of yesteryear. The churches have often been miserable failures. But great things have been done, and continue today. The Lord is shaping us as truly as He shaped His people in the Old and New Testaments. Then let us respond, by keeping our eyes open, our minds alert, and our hearts aflame. □



*Neil Braun and his wife, Mary, served as church planting missionaries in Japan from 1952-1972 with the American Advent Mission Society. His book, *Laity Mobilized: Reflections on Church Growth in Japan and Other Lands*, has been translated into Japanese and is being used in a number of Asian countries. He is now active in the Seattle Advent Christian Church where he teaches Sunday School, serves as Chairman of the Board of Deacons, and participates in leadership of a home Bible study.*



## *The life and ministry of Dr. J. Howard Shaw*

# GOD'S STATESMAN

Ralph E. Dodge

James Howard Shaw was born in Scotts Bay, Nova Scotia on December 1, 1910. He never knew his mother who died twelve days after his birth. A maternal aunt, Lucetta Huntley, came to the rescue and held together the bereft three children family of Daniel J. Shaw. She eventually married Mr. Shaw and helped establish a stable home that gave the children a happy and carefree childhood growing up in a seaside village on the Bay of Fundy.

### Early years

Young Howard, whom the family always called by his middle name, attended the village two room school and spent additional hours learning from the variegated nature which surrounded the family. The powerful Bay of Fundy and the quiet meandering streams which fed it, the active farms and stable virgin forests, all became his teachers. He learned early what it meant to live simply but satisfyingly in a small isolated non-industrial community.

His father and stepmother were members of the Advent Christian fellowship which formed part of the union church of Scotts Bay. As a boy growing up in that ecumenical setting he learned



*Dr. J. Howard Shaw*

what it meant to be loyal to one's religious heritage without becoming intolerant of those with slightly different perspective. Following the family tradition, Howard was baptized in the chilly waters of the Bay of Fundy on an early March day in 1920. However, it was some years later that he experienced a deeper personal relationship and commitment to Jesus Christ as Saviour while attending the Advent Christian Church at East Norwalk, Connecticut.

When Howard was thirteen the Shaw family moved to metropolitan New York where work for his carpenter father was more plentiful than in rural Nova

Scotia. Finding the cost of living prohibitive in the environs of New York City itself, the family moved to Norwalk, Connecticut. In 1929 Howard graduated from the local high school, honored by being president of his class. While working in a tire factory the summer following graduation, Howard's call to Christian ministry was confirmed. He immediately entered the New England School of Theology (now Berkshire Christian College) in Boston, Massachusetts. The call to the ministry was further confirmed when several people came forward seeking salvation at the close of his first sermon which was

preached in a local rescue mission.

At the end of his first year of study, Howard accepted a student summer pastorate in Fredericton, New Brunswick. The response of the young people to his ministry was so encouraging that the congregation persuaded him to remain for another year. This he agreed to do and transferred his study program to the University of New Brunswick. The next fall he transferred his credits back to the New England School of Theology and graduated in the class of 1933. Shortly thereafter he married his high school sweetheart, Ella von

Helmolt. That fall they moved into an apartment for married students at Gordon College when Howard had matriculated and from which he was graduated with a Th.B. degree in the spring of 1934.

### **Pastoral leadership**

In addition to his student pastorate in Nova Scotia, Rev. Shaw served five congregations in four different states. His first full time pastorate was in Newport Center, Vermont, where in 1934 he was ordained a minister by the International Advent Christian Conference. This was a brief pastorate of only two years and was terminated by a call from the Home Missions Committee of the Eastern Region to help a struggling congregation in Schenectady, New York. There the Shaws spent four productive years and saw the church firmly established. By the end of this pastorate they had a little girl and a baby boy to brighten the home.

At the beginning of the Second World War a call to the Advent Christian Church in Providence, Rhode Island, made it possible to serve not only a responsive congregation but also to minister to members of the various armed forces stationed in that area. After seven fruitful years in Providence a call came to serve the "College Church" in Aurora, Illinois. Now with three growing children, a daughter and two sons, the Shaws moved to mid-America and for nine years ministered to the faculty, students, and townspeople in a

rapidly growing industrial community.

When the Advent Christian Church in Worcester, Massachusetts, extended him a call, the College preacher felt that the strong old New England Church offered a fresh challenge. In Worcester the Shaws had only a brief but constructive pastorate since after two years the denominational leaders carefully picked him to become the Executive Secretary of their General Conference.



*Dr. & Mrs. J. Howard Shaw in 1975*

### **General Conference service**

It was the hope of Dr. Edwin K. Gedney, President of General Conference, and other church leaders that some strong and creative personality might implement a program that would unify the denomination in its total witness and outreach. At that time the widely spread congregations extending across the United States and Canada from Nova Scotia to California and back to Florida, were largely independent and free to support, in their

benevolent giving, any phase of the work that appealed to their special interests. As a consequence some phases of the evangelistic and educational outreach were well supported and others suffered from neglect. It was the hope that the newly appointed Executive Secretary could promote a plan outlined by the denominational leaders that would give each congregation the assurance that in their benevolent giving they were participating in the total Christian witness. Howard Shaw was chosen for the important task of unifying the denomination in its outreach. As Rome was not built in a day, neither is a church program altered in a year.

With only a small budget, no office, and limited clerical assistance, Rev. Shaw returned to the Aurora community where a residence, that could also be temporarily used as an office, was provided by popular response on the part of the general Advent Christian constituency. Working with other creative denominational leaders a plan for a unified budget was outlined and presented to General Conference for perfection and approval. When implemented, this plan would provide for a common treasury into which all churches could contribute and from which the various institutions and service arms of the denomination could draw support. After the plan was approved by the 1962 General Conference, Rev. Shaw spent much time promoting it as

*Continued on next page*



regional and local church retreats and through the denominational press.

#### **Accomplishment and honor**

Aurora College was so impressed with the work Howard Shaw had done, first as a college pastor and then as a denominational organizer and administrator, that it conferred upon him the honorary degree of Doctor of Divinity at baccalaureate services in May 1968. The citation read in part, "Howard Shaw's pastorates have been marked by preaching of scholarly depth and spiritual insight without losing the common touch. He has maintained the highest ethical and moral standards for the ministry without intolerance or prejudice...The churches under his care have had their vision lifted to possibilities and potentialities apparently unrealized before. He has taken his place in community and

civic affairs as a responsible Christian citizen."

With the centralization of administration for nine departments of the Christian ministry a more functional headquarters for the denomination was needed. A suitable location at the edge of Charlotte, North Carolina, was found and a popular groundswell of financial support made it possible to translate the vision of a unified headquarters into reality. Functional buildings were constructed and the denominational offices were transferred to that lovely location in 1969.

After over a decade and half of promotional and administrative work during which time Ella had upheld his hands in loyal support, Dr. Shaw decided that it was time to return to his first love of pastoral ministry. But before making the transition, the Shaws were given a

trip to the Holy Land in appreciation for Howard's seventeen years of creative service as Executive Secretary of General Conference.

#### **Final pastorate**

An alert congregation in LaGrange, Illinois was eager to have the services of an experienced administrator-pastor as they undertook a new and somewhat visionary building program. With Dr. Shaw at the helm a new sanctuary for worship and community service was constructed. The congregation grew. The Day Care Center became widely known and highly appreciated for the loving care it provided for the children of working mothers in that growing metropolitan area.

Following creative six year pastorate in LaGrange, the Shaws decided that it was time to consider retirement in Dowling Park, Florida, where they acquired a modest residence in Butterfield Acres. When it was known that he would reside within the area, the South Georgia-Florida Conference secured Dr. Shaw's services as its part-time Executive Secretary. For four years he shared his experience and administrative expertise with the Advent Christian churches in South Georgia and Florida. He has even pastored the small Eau Gallie church for a two-year interim period.

Now at seventy five, Dr. Shaw is withdrawing from pastoral and administrative responsibilities and is devoting himself to continued Bible study and the care of his large and productive vegetable garden. However he can't miss the opportunity to preach and is often called upon to assist in the local Bixler Memorial Advent Christian Church

## **Shaw Fund Announced**

Executive Vice-president David Northup announced the creation of the J. Howard Shaw Fund at the February meeting of the Advent Christian General Conference Executive Council. This fund is invested and interest earned from it will provide income for operating expenses of the General Conference headquarters in Charlotte, NC.

This endowment fund recognizes the contribution of Dr. Shaw as the prime motivating force to bring the denomination together and see the national headquarters established. During his tenure as Executive Secretary, Dr. Shaw guided the building of the headquarters facility in Charlotte and its occupation by the various denominational agencies.

The Shaw Fund is especially suitable for special gifts, wills, and bequests. If you would like more information, please write to:

**J. Howard Shaw Fund**  
Advent Christian General Conference  
P.O. Box 23152  
Charlotte, NC 28212

and in other congregations of the area.

Through the years Dr. Shaw was in demand as a guest speaker at summer camp meetings and in evangelistic services in local churches in all geographical areas of the denomination. Whether in the local pastorate or in church-wide administration, repeated calls have kept him in close touch with the heart beat of the denomination. At the same time his participation in ministerial associations and church councils, as well as his membership in the Advisory Council of the American Bible Society and his extensive reading habits, have kept him aware of movements in the church universal.

Since partial retirement in Dowling Park, the Shaws, according to their custom, have become active in the community. Ella is involved in the Women's Home and Foreign Mission Society and is part of a prayer chain. She also meets with a group of the younger women in a prayer and share fellowship. In addition to his gardening and preaching, Howard spends considerable time responding to the numerous individuals who seek his counsel. It is because of such respected and beloved people as the Shaws that the Advent Christian Village of Dowling Park is so distinctive a retirement community.



*Rev. Ralph Dodge served as a Bishop for the United Methodist Church before retiring to the Advent Christian Village in Dowling Park, FL.*

## Lay Family Update

We continue to plan for our year of short-term missionary service in Japan. As of now, we expect to leave Aurora on June 12, 1986, and stay in Japan through August, 1987. We are corresponding



regularly with Austin and Dorothy Warriner with whom we will be working in Osaka. We have so many questions about what to bring and what to expect when we arrive there!

Last summer we were concerned about how we would learn some basic conversational Japanese. It is a difficult language, but the Lord has marvelously provided us with a private tutor! This fall a Japanese student (Masafumi Hashimoto) enrolled as a freshman at Aurora University. We have been meeting with him about once a week. He helps us with Japanese and we help him with English.

We appreciate your interest and support as we prepare to go. There are three specific prayer requests that we would like to share with you.

- Pray that we would find the right couple/family to rent our house while we are gone.
- Pray that God would give us patience as we begin to work on reading Japanese, as well as speaking it.
- Pray that we would be effective in sharing our Christian witness with Masafumi, who knows very little about Christianity.

Some of you have asked about our finances. Our major needs in this area will be for help with the air fare and with the cost of schooling for BethAnn and Tim. We anticipate the air fare to be about \$5,000 and the school tuition about \$3,000. Unfortunately, the denomination is having to cut back and will not be able to contribute towards our expenses. If you would like to help us individually, you may send your gift to the Aurora Advent Christian Church and designate it for the Lay-Japan Fund". □



# 1986 Penny Crusade

This year's Penny Crusade theme is: Tour Jerusalem. Advent Christian congregations across Canada and the United States are learning about the Old Testament and raising money for Advent Christian missions.

Through last year's Penny Crusade, Advent Christians raised \$236,956.13 for missions. That total, the largest ever raised for Penny Crusade, supported Advent Christian ministry efforts in Japan, India, the Philippines, Malaysia, and Nigeria. Austin Warriner, Alice Brown, Marion Damon, and the entire Advent Christian missions force appreciate your support of Penny Crusade. Through Penny Crusade, you help extend the Gospel of Jesus Christ to men and women, boys and girls.

This year, Advent Christians plan to raise \$250,000 for Penny Crusade 1986. By working together, we can reach that goal and ensure that Advent Christian missions will continue ministering Christ's love around the world. Contact the Department of World Missions if you need more information about Penny Crusade 1986.

**Penny Crusade Goal for 1986**  
**\$250,000.00**

# MEET THE JEWETTS

The great missionary statesman, Oswald J. Smith, declared, "No one has the right to hear the Gospel twice, while there remains someone who has not heard it once." That statement influenced Frank Jewett in his decision to serve with Advent Christian Missions in the Philippines.

On November 15, 1984, Frank, his wife Judy, and their three children, Daniel, Timothy, Letitia arrived in Cebu City, the fourth largest city in the Philippines with a population of nearly one half million people. After establishing their home in the Cebu suburb of Manduae, Frank and Judy moved into language training under the guidance of a pastor's wife who has tutored several missionaries in the Cebuano dialect.

For Frank and Judy, learning Cebuano is their highest short term priority. Language and culture study totals up to thirty hours each week and includes class each weekday, informal practice time, and homework.

While language study takes the bulk of their time, the Jewetts have had time to develop two meaningful Bible studies. Frank has started an English language study with between fourteen and twenty people considering the teaching of Scripture each week. Three men have accepted Christ and several others have expressed interest in the Christian faith during the weekly studies.

Judy is leading a Bible club at the Cebu International School, the school the Jewett children attend. With nearly twenty children attending each week, Judy is able to share with them a clear presentation of the Gospel. She reports that the children "are inviting their friends and are sharing with their friends and neighbors what they are learning in class." For most of the children attending, this class has been their only opportunity to hear the good news of Christ's love.



*Letitia, Judy, Danny, Frank, and Timmy Jewett*

Before the end of their first term, Frank and Judy hope to focus their work with middle-class professionals and establish at least one strong Advent Christian congregation in their area. In addition, they are praying that God will move men and women to salvation, Christian growth, and church leadership through the Bible study ministries. Frank would also like to train at least two men to work in church planting in the Cebu area.

Born in Spokane, Washington, Frank Jewett received Jesus Christ as Lord and Savior at age eleven. His family moved from Spokane to Kittery, Maine where the Jewett's became active in the Eliot Advent Christian Church. Frank graduated from Berkshire Christian College and has served as Youth minister at Hope Advent Christian Church in Lenox and as pastor at the Sunshine Advent Christian Church. Frank's consideration of mission's service began at the Urbana Missionary Conference, sponsored by Intervarsity Christian Fellowship, in 1973.

Judy Jewett was born in Eliot, Maine

and attended the Eliot Advent Christian Church. At age eight, she realized that the "all" in Romans 3:23 included her and that Christ died for her. Through the guidance of her pastor, Judy asked Christ into her life. She studied at the Portsmouth Vocational-Technical College and received certification as a licensed practical nurse. Her work in nursing includes experience with a hospital in Portsmouth, NH and a nursing home in Lenox, MA. Judy's interest in missions developed through Sunday School, WHFMS, and missionaries visiting their home.

Pray specifically that God:

- will use the Jewett family in reaching people with the Gospel and in planting new Advent Christian congregations
- will enable Frank and Judy to learn Cebuano quickly in order that they will be able to take more responsibility
- will bless the Jewett children, Daniel, Timothy, and Letitia as they study in Cebu International School
- will provide wisdom in scheduling their time and balancing their priorities



# Japan Advent

## TOTTORI AREA

Yura  
Akasaki  
Yonago



# Christian Mission

## OSAKA AREA

Southern Area  
Uenoshiba  
Fukai  
Kongo  
Aobadai  
Shukugawa  
Tamatsukuri  
Horimizo  
Kayashima  
Ayameike  
Shinobugaoka  
Asukano  
Shijanawate Bible Institute

## OTHER AREAS

Tsuyama  
Kariya

The Japan Advent Christian Mission is making disciples for Jesus Christ. Since 1898, when Rev. Masador Iwagoye established the Kurayoshi Advent Christian Church, Advent Christians have made the Gospel of Christ known on the Japanese islands.

Today, seventeen Advent Christian congregations worship Jesus Christ in Japan. Most are concentrated in the Osaka area, with others in the Tottori, Tsuyama, Kariya, and Koga areas. The Japan Advent Christian Conference is served by career missionaries Austin and Dorothy Warriner; and Floyd and Musa Powers. Short-term missionaries Dan and Marjorie Goodwin are completing their second two-year commitment.

In June, the Steven Lay family will travel to Japan for a fourteen month short-term service with the mission. Steven, Ann, and the children will be based in Osaka where they will work under supervision of the Warriners. They will teach English classes and cooking in addition to their ministry with the Japanese congregations.

As you pray, remember our Christian brothers and sisters in Japan. Ask that God will give them special grace as they serve Jesus Christ and make him known. Pray as well for the Powers, Warriners, Goodwins, and Lays as they serve the Japanese people.



# IS THERE A HOLE IN HOLISTIC?

Andy Bjorklund

Imagine you have developed complications in your knee as a result of an earlier injury. Your regular physician referred you to a surgeon at a reputable orthopedic surgery clinic. Later surgery was performed, but during your recovery period an unusual amount of inflammation was detected during a follow-up examination. Your new surgeon prescribed routine physical therapy in your particular case and recommended a physical therapist near your home for continued treatments.

During your first visit to the physical therapist's office you discover a slightly unexpected approach. Rather than a series of physical exercises, you are informed of a new and better method that will bring your "inner energy field" into harmony with the universe. Although exercise, a special nutritional program, and return visits are mentioned as important parts of your individual program, the therapist also wants to apply the new technique he claims has greatly helped his other patients.

During the second visit you find yourself watching him and an assistant engage in some sort of silent concentration while applying pressure with their hands near your afflicted knee. They appear sincere and enthusiastic about this new method and your potential for recovery. Although your knee appears to be improving, you are not quite sure if it is a result of their ef-



forts or the natural healing capacity of your own body. In the meantime, your mind continues to be distracted by the comments, made by the staff in the physical therapist's office, about things that sound religious and medical at the same time. What does it all mean? Holistic health is the beginning of your answer.

## What is holistic health?

Holistic health represents a less conventional approach to identifying and treating health problems than the health care services most of us are accustomed to. Health care in the United States and Canada has been dominated by licensed medical doctors that analyze health problems in an objective and scientific fashion. They rely on drugs and surgery for

responses to patient needs.

Holistic health considers a broader spectrum of possible causes for illness and more frequently favors health care practices other than drugs or surgery. The term "holistic" is derived from "wholeness" with emphasis on the patient's total situation. Holistic healers are easily associated with "natural" healing or health food mania, but these are only part of their broad exploration of health care alternatives.

This is not to say that the common medical doctor is not concerned about every aspect of a patient's life. Family physicians emphasize a comprehensive approach. Holistic health is distinctively different, however, as it is less confined to the scientific and physiological boundaries of the conventional medical practice we know best.

The holistic encounter described earlier has been repeated with growing frequency, especially in the last ten years, as the Holistic Health Movement has spread further into familiar health care professions and services. We now witness a stampede of eager fingers applying numerous forms of therapeutic touch, massage, and similar manipulations in search of a "higher cosmic balance." With little spiritual discretion, various types of professionals are implementing visualization and imagery techniques skirting the borders of the supernatural realm. The growing influences of some Eastern religious practices as applied to health care

have also caused others to modify their understanding of reality, as well as the health sciences. Consistent with these developments, various types of "spiritual" healers are gaining public acceptance in the health care market.

### **A growing popularity**

Even though many of the therapeutic alternatives in holistic health come from ancient sources, there is an undeniable newness in the current movement. This newness is largely the outcome of society's reaction against the weaknesses of traditional medical practice and its related services. Consider for a moment some frequently heard complaints about our physician dominated health care system. These include:

- Neglect of preventative health care both in terms of individual responsibility and support from health professionals who earn a living from handling problems and emergencies;
- Growing ethical conflicts and loss of individual integrity caused by an overwhelming expansion of technological powers and their rapid applications;
- Increasing problems of drug dependency and abuse throughout our society and its many related social problems;
- The nearly monopolistic control that medical doctors exercise over their practices and other health services (or the never ending dilemma of professional control over quality versus economic freedom for the consuming public);
- The growing economic crisis as seen in the higher than normal inflation rate for health care.

With so much concern about the shortcomings of contemporary forms of health care, it's not sur-

prising that the Holistic Health Movement has gained ground in recent years. On a more practical level, many satisfied consumers are finding that holistic health does offer some helpful, more satisfying, and often less expensive alternatives than drugs or surgery. Holistic health has become a sociological movement as people are trying to reinstate a more sensitive awareness of human existence. Similar concerns can be found in the Christian faith. The Bible makes frequent reference to the different dimensions of the individual, including body (*soma*), mind, (*nous*) and spirit (*pneuma*). The message of Christ's gospel is a reclamation of our created world and a proclamation of freedom to every aspect of the human personality (see Romans 8:18-23 and John 10:10).

For concerned Christians, then, looking beyond immediate physical need is not an unfamiliar motivation. One could say that the goal of Christian witness is to promote the well being of every aspect of human life. Whereas holistic health and Christian beliefs appear to be sharing a noble theme, holistic health poses other problems as it includes far more than just appealing concepts, good intentions, and efforts to cure ills.

### **Assessing the spiritual impact**

Many holistic health practices stir controversy. Whereas, some of these do produce positive results, more of them have been challenged by the medical profession as new forms of quackery. While the scientific validity of various holistic practices is disputed, the spiritual thrust of the Holistic Health Movement is more apparent, partly due to its Eastern religious elements.

Although a holistic practice may enhance physical and mental

health, the spiritual teaching that frequently comes with it is a form of occultism in disguise. Occultism is more than seances, witchcraft, or other mysterious magic. It is a philosophical system that expresses itself in a large array of practices, lifestyles, traditions, religions, and contemporary organizations. Its basic beliefs include a denial of death, the pursuit of human divinity, an unlimited quest for knowledge and power, the notion of an impersonal god, and personal experience as the ultimate test of truth.<sup>5</sup> More simply stated, occultism is a belief in the upward bound evolution of the individual through the personal acquisition of ancient secrets. Such a quest promotes the value of self-sufficiency and turns the individual away from a Biblical understanding of salvation. Occult thinking also persuades one to accept the spirit world as all-knowing, benevolent, and available for individual guidance. Occultism is displeasing to God as it distracts us from faith in Him and promotes contact with negative spiritual forces. A careful assessment of Scripture shows that the world of the occult is strongly forbidden and for understandable reasons. (Deuteronomy 18:9-12; Exodus 22:18; Leviticus 19:31; Jeremiah 8:2, Acts 16:18; Galatians 5:19-20, Revelation 18:23)

Alert Christians need to be concerned about holistic health practices in their community, the people who exercise such practices, and those who are supposedly healed by these approaches. Accounts of effective psychic healing are often used to reinforce a growing appeal for the Holistic Health Movement. On the other hand, the public is rarely informed of the deceptive nature of such phenomenon or its harmful long-term effects. □



## HOLISTIC HEALTH: A BIBLICAL RESPONSE

Andy Bjorklund

To aid you in becoming aware of trends in the Holistic Health Movement, a partial inventory of current practices is presented below. With each therapy a common characteristic that conflicts with Biblical teaching has been included:

**Physical techniques:** A large part of holistic health care today is oriented towards external methods to alleviate pain or stress, enact cures, and promote an optimal "balancing of the vital life force." Examples include:

1. *Therapeutic Touch:* Encourages people to become undiscerning channels of external "energy" without regard to its source, purpose, or full range of possible outcomes, thus overlooking the risks of harmful effects from spiritual forces.

2. *Acupuncture/acupressure:* Whereas the capacity to alter the nervous system for pain relief is apparent, these approaches are based in a belief that illness is an expression of balance between interacting spiritual forces (the yin and yang principles of ancient Taoism) and that the therapist is seeking to control this interplay in the patient's body.<sup>10</sup>



3. *Reflexology and other massage techniques:* Similar to therapeutic touch, it promotes a mystical search for bioenergetic force fields in the human body and a closely related monistic view (Hindu belief that everything is a part of God and God is everything).

4. *Polarity:* Another form of searching for balanced bioenergetic fields with frequent use of dowsing techniques, a subtle form of divination.

5. *Pyramid exposure:* An ancient occultic practice rooted in Egyptian paganism and ritual magic.

**Psychological techniques:** A significant number of holistic approaches emphasize mental awareness and skills to tap the powers of the universe. Among these are:

1. *Visualization:* Not forsaking the benefits of a positive attitude in the healing process, caution is still in order as repeated success at materializing desired results can also open the door to demonic deception.

2. *Imaging:* Frequently encourages the identification of spirit guides as in witchcraft and spiritism.

3. *Yoga and similar meditation disciplines:* These are designed to achieve an altered state of consciousness which the holistic health community assumes is a pathway to understanding, enlightenment, and truth without regard for the risks of demonic influences.

4. *Biofeedback:* Although demonstrated to be clinically effective (with migraine patients for example), the discipline is mechanically the same as the higher forms of yoga and may encourage a search for advanced forms of psychic powers.

5. *Hypnosis:* Hypnosis may place an individual in a vulnerable position when in the control of another, and has also proven to be a frequent source of reincarnation teaching exhibited by many contemporary practitioners.

**Parapsychological techniques:** Closely linked to the current occult

revival, there has been a corresponding increase of interest and involvement with parapsychology, encompassing various forms of psychic phenomenon and extra-sensory perception. Psychic diagnosis and psychic surgery are holistic health examples which utilize extrasensory powers to identify patient problems and mind over matter powers to heal patients, often in spectacular fashion. Many who exhibit these paranormal abilities claim that they are God-given gifts. The identity of the God that they refer to is often vaguely defined or inconsistent with a Biblical understanding of the true Creator. What is particularly alarming about many psychic healers today is the number who are heavily immersed in other occult practices. Their true identity is often concealed by misleading titles such as spiritual healer, New Age healer, or simply, counselor. An abstract notion of God along with more neutral titles helps them avoid the Biblical judgments of a more fundamentalist Christian view which they so readily despise.

#### **Continuing the analysis**

When examining the collection of holistic health therapies, some basic spiritual concepts appear repeatedly. These concepts, with contrasting Biblical views, are summarized in the chart found to the right.

The Holistic Health Movement is advocating belief in a self-centered universe, where the individual has infinite potential, can evolve to higher levels of existence through his or her own power, and where morality and death are elusive. Scripture provides a dramatic con-

## **A Contrast in Values**

Much of the Holistic Health Movement uses a philosophical approach contradictory to the Bible. Below is a contrast between Holistic Health concepts and Scriptural teaching.

### **Holistic Health Concepts**

1. All areas of a patient's life must be integrated to assure dignified and effective treatment.

2. The ultimate goal is to expand the parameters of self through various means including altered states of consciousness, application of specialized knowledge, and acquisition of power.

3. Paranormal "evidence" and subjective "experience" are reliable tools in understanding reality.

4. Illness is primarily an imbalance of universal energy (the impersonal God or life force), healing is a conscious manipulation of this energy, and continuing health is mostly a self-controlled discipline of the mind.

5. Sin, judgment, and a need for personal salvation are not important when seen from a reincarnationist view.

6. Ancient wisdom is to be prized and occult practices have value for us as well.

### **Biblical Counterparts**

1. Health and wholeness are desirable, but God must remain sovereign in all areas of life.

2. The ultimate source of creative power, Jesus, gave us an example of submission, prayer, service, and sacrifice in subjection to God.

3. Satan has the power to manipulate our physical world and seeks to counterfeit God's work.

4. Illness is a destructive consequence of sin entering the world, is not inherently a part of God, and is permitted to exist for His own purposes in history.

5. Moral distinctions are necessary, judgment is certain, and Jesus Christ is the only provision for individual salvation.

6. God forbids the mixing of other religions and occult practices with Biblical Christianity.



## Holistic Health

trast. Instead, it tells us of a God-centered universe, where humankind is temporarily held in a limited realm that includes individual mortality, where a hope for the future rests in God's purpose and timing, and where His achieving a higher state of existence is given through His own personal sacrifice.

The Christian gospel offers a message of redemption and hope to every aspect of life. To offer an effective response to the challenge of the Holistic Health Movement, a comprehensive Biblical alternative must be developed. In borrowing from recent nursing theory about the nature of health and illness, we will develop a Biblical perspective of health care by examining the nature of health, the patient, and related opportunities to render health care.<sup>12</sup>

### A Biblical definition of health

The Bible indicates that the cause and reason for disease is varied. Stories about the afflictions of Job, Nabal, Gehazi, Lazarus, and Paul are a few examples. (Job 1:6-2:10; 1 Samuel 25:1-40; 2 Kings 5:8-27; John 11:1-44; 2 Cor. 12:8-9) Scriptural passages remind us that God is the source of all good things, Satan has the ability to inflict people with illness, suffering provides an opportunity for God's work, Satan can mislead people with counterfeit miracles, and that man does not have complete control over a given state of health. (1 Timothy 4:4; 1 Corinthians 5:5; John 9:2-3; 2 Thessalonians 2:9; Psalms 102:11)

Whereas, the holistic outlook says that health is merely a state of balance between impersonal energy fields, the Bible contains another view with more sophisticated complexity. The ultimate state of health

is finding a life of meaning and purpose through right relationship with God. The discovery of this process is found through commitment to the Lord Jesus Christ and the service and growth that accompanies it. Spiritual health gives new meaning to one's self concept and a firm foundation for physical health.

### A Biblical understanding of the patient

The Biblical definition of health recognizes the imperfections of life as being linked to a spiritual struggle. The individual patient is part of this scenario. Scripture shows us the characteristics of the individual that may affect the healing process in different situations. These include the priceless value of each individual before God, the certainty of death, the eternal realm, God's sole claim upon a divine nature, free will as an important part of the dignity of the individual, each individual's natural awareness of God, the human tendency to serve creation rather than God, and human dependence upon God. (Romans 8:38-39; Hebrews 9:27; John 3:16; Isaiah 43:10-11; Hebrews 11:6; Romans 1:19-20; 1 Cor. 2:12-14)

A total view of each patient must encompass the spiritual realm. This totality, however, must be correctly understood. Each person has infinite value, but not infinite power or control. Each individual must be nurtured to his or her highest potential, but not higher than the sovereign Creator. The continuing quest, until the Lord Jesus returns, is to help each person find a truly fulfilled life through a right relationship with God. The Bible has been given to provide the primary set of guidelines for life, as well as health care.

### A Biblical view of health care

Holistic health advocates that "God" is only the impersonal universe and that individuals can manipulate this universe (their environment) to achieve optimal health. The Christian recognizes a critical separation between God, man, and the (created) universe controlled by God. We are free to discover new ways of enhancing health as He has equipped us with certain abilities, but only as these efforts comply with His instructions. The holistic ambition to accelerate the arrival of an illness-free world through man's divine-like powers is a subtle form of rebellion against God. Although the environment is in decay, Jesus is the One who holds all things together despite the curse of sin.<sup>16</sup>

To demonstrate God's love for others, we need to be flexible and creative in working with those in need. Jesus healed in many different settings according to God's timing and the need at hand. He and His disciples went out to people and also allowed people to be brought to them.<sup>17</sup> God needs His church to be alert, praying diligently, and eagerly interceding for hurting people. Have we surrendered too much of our own responsibility to secular health professions, medical facilities, and related social service agencies?

As the Holistic Health Movement spreads through various health services, many are viewing the related techniques as new and potentially helpful. Since most holistic techniques do not involve drugs or surgery, physician prescription of informed patient consent procedures are usually not present as protection against unadvised explorations. Patients often seek holistic practices with a belief that such therapies can supplement

routine medical practice. When frustration or desperation are more prevalent, patients may seek holistic interventions to acquire a feeling of control.

Holistic health can sometimes offer the hope that our normal health care system has failed to offer in a spiritually hungry world. Christians should embrace the value of wholeness, just as holistic promoters, but to inject a patient with spiritual poison is hardly a way to promote the patient's total welfare. Christians need to help in the prevention of such situations and also bear the criticism that will likely come from those who do not understand our spiritual motivations for resisting so-called holistic progress.

#### Guidelines for assessment

When confronted by a questionable health care practice, guidelines are in order to determine if it conflicts with Biblical standards. Become familiar with the following questions and apply them when you suspect a potential spiritual conflict:

- What is the source of the power being invoked or utilized? (A reference to "God" is not conclusive since often this term is applied to the impersonal universal energy that is believed to be within each individual.)
- Does the practice promote an altered state of consciousness?
- Does the practice allow another individual to influence the patient's mind?
- What is the philosophy being promoted? (Does the technique introduce the patient to religious practices, the concept of no moral absolutes, or the possibility of manipulating the universe?)
- Does the practice enhance a right relationship between the true God and all participants?

#### Contending for the truth

Be prepared mentally and emotionally for the likely difficulties that may stem from refusal to participate in practices not in harmony with Biblical teaching. If you have decided to reject certain holistic health practices, be ready to explain why and be prepared to defend your position from the Bible. Having done so, there is potential for others becoming interested in learning more about your Christian objections. Personal discussion, appropriate reading references, or an invitation to Christian fellowship are ways of distributing healthier information with eternal consequences.

It's also important to note that holistic health practices are now offered routinely as part of health or science education, both to professionals and to the general public. Some of these practices are more assertive than others in communicating religious beliefs. You may find it profitable to challenge such training when it is offered through public school systems by raising the legal issue of separation of church and state. Christians should also be vocal in keeping the public informed about the hidden spiritual dangers of some holistic health practices that are often presented as new scientific or professional techniques. Use careful discretion as not *all* holistic health activity is objectionable from a Biblical perspective, and an alarmist style may be counterproductive to your goal.

When an issue can be defined, personal contacts, telephone calls, letters, public announcements, or maybe even a demonstration may be desirable.

Whatever you choose to do, remember to exercise the love of Christ for every person. The

holistic health enthusiast is often seeking to alleviate a problem that our Lord would like to take away. Many who are involved in holistic health pursuits have no awareness at all that their path may be in rebellion against God. Our task is to help everyone discover the *real* wholeness that can be found only through the *true* Healer.



*In addition to his interest in Christian discernment ministry, Andy Bjorklund is also experienced in the health care field. Along with a Master of Health Administration degree from the University of Washington (1982), he has also worked in hospital administration and clinic management since 1979. This combination of study and experiences has prepared him well for analyzing the inner fabric of the current Holistic Health Movement. This article is actually the byproduct of an earlier manuscript originally prepared for a nursing audience last year. The author wishes to give special recognition to Valerie Stalsbrotten, RN, MS of Anacortes, Washington. In addition to her experience as a university level nursing instructor, home health care agency director, and wife of a family practice physician, Mrs. Stalsbrotten has also shared with the author a keen interest in discernment ministry and its holistic implications. The author greatly appreciate her contributions during our tedious fourteen-month research and writing project (1983-1984). Without this joint venture, this article would not have been produced.*





### Agenda in the 80's

Kenneth Kantzer affirms in an editorial in *Christianity Today* that all evangelicals have a deep responsibility to exercise wise judgment in setting their agenda in the 80's. He asserts the "highest priority must be to reach out evangelistically into communities. Only the gospel, bringing lost humans into vital relationship with the living God, can bring meaning to life."

A national goal of WHFMS is to have women active in outreach evangelism. To reach this goal we need, first of all, to understand exactly what we mean by the term, our women must experience a vital, daily relationship with Jesus Christ, and they must be given opportunities for learning effective ways of sharing their witness.

#### What is "outreach evangelism"?

*Outreach evangelism* is planting seeds from the Word of God and sharing in a positive way what Jesus Christ is doing in your life and what He can do in the life of your non-Christian friend. It is more than doing deeds of kindness and compassion. It is sharing the good news that your friend can be delivered from a life of doubt, depression, discouragement, and sin and can experience the love and the presence of Jesus Christ through His Holy Spirit in her life.

Our witness is only going to be effective as we give it in the power of the Holy Spirit. When He is living in us and actively controlling us, we will be able to help others know Jesus and have the hope of eternal life.

#### What are "community missions"?

*Community mission projects* show our love and concern as Christians in a hurting and needy world. These projects are concerned with physical and social needs and with performing acts of compassion. Such projects are excellent forerunners to actually sharing the gospel. After ministering to people through such projects and gaining their friendship and respect, you will be in a position to share Jesus Christ with them and may be able to lead them to a salvation experience.

The book of Acts gives us a pattern for sharing the message of our risen Savior. We read in Acts 13 that

Paul and Barnabas were set apart "for the work to which God called them." Thus began Paul's first missionary journey. Paul took seriously the Lord's command, "I have made you a light for the Gentiles that you may bring salvation to the ends of the earth."

Paul and Barnabas obviously hit the ground running. Acts 13:49 tells the results, "The word of the Lord spread through the whole region."

The mission of all believers is to "publish glad tidings...tidings of Jesus, redemption and release." This is our assignment as a believer. The Lord waits to guide and empower us to accomplish that assignment.

Is the Holy Spirit filling and controlling your life? Do you have a burden for someone you know who is not a Christian? Why not let God use you to "publish good news."

### Did You Know?

Prince Edward Island, Canada has a population of 90,000 and only 13 policemen. There is no unemployment and the problem of divorce has been extremely rare in the past sixty years. Since 1967 there has not been a single case of assault of a wife, desertion of family or neglect of children. There is no penitentiary. In some years it has had as few as two motor car accidents for every 1,000 cars. How do they account for this amazing record? In 1900 alcohol was abolished from the island and has never been allowed to re-enter!

### Information Please!

Attention: WHFMS Presidents, YWA, JA & KJ Leaders

A few reports are missing for 1986! Will you please send us information about your group? We need to hear from YOU to have a complete picture of the ministries going on by and for women and for the youth in the auxiliary groups.

Report forms were included in the program materials mailed in November and December. Please mail reports to WHFMS, Box 23152, Charlotte, NC 28212.

# Serve the Lord with Gladness

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Mary Dodd

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*Serve the Lord with gladness; come before His presence with singing, (Psalm 100:2).*

I have not always served the Lord with gladness. The Lord has had a tough job teaching me His ways in this area.

We have five children, one of whom was born after my husband entered the ministry nineteen years ago. Until November 1983, I had always been regularly employed. Then I was laid off after eleven years working for a coal company in West Virginia. I realized it was a blessing from the Lord that it happened when it did as my mother-in-law was living with us and had become seriously ill. I was needed at home.

We did not think we could exist without the income I had been providing, but the Lord made it possible. My mother-in-law died in March 1984 and we began the painful task of readjustment. According to the unemployment compensation laws, I had to continuously seek new employment. Eventually the Lord provided again and I was employed part-time by a bank. Now it seemed that things were nearly back to normal.

I tried to stay active in our church, but sometimes it wasn't possible. Some members of the congregation did not seem to understand. These were times when it was not easy to serve the Lord with gladness and singing.

The Lord began speaking to my husband about a new place for ministry. During the previous years there had been opportunities to move, but God had not said to move.

We had never lived outside a radius of twenty miles of our original home. We had two married children living in that area and one grandchild. Another married daughter lives in Maine and our youngest son is a senior in high school. It would be most comfortable and convenient for us to stay there close to our families and to our church friends of many years. But as God is the director of our lives and He asks us to serve Him with gladness, we will have to serve Him with obedience.

God beautifully began to open doors and very cautiously Louis went to candidate in churches in North Carolina. We found renewed gladness and heard the words, "Move to new fields."

I was happy in my job, but God is an excellent

teacher and I knew that I wasn't to stand in the way of a move that God was guiding. *Serve the Lord with gladness.* We made the move!

Our twenty-one year old Greg and our high school senior Andy moved with us. Andy was unhappy with our move. Then God provided a place for him to stay with one of the finest Christian families in Charleston so that he could complete his senior year there. It was not easy to take him back and leave him in West Virginia.

Greg had been almost without employment in West Virginia, but a man in our new church helped him get his first fulltime job. Yes, God is still working in our lives. *Serve the Lord with gladness!*

During this winter Andy was involved in a serious automobile accident on his way home from basketball practice. Yet, God is protecting, caring, and most of all, teaching us many lessons.

Through difficult circumstances, I have come to learn the meaning of serving the Lord with gladness and being able to come before His presence with singing. I am thankful the Lord said to move. He has given us a beautiful congregation in Concord, North Carolina.

Being a minister's wife is rewarding even though there may be tough and frustrating times. *Know that the Lord is God. It is He who made us, and we are His; we are His people, the sheep of His pasture, (Psalm 100:3).*



Mary is the wife of Louis Dodd, pastor at First Advent Christian Church in Concord, NC. She has been active in many areas of church work for over thirty-one years. She is presently a Spiritual Life Chairman and JA leader, teaches kindergarten-age Sunday School, and leads a weekly ladies' prayer and Bible study group. She is a volunteer at Cabarrus Memorial Hospital.



### Women of Washington...

Shortly before leaving for the Philippines for a ten-month term with her husband and children, Stephanie Nolte shared briefly with the ladies from the five WHFM societies in the WWBC Conference at their annual meeting at Lynnwood, WA. Former short-term missionary Mary Ellen Ingersoll showed slides of our India mission work. Linda Martin, artist, and Clarice Rapelyea, narrator, presented a story from Taiwan. Former Director of World Missions Edgar Hickel gave a report of Advent Christian mission endeavors.

The annual spring retreat for these conference women will be held in April at Oak Harbor which is on an island in Puget Sound. Current officers include Nancy Winslow, Maxine Lobb, Miriam Crouse, and Luella Johnson.



*Nancy Winslow  
WHFMS Conf.  
President*

### New President in South Carolina...

Lee Evans of Saluda was elected president of the South Carolina Conference WHFMS at their recent meeting in Hartsville. Other officers include Barbara Nobles, Eloise Robertson, and Joyce Brabham. The auxiliary superintendents for 1986 will be Freda Bradshaw, Vernelle Zielensky, and Lucille Williams. Past president Linda Hodge presided, Lee Evans led in devotions, and National WHFMS President Marian Wrigley installed the new officers.

### Bixler Review — Preview...

At the January WHFMS meeting, ten ladies displayed placards showing projects accomplished during the previous year. An unusual one was the collection of used stamps which were given to the Salvation Army. The ladies hosted two missionary receptions, sent a box to the Philippine missionaries, and did many loving acts for nursing home patients and shut-ins.

They pledged \$1,000 for the church building project and will purchase \$25 worth of books for their circulating library at Dowling Park, FL.

Rev. J. Edgar Hickel, pastor of First Advent Christian Church, Lake City, FL, was the guest speaker in February. He illustrated his stirring message with true stories of people in China, Malaysia, and Africa. He challenged the one hundred and twenty men and women attending to a greater commitment to Jesus Christ and missions. Rickie Hickel sang beautifully. "Fill My Cup, Lord."

### Emphasis on Evangelism...

New WHFMS President Janet Jackson at Mt. Olive, NC challenges her ladies in their monthly newsletter with these statements: "As we continue celebrating the 125th anniversary of the Advent Christian Church, pray that we will grow more than ever before by "sharing the vision," by "finding" the lost, and by "keeping" those who know Christ. A big thank you to the program leader for her ideas about personal evangelism. Members, don't forget that person you chose to witness to this month. Are you doing all you can to bring them to Jesus?"

### Evangelism Workshop Planned

Linda Register, WHFMS President at Castle Hayne, NC shared effectively in the devotional time after being welcomed by ENC President Jeanette Johnson. One of the business items was planning for the May Rally. The ENC women will meet at one of the churches and the main agenda for the day will be workshops to help women gain skills in personal evangelism.

Caroline Michael, Director of Women's Ministries, gave an update on each missionary, brought greetings from her office, stimulated the women's thinking regarding evangelism based on Act 13, and installed the officers. Officers elected included Jeanette Johnson, Sara Baker, Edna Phipps, and Phyllis Barefoot. Auxiliary Superintendents are Janet Jones, Virginia Yates, and Kathy Stephenson. Beatrice Adams is the Spiritual Life Chairman and Ann Jackson and Mickey Raynor are field workers.

Caroline Michael introduced Luella Johnson, volunteer administrative assistant in the Department of World Missions for a number of weeks. Luella brought greetings and encouraged the ladies to make their requests for missionaries to be scheduled for their churches.



*Jeanette Johnson, WHFMS President, at Camp Dixie, Beatrice Adams seated.*

# HAPPINESS

## *My Adaptation of the Beatitudes*

Halda Marshall

I am happy when I realize my limitations, for it is when I come to the end of my strength or capability that I reach out to God. He is there and I see Him.

What a wonderful feeling to be comforted, but I had to know sorrow first.

Only Christ within can make me gentle. When He is within, I am happy in the knowledge that I shall live on the earth made new.

When I get the things I wish for, I wish for more things; but my desire for righteousness leads to satisfaction and fullness.

I will forgive because the Lord has forgiven me. When I am merciful, He shows me even more mercy.

Help me to remember that whatever is true, honorable, right, pure, and lovely...to "think on these things," that I may be pure in heart and know God.

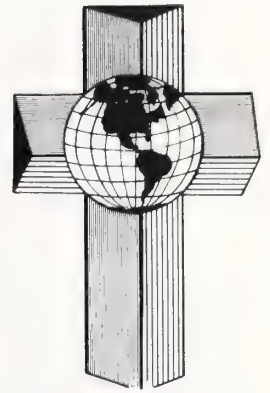
Help me to reflect Christ's love. May the peace in my own heart foster peace in others that I may be a true daughter of God.

Help me to be faithful to Jesus Christ no matter what the cost, that I may be a member of the Kingdom of Heaven now and in the age to come.



*Halda and her husband, Walter S. Marshall, live in Searsport, Maine. She taught public school music for 25 years in California and is now the choir director at the Bangor, Maine Advent Christian Church. Her two grown children live with their families in California and Idaho.*

## Mission Prayer Partnership



### April

- 18 **Praise** God for the many members of the Advent Christian Sunday Schools learning today about World Missions through **Penny Crusade**.
- 19 **Pray** for **Oro Bible College** as the school prepares Filipino men and women for Christian service.
- 20 **Pray** for **Tamil Bible Institute** as Malaysian Advent Christians prepare for service there.
- 21 **Praise** God for the many Japanese Advent Christian pastors and leaders trained by the **Shionawate Bible Institute**.
- 22 **Pray** for the young men graduating from the School of Evangelism in **Kodai, India**. Ask God to give them boldness in proclaiming the gospel.
- 23 **Praise** God for those graduates of **Berkshire Christian College** serving Jesus Christ through missions.
- 24 **Pray** that God will call Advent Christian young people to vocational training in World Missions, Pastoral studies, and church planting at **Berkshire Christian College**.
- 25 **Praise** God for the support that Advent Christians are raising for World Missions today through **Penny Crusade**.
- 26 **Pray** for the **Steven Nolte family** serving with Advent Christian missions on a short-term assignment.
- 27 **Praise** God for his calling the **Steven Lay family** to a short-term assignment with the Japan Advent Christian Mission.
- 28 **Pray** for **Dan and Marjorie Goodwin** in the short-term service in Japan.
- 29 **Praise** God for the increasing number of Advent Christian's considering short term missions service.
- 30 Several Advent Christians serve with other mission agencies. **Pray** for God's blessing in their lives and ministries.

### May

- 1 Jesus teaches that, "The harvest is plentiful but the laborers are few." **Pray** that God will call Advent Christians to communicate Christ's love to



- men and women throughout the earth.
- 2 **Pray** for Marion Damon as she prepares to work on **Penny Crusade** materials for next year.
  - 3 **Praise** God for new congregations established by the **Nigeria Advent Christian Conference**.
  - 4 **Pray** today that God will supply power and boldness to **Barbara White** and **Beryl Joy Hollis** as they proclaim the Gospel and handle many responsibilities.
  - 5 **Praise** God for the life and service of Howard Towne as he celebrates his birthday today.
  - 6 **Filipino** Christians seek to plant many new churches by the year 2000. **Pray** that God will bless these efforts. **Pray** for the **Philippine Advent Christian Conference** as they participate in efforts to reach people with Christ's love.
  - 7 **Pray** for **Frank and Judy Jewett** as they continue language study and work in several areas of service in the Philippines.
  - 8 **Praise** God for **Alice Brown's** effective work with **Oro Bible College**. **Pray** that God will grant His wisdom to Alice as she makes decisions and ministers with the students.
  - 9 **Pray** that lessons learned during **Penny Crusade** will inspire young people to consider career service in the mission field.
  - 10 **Pray** that God will enable **Margaret Helms** to minister effectively as she works in Cebu City.
  - 11 **Pray** that Filipino Christians will be protected as they live, work, and minister amidst political strife and turmoil.
  - 12 **Praise** God for **Cameron Ainsworth's** ministry among people in Memphis, TN. **Pray** that the men and women Cameron contacts will be receptive to the gospel.
  - 13 **Pray** for your friends and relatives who don't know Jesus Christ. Ask God to give them an openness to His love.
  - 14 **Pray** that God will burden your heart for one person you know needs Jesus Christ. Ask God to open a door for you to share His love with that person.
  - 15 **Praise** God for the many years of service provided by **Austin and Dorothy Warriner**, and **Floyd and Musa Powers** in Japan. **Pray** that God will use their efforts to reach people with the Gospel and strengthen Advent Christian congregations in that country.
  - 16 **Pray** that Advent Christian missionaries will have boldness and power as they proclaim the Gospel of Jesus Christ.
  - 17 **Praise** God for the five people who make up the **Missions Advisory Council**: Dr. Louia Gransee, Rev. George Teshera, Miss Laura Putnam, Mrs. Luella Johnson, and Dr. David A. Dean.

## Mission Directory

### INDIA

**Marion Damon** (March 27)  
P.O. Box 17, Andivilla  
Kodaikanal 624101  
Tamil Nadu, India

**Beryl Joy Hollis** (December 16)  
American Advent Mission  
Velacheri, Madras 600 042  
India

**Barbara White** (January 14)  
Box 17, Andivilla  
Kodaikanal 624101  
Tamil Nadu, India

### JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi — Nagano Shi  
Osaka Fu 586  
Japan

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
Rebecca Powers (November 11, 1971)  
26-817 Kubo  
Koga Machi, Kasuya gun  
Fukuoka ken, 811-31  
Japan

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
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Japan

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# THE POLITICAL ILLUSION

During one recent evening newscast, I watched a parade of political candidates promise to end the arms race, eliminate the deficit, settle the Middle East, and produce full employment. It was breathtaking.

Then I tried to remember—and couldn't—a single instance in which a candidate for any office, from city councilman to president, had even admitted any problem that he or she could not solve once elected.



But in truth many problems can't be cured—at least not the way the politicians promise. And even officials in the most powerful offices sometimes discover they're not so powerful after all.

I remember one Friday afternoon in 1970 when President Nixon called me into his office. "I want an executive order creating a commission to study aid to non-public schools," he snapped. "Have it on my desk by 9 a.m. Monday!" Mr. Nixon was frustrated that the creation of the commission, a campaign pledge, had been ignored by the Justice Department for 18 months.

Simple enough, I thought. All I had to do was to find the right form, check it out with other staffers, and have it typed. Then bedlam hit. John Erlichman protested that I was "invading his area." The Attorney General was on the phone, as was the Commissioner of Education. Memos began flying back and forth as the bureaucracy suddenly came alive.

The battle that began that weekend went on for months. Eventually the order was issued, only to be soon forgotten.

This was no isolated instance. Career bureaucrats outlast presidents,

and are experts at stymieing orders they don't like. Many programs are deadlocked between Congress and the President; some agencies, after being launched with great fanfare, simply watch the problems they were created to solve steadily worsen.

Yet politicians of both parties continue to promise—and the electorate continues to expect—political solutions to all our ills. We go through the same cycle every election year. Why?

Two decades ago, Jacques Ellul, the eminent French historian, answered the question in a remarkably prophetic book, *The Political Illusion*. Ellul theorized that modern man increasingly turns to the state for answers to his problems—even though the state cannot solve them. Politicians perpetuate the myth that it can since the illusion perpetuates their power; the media willingly collaborates since their coverage of government fuels their own power—and profits—as well.

The result, Ellul wrote, is a "boundless growth" of the state, with an insatiable appetite for power. (Of special interest to us, Ellul argues that independent groups which involve people in meeting society's needs are the only way to lessen dependence upon government and its eventual totalitarian control.)

We Christians, of all people, should see through the political illusion. We should understand that the real problems of our society are, at their root, moral and spiritual. Institutions and politicians are limited in what they can do.

Certainly that is so in the criminal justice field. Crime is the result of wrong moral choices. Laws are needed to restrain evil, but penal institutions can't deal with the ultimate problem: the human heart. That's why the Gospel of Christ is the only real answer.

Even in foreign policy, governments are not all-powerful, as we are accustomed to think. The Marine presence in Lebanon was no deterrent to the centuries-old civil strife there. The British have learned the same lesson in Ulster.

The political illusion poses two grave dangers: first, as political solutions fail and problems worsen, people become synical, and in time alienated from their own political process. The second is that the political illusion fosters a false security: the government is promising to deal with our problems, so we don't have to bother. It lets us off the hook.

Many of the government's much-ballyhooed programs of the '60s (few of which ever got any money to the needy) offer a case in point. As social programs mushroomed, private agencies helping the poor declined. Because of the illusion that the government was taking care of things, individual people stopped actively caring for others.

So beware of the political illusion. Of course, government is ordained by God to maintain order, promote justice, and restrain sin. But listen with healthy skepticism to the inflated political rhetoric pouring forth. Political institutions provide no panaceas to the ills of our age, no matter how attractive they sound; and they are surely no substitute for individual responsibility.

I'd like to recommend that you read Ellul's book, *The Political Illusion*. But I can't. For in the most revealing commentary on our surrender to the illusion the book warns of, it is out of print. No market, the publisher says.

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# Advent Christian WITNESS

MAY 1986



**REVIVAL**

Do Advent Christians want it?



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*from the editor*



## Old Fashioned Revival

"What we Advent Christians need is a good old fashioned revival!" declared a preacher to a large group of listeners. As I gazed around the room, I wondered what images popped into people's minds. Was it the understanding of a spiritual awakening gripping the lives of God's people in new and fresh ways? Or was it a hot summer ritual of weeknight meetings where a faithful few gathered to hear essentially the same sermons from summers before?

Do Advent Christians want revival? Do we want as Pastor Barry Tate writes, "...phenomenal prayer, unusual conviction of sin, deep and cleansing repentance, widespread turning to God, mighty effects from preaching, changed churches, lasting conversions, costly obedience, missionary zeal, and social reform?" Or do we want rehashes of last summer's special meetings?

It's easy to "limit" revival to a series of meetings each year. That way, we get our annual dose of God without having to confront our sin, our broken relationships with others, our past anger and bitterness, and our unwillingness to live under Christ's lordship rather than our selfish goals and desires. We measure the success of our congregation's 'revival' by the prominence of our visiting evangelist and how well we fed him, not by repentant hearts, changed churches, and the things God cares about.

Frankly, I wonder if Advent Christians want revival! Maybe we're too threatened by God to take Him seriously. Maybe we've become afraid of having to give up too much if God should begin moving in our churches. Maybe we're so tied to our past that we fear the future.

We'll know when revival comes because we'll see much more than a traditional series of summer meetings. We'll see God's power at work in our lives and in our churches. The petty issues that seem so important now will appear minor in light of God's healing, judgment, and love. □

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## ON THE COVER

When revival breaks out, Christians begin to take seriously unconfessed sin in their lives and their personal relationships with God and each other.

*Billy Graham Center photo*

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INSTRUCTING  
THE  
CHURCH  
ABOUT

REVIVAL

**D**o you recall your earliest exposure to revival?

My first encounter came when I was sixteen. An evangelist came to hold meetings in a church near my home. The congregation was badly divided and had recently lost its pastor. In fact, the deacons nearly cancelled the meetings at the last minute.

On opening night, the speaker preached from Revelation 2:5 about leaving your first love. As the service progressed, a hush fell over the audience. Then ripples of conviction swept across the auditorium from choir loft to balcony. The altar filled quickly with men and women eager to set matters right between themselves and the Lord; between themselves and each other. By week's end, a spirit of harmony had replaced the bickering, and several dozen unsaved persons had surrendered to Christ.

Ever since that moving of the Holy Spirit I've been fascinated by the subject of revival, and tried to learn whatever I could about these "springtimes from God."

At the same time, I've been startled at the widespread ignorance about revival in Bible-believing churches. Many laymen equate revival with a series of preaching services, held once or twice a year. In some parts of the country, "Revival" has become a synonym for "evangelistic crusade," and refers to lost sinners turning to Christ as Savior and Lord.

### **A season of refreshing**

But historically revival has a much deeper significance than most people think. True, unbelievers

receive salvation during a revival, but the real thrust is what happens to men and women who already belong to God. The Holy Spirit moves upon them in great power, renewing their spiritual life, cleansing them from sin, and freshening their lives for fruitful service. In revival, whole churches come alive with His presence and power, becoming effective instruments for evangelism and missions.

By revival we mean a special season of refreshing when many believers simultaneously experience deep conviction for sin, causing them to confess, repent, and witness to the lost around them. When pastors share news of revival movements, or teach principles that are found in these times of refreshing, God's people are encouraged and challenged to go deeper. Here is one way to increase a church's hunger for spiritual reality.

### **Making believers aware**

Effective communication of revival principles will come most often from the pulpit. Pastors will find their hearts warmed by accounts of great revivals, and anecdotes from these studies may become sermon illustrations. For example, a minister may describe the beginnings of the worldwide revival of 1857-58 as part of a message on prayer. (The revival of '58 began with a noon prayer meeting on Fulton Street in New York City. A handful of businessmen began to gather each week, and before long, similar services sprang up throughout the English-speaking world.)

Some evening services or prayer meetings may be given to reporting on revival movements that have

come to the pastor's attention. Books and magazines document older revivals such as the Great Awakening, times of refreshing under Finney and Moody, and the revival in Wales (1904-05). Recently, spiritual outpourings have swept college campuses (notably, Wheaton in 1950 and Asbury in 1970). Christians in Canada experienced a widespread awakening in 1971-72, and the famed East Africa Revival has continued without a break since about 1935. Information about these occurrences may be found on library shelves or in Christian bookstores.

From time to time, the pastor may wish to preach on revival passages, highlighting timeless principles from Scripture. Texts that include the word "revive" include Psalm 85:6; 138:7; Hosea 14:7; and Habakkuk 3:2. Revivals mentioned in the Bible include 1 Samuel 7:4; 1 Kings 18:39; 2 Chronicles 30:11; Ezra 10; and Nehemiah 9. Some commentators would also classify Pentecost (Acts 2) as a revival.

In preaching on this topic, the pastor will help his people recognize the need for revival now, and will lead them to pray intelligently for renewed power in the church. He will emphasize that true revival is a work of the Holy Spirit; that it cannot be worked up, but only prayed down.

Before delivering the message, be sure you understand why this particular revival was needed and what its results were. Listeners will find it helpful if you are able to compare what happened in Bible times with some spiritual awakening with which they may be familiar.

You may be tempted to describe the revival the way a history teacher lectures to students. Resist



## Instructing the Church About Revival

this urge. Give attention to practical application of the material to listeners, as well as calling their attention to interesting facts and anecdotes.

Finally, call attention to books, articles, and tapes about revival that may be available in the church library. You may use the church newsletter or bulletin to advertise items which members would find profitable for home study.

### Features of true revival

A study of revivals in the Bible, and in recent times will reveal certain similarities. What happened in one setting is repeated in a different place, reminding God's people of the values of spiritual awakenings. Knowing these values will help Christians to pray with clearer understanding:

1. *God comes to His people:* In times of revival, Christians feel God's nearness. His presence becomes vivid, His power and grace appear real to believers.

In Zechariah 2:10, this feature of revival is expressed: "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

John Wesley wrote of a New Year's Eve service when "About one o'clock, as we prayed, God came among us in power." Christians of the twentieth-century who have tasted revival will understand how Wesley felt.

Frequently, this sense of God's presence is felt as conviction for sin. Unbelievers and backslidden Christians may even hesitate to approach a building where revival is being experienced, lest they fall under the Presence that pervades the whole



**By revival, we mean a special season of refreshing when many believers simultaneously experience deep conviction for sin, causing them to confess, repent, and witness to the lost around them.**

place.

2. *The Gospel comes to be known and loved:* The Gospel of Jesus Christ is best seen as "good news" against the dark backdrop of sin and punishment. In revival times, people become so aware of

their sinfulness before a holy God that the message of salvation is good news indeed. In Zechariah 3, the reader sees God's people represented as unclean. God recoils from human sin the way sensitive men and women recoil from dirty linen, but then comes the offer of cleansing. For some, the cleansing work of God seems so dramatic that they wonder if they ever belonged to the Lord before their experience of revival.

During times of revival, preaching on the great themes of forgiveness, grace, and justification by faith brings blessing to the people of God.

3. *The church becomes what God intends for it to be:* Courage, power, love, outreach evangelism — all of these things mark a revived body of believers. Think how the early Christians described in Acts preached boldly in Jesus' name after the events of Pentecost. In our own lifetime, many Christians in distant places have tasted revival, only to be plunged into terrible persecution. But instead of giving up, these Spirit-filled believers have displayed raw courage and refused to renounce their Lord. By powerful words and deeds, revived Christians have made sure their lives count for God.

Sacrificial love also marks the revived church. Troubled relationships are healed, persons previously thought to be incompatible are able to work together joyfully,

couples on the brink of divorce are brought into harmony with each other, and members find practical ways to meet the needs of those around them. "We are knee deep in love" was how one pastor expressed the aftermath of revival in his congregation.

In recounting details of the Canadian Revival of 1971-72, Edwin Lutzer observes, "No longer were the believers wrapped up in their own little world, oblivious to the needs of others. Wherever there was a need it was met spontaneously by others."

4. *God's work is strong and lives are radically changed in a short time.* Many of us have preached about the enviable qualities of the Thessalonian church (1 Thess. 1). What we sometimes forget is that the groundwork for these graces was laid over a period of just two weeks. Revival brings results like that. Churches find that members are maturing overnight when such growth might take years under ordinary circumstances.

Men and women learn to study their Bibles, pray and witness without attending formal classes, or being prodded into these disciplines from the pulpit during a time of awakening. The Lord seems to delight in showing us what His Spirit can accomplish when given free reign in the lives of His people.

5. *Christians learn that God accepts no excuses for sin:* We'll call her Mary (not her real name). She was a Sunday school teacher and soloist. Her husband served as chairman of the deacons. Mary was an outstanding Christian worker, took her faith seriously, and might seem to outsiders to be a model of

Christian womanhood. When special meetings were announced, Mary devoted time to specific prayer, asking God to send revival to her church, community, and nation. She meant every word she prayed.

On the second night of the services, something strange happened in Mary's life. The speaker said,

"Revival begins with God pointing His finger at me." At that moment, Mary saw pride, an unloving attitude toward her brother-in-law, and anxiety over some circumstances in her family life she couldn't control. She saw these things as sin, just as evil in God's sight as adultery, murder, or stealing. She went forward to pray, and

## Prayer for Revival

### Revive Me

My love is cold, my faith is small,  
My zeal is lacking, doubts appall;  
My footsteps falter, oft I stray,  
And weakness marks me for its prey:  
Empower, endue, revive even me.

### Revive Us

With all thine own in Jesus' name,  
We would confess our common shame,  
And humbly bow before Thy face  
To seek Thy pardoning, cleansing grace:  
God of revival, God of love,  
Refresh, revive us from above.

### Revive Thy Work

Thy workers' hearts are filled with dread  
The lost are left, Thy sheep unfed,  
Thine enemies Thy work defy,  
And things are weak, ready to die:  
God of revival, now we pray  
Visit Thy work in this our day.

### They Shall Revive

Oh, for Thy Spirit's quickening breath!  
Reviving them from the sleep of death;  
Oh, for Thy mighty ancient power!  
Arousing us this very hour:  
God of revival, Thee we praise  
For signs of blessing in our days.

—Author unknown



## Instructing the Church About Revival

in meeting God that night Mary set in motion a work of the Spirit that touched the whole region for God.

Mary learned what many Bible-believing Christians often overlook, that God accepts no excuses for sin. In times of revival, men and women discover that "personality traits" and "weaknesses" are really sins. They discover that God wants those things forsaken and put under the Savior's blood.

Letting God identify our sins may be threatening to some Christian workers. First, they see individuals who represent the committed minority of a church getting right with God, then ministers may feel the Spirit's convicting touch in their own hearts.

"But if I let people know about my sin, it will destroy their faith," is a common argument. Usually, that charge is planted by Satan. He plays upon our feelings of pride to keep us from being honest before God, and if we listen to his urging, the blessing may fall on others and miss us.

In certain revival movements, Christian leaders were the last to experience the revival for which they had prayed for many years. Like Mary, they assumed that God needed to touch the church, the community, the nation, but failed to take into account the sinfulness of their own hearts. Anyone who plans to lead his church toward revival should be prepared to pay the cost.

### If my people pray

Will revival come without prayer? It's doubtful. But praying for revival is no guarantee that what we consider to be revival will come in just the way we have planned.



**Sacrificial love also marks the revived church. Troubled relationships are healed, persons previously thought to be incompatible are able to work together joyfully...**

The burden for revival praying must begin with God, who in his sovereignty sends times of refreshing according to His will. If one person or a dozen feel an increasing need to pray for awakening, let them call upon God in confidence. As their burden continues,

this is itself a sign that God has initiated the desire. Eventually the answer will come, if God's people remain faithful in their intercession.

Meanwhile, any individual who desires personal reward need not wait for general revival to break

out. Let that person confess sin to the Lord, yield himself in absolute surrender, and walk forth in faith. Faith in God's Word, not feelings, is the basis of victory.

One example of faith is obeying the command "In everything give thanks." A Christian who walks by faith learns to accept all circumstances from God. He thanks God when everything goes well, when anything goes bad, and even for the "blues" somewhere in between. In short, the believer who walks by faith thanks God whether or not he feels like doing it at the moment.

God speaks, we obey in faith. No crisis experience or "signs" can substitute for obedience. And the person who lives in this mode will taste revival, whether or not the movement becomes general.

A world in crisis needs a church in revival. Blessed is the pastor who shares the meaning of revival with his people. □

*David McCarthy is an avid student of revivals and pastor of the Advent Christian Church in Aurora, IL.*

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# Revival: The Work of God

Barry Tate

The people of God have oftentimes been stirred to pray for revival through the reading or hearing of what God has done in the past. The publication of Clyde Hewitt's book, *Midnight and Morning*, then, comes at a needed time in Advent Christian denominational life. "Make known His deeds", cries the Psalmist. "Tell of all His wonderful works." (105:1-2)

I want to sketch the story of God's work in the Welsh Revival of 1904, and then draw some conclusions. First, let's answer the question, "What do we mean by revival?" When Christ told the church at Sardis (Revelation 3:2) to "Wake up! Strengthen what remains and is about to die," He was calling for awakening and revival in contrast to evangelism. "Evangelism" is for the lost while "revival" is for the church.

"The terms must not be confused," wrote the great English preacher, Joseph Kemp. "Revivalism, strictly speaking, means the reanimating of that which is already living, but in a state of declension...*Evangelism*...refers primarily to the proclamation of the gospel to the unsaved. To make *evangelism* a synonym of *revivalism* is untrue to the teaching of the New Testament. The church is responsible for evangelism and not for revival. We are summoned for



evangelism: for revival, we are cast upon the sovereign grace of God."

Revival is characterized by phenomenal prayer, unusual conviction of sin, deep and cleansing repentance, widespread turning to God, mighty effects from preaching, changed churches, lasting conversions, costly obedience, missionary zeal and social reform.

There are two Old Testament words for revival — "chadash", meaning to renew, restore or repair, and "chaya", meaning to revive or bring back to life. The history of the church is recurrent

with accounts of God visiting His people with a flood-like outpouring of the Holy Spirit — what H.C.G. Moule called, "an epidemic of power" — in response to dramatic movements of God-given prayer. Such an epidemic broke out in Wales from 1904-1905.

## God begins his work

From 1890 on, churches of Wales in every denomination were experiencing serious decline. Evan Phillips, a Moderator of the Presbyterian Assembly, declared revival to be the need of the hour, without which, he said, all current efforts were in vain. H.M. Hughes, a Congregational minister in Cardiff, mourned (see Matthew 5:4) that the church had been unable to stem the tide of unrighteousness despite all efforts and movements. There was "a loss of power in the pulpits," writes Dr. J. Edwin Orr, the world's foremost historian of revival, "and a worldly spirit in the pews."

F.B. Meyer and others crisscrossed Wales in preaching campaigns with the result that clergy and laity alike became sensitive to their spiritual condition. In Australia, a book by R.A. Torrey, declaring the need to "pray through" for revival, deeply influenced a godly woman. She moved to England, and eighteen months before the 1904 outbreak was instrumental in honeycomb-

ing the British Isles with thousands of prayer cells, each praying for worldwide revival.

God began His revival work at New Quay, Cardiganshire in the life of Joseph Jenkins, a pastor burdened by the spiritual lack in his life and ministry. In 1904, he began seeking a deeper knowledge of Christ, and shared his burden with the apathetic young people of his church. God began to work. At a Christian Endeavor meeting, Jenkins asked his young people for testimonies, and Florrie Evans, newly converted, rose with a tremor in her voice, and simply said, "I love Jesus Christ, with all my heart." A melting took place in the meeting.

In September, the evangelist Seth Thomas arrived for meetings and discovered an air of revival. "I cannot leave the building until 12 or 1 o'clock in the morning," he wrote in his diary. "I closed the service several times and yet it would break out again quite beyond control of human power...the joy is intense." Joshua then moved his meetings to Newcastle Emlyn where Evan Roberts was enrolled at the Academy. Born July 8, 1878, Evan had begun coal mining at age 12 due to an injury to his father. In his teens, a chance remark by an Elder implanted in him a life-long burden for revival — "Remember to be faithful. What if the Spirit descended and you absent?"

For the next 11 years, young Roberts prayed for revival. At age twenty-five, he left the mines to become a blacksmith, but under constraint from God, he

offered himself to the ministry in 1903. While studying at Newcastle Emlyn Academy, he attended the Seth Joshua meetings. When the meetings moved to nearby Blaenannerch, he attended again. "The altar is built," he said, "the wood is in place, and the offering is ready."

On a Thursday night, Joshua closed the meeting with the prayer, "Lord...bend us." That night, Evan went to the altar and cried out in great agony, "Lord, bend me." Soon, he was given "a vision of all Wales being lifted up to heaven." "We are going to see the mightiest revival Wales has ever known," he said, "and the Holy Spirit is coming soon, so we must get ready."

Under pressure from the Lord, he sought permission to return to his home church at Loughor, where the Pastor granted him opportunity to speak to whomever might wish to stay following the regular prayer meeting. Seventeen remained. That was Monday, October 31, 1904. Tuesday night he spoke at Pisgah Chapel in Moriah, giving what later became known as the 'four points': 1. You must put away any unconfessed sin; 2. You must put away any doubtful habit; 3. You must obey the Spirit promptly; 4. You must confess Christ publically.

### **The revival spreads**

By Saturday night the chapel was crowded. By the following Monday it was filled to capacity. On October 9th, an English-language newspaper in Cardiff ran the headline, "*Great Crowds Drawn to Loughor. Congrega-*

*tion Stays Till 2:30 in the Morning.*" Fire and great power had simultaneously been poured out all over Wales. For months to follow, every church in Wales would remain filled day and night. They would stay open every night for years. Within two months time, 70,000 would come to have their names inscribed in the Lamb's Book of Life.

A Dr. Lewis, seven years old at the time and living in the Radnor Valley, recalls his father coming home early from the mines in order to get his family a seat in the large neighborhood church. They arrived at 3:00 p.m. At 7:00 p.m., Evan Roberts arrived unannounced, as became his custom. The building was so crowded that it became necessary for the revivalist to reach the pulpit by walking upon the shoulders of the men who packed the aisles. Once in front, he spoke a single word in Welsh, "Let us pray." A current swept the room and the vast congregation erupted in audible prayer. Roberts left the meeting at 10:00 p.m. At 2:00 in the morning, the senior Lewis took his family home where he slept by the fire until time for work. That night they returned to find the same meeting still in progress.

### **Time for revival**

Such a revival in the 1840's gave birth to the Advent Christian Denomination. Thousands upon thousands were awakened and saved in five-year's time by the "midnight cry." What might we expect should God revive us again?

Continued on next page



## Revival: The Work of God

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1. *The cloud of God's glory would come over us.* J.I. Packer has said, "Revival is God visiting His people." On New Year's Day, 1739, John Wesley and some others were praying together. At 3:00 a.m., they were singing God's praises when suddenly, wrote Wesley in his journal, "The Lord came down among us...For about a quarter of an hour, we were all struck dumb in awe at the presence of His Majesty." A remarkable revival visited the Hebrides off the West Coast of Scotland in the 1950's. Duncan Campbell, God's vessel in that awakening, experienced the inescapable presence of God. "This sense of the presence of God is, in my judgment, the chief, the crying need of the church today."

2. *Our churches would come to life.* When revival came to his Northhampton, Massachusetts church in 1734, Jonathan Edwards said that never before had the hymns been sung with such power. Peter Thatcher, having pastored for over thirty years in Middleborough, Massachusetts, considered his church too dead to be freshened even by the waters of the reported awakening. The growth of irreligion and immorality in his congregation had nearly broken his heart. On November 23, 1741, according to historian Edwin Gaustad, "all heaven broke loose." Thatcher saw over 200 awakened in the space of the next few days. His people demanded hearing four extra sermons a week, two each Tuesday and two each Thursday.

3. *Our missionary force would multiply.* The 100-year, uninterrupted 24-hour prayer chain begun by Count Zinzendorf in Herrnhut, Germany, fueled the start of the

Protestant missionary movement. The China Inland Mission, founded by Hudson Taylor, arose in the aftermath of the British Awakening of 1859. In 1784, a layman named William Carey joined others in taking up the call of John Erskine for a union of prayer for revival. Dr. Orr writes of the mid-century awakenings, "As in the first half of the century, practically every missionary invasion was launched by men converted or revived in the awakening of the Churches in the sending countries." Revival may be the answer to the alarming reduction in our Advent Christian missionary force. It's time we opened new countries and fields.

4. *We would exceed our United Ministries goals.* The first united ministries plan was instituted within weeks of Pentecost (Acts 4:32-37). "Distribution was made" (vs. 35) of the (undesigned) wealth made available by the work of the Holy Spirit. "None had need." (vs. 34)

5. *We would grow.* Evangelism follows revival, and thus, large numbers of the newly-changed are added to the rolls as well as scores who awake from the sleeping church. Titas Coan took in 1,705 tested converts in one day during the 1837 revival in Hawaii. In Kerala, India, John Clough baptized 2,222 in a day, and 9,606 before the end of 1878. Late in 1971, revival broke out in Viet Nam at the Nhatrang Theological Seminary. Prior to that, Viet Nam had been averaging 9 new churches a year. In 1972, the number jumped to 103 with tens of thousands won to Christ. In Saigon, a single church reported a thousand converts a year until it was closed down.

6. *Our Urban Outreach would expand.* History-changing reforms and reform movements have issued from times of revival. Awakening has started dozens of Bible Societies (including the American Bible Society), built hundreds of schools, colleges and universities, and established hundreds of hospitals.

### What must we do?

*We must repent.* Confession, repentance and cleansing are common denominators of revival. Often there is great distress and agony of soul as the Spirit of Holiness searches the heart and reveals sin and need. Do the Advent Christian people need revival? "When the poor and needy seek water...I the Lord will answer them...I will open rivers." (Isaiah 41:17-18)

*We must pray.* J. Edwin Orr has observed that prayer, "unusual prayer," has been preliminary to all the great revivals. When asked what is meant by "unusual" prayer, Dr. Orr responds — what, for you, is usual? What is usual for your church? Your conference? Your denomination? Prayer for revival must exceed that.

1. *Make prayer for revival a daily, personal burden* ("start the work in me"). Be prepared, however, to wrestle long. In the springtime of prayer, when expectations run high, many enlist, but when spring turns to the long, hard winter of intercession, the ranks thin. Cotton Mather, the Puritan pastor and trumpeter for righteousness, prayed daily for 12 years, often for whole days or nights, that revival would come. Awakening arrived the year after he died. God uses our deep travail

of soul to enable us to pray and to "faint not."

2. *Meet regularly with others in your church to pray specifically for revival.* (Many around the world are setting aside the first Monday of every month.) Confess your need to God and the need of your congregation. Pray for and with your pastor. Look to the Scriptures at each meeting, but devote the major portion of time to prayer.

3. *Seek Christians of other denominations and fellowships to pray with:* God's pattern is to pour out revival on communities, countries and continents rather than on isolated churches. There is great power in the visible agreement of God's people. Initiate a "Community Prayer Meeting for Revival" in your church, and invite other congregations to attend.

4. *God has wonderfully used the campmeeting movement in our denomination:* As we gather "on the grounds" this summer, let us join all over the nation in asking God to revive the Advent Christian Church. Ask your camp director to schedule prayermeetings for revival, but do not become an insistent or abrasive advocate of revival-prayer. Remember, awakening is the work of God. If a time is announced and nobody comes, pray alone and pray on.

5. *Ask for prayer-times at Conference sessions.*

6. *Begin praying for God to come upon the 1987 General Conference triennium session with "great grace" and "great power" (Acts 4:33):* Our leadership would be greatly encouraged to learn that hundreds of Advent Christians were planning to attend in order to carefully deliberate and to wait

earnestly upon God with the prayer, "Lord, do it again."

I know that "encourage one another" has become a theme in Advent Christian circles. "Encouragement" is a Biblical mandate (Hebrew 10:25) and should be the language of the saints. If we are ever to know revival again, however, we must first humble ourselves before God, recognizing and confessing our need and sin. The spiritual inheritance of our forefathers has long been spent,

and we must become rich ourselves (Revelation 3:18). I, too, want to encourage Advent Christians everywhere with the conviction that God is ready to pour out His Holy Spirit upon our people in awakening fire. May He send among us now a spirit of fervent and imploring prayer.

*Barry Joe Tate pastors Chillum Community Advent Christian Church in Chillum, MD.*

## I'm Praying for Revival

The other day in talking with a young lady about revival and renewal she said to me, "George, do you think that it is possible that we Christians are a lot like the Pharisees?" My first reaction was — I'm not a Pharisee! Jesus spoke out strongly against the Pharisees. He said some strong things about these church leaders. But why?

Well, they had a form of godliness but they were not able to move with the flow of the Spirit. They put limits on God and His followers. They got tangled up in rules and regulations, or committees and boards.

They were interested in a religion that kept them safe. They rested in their comfort zone. They didn't want the Spiritual boat rocked. This created a deadness, a sort of creeping paralysis.

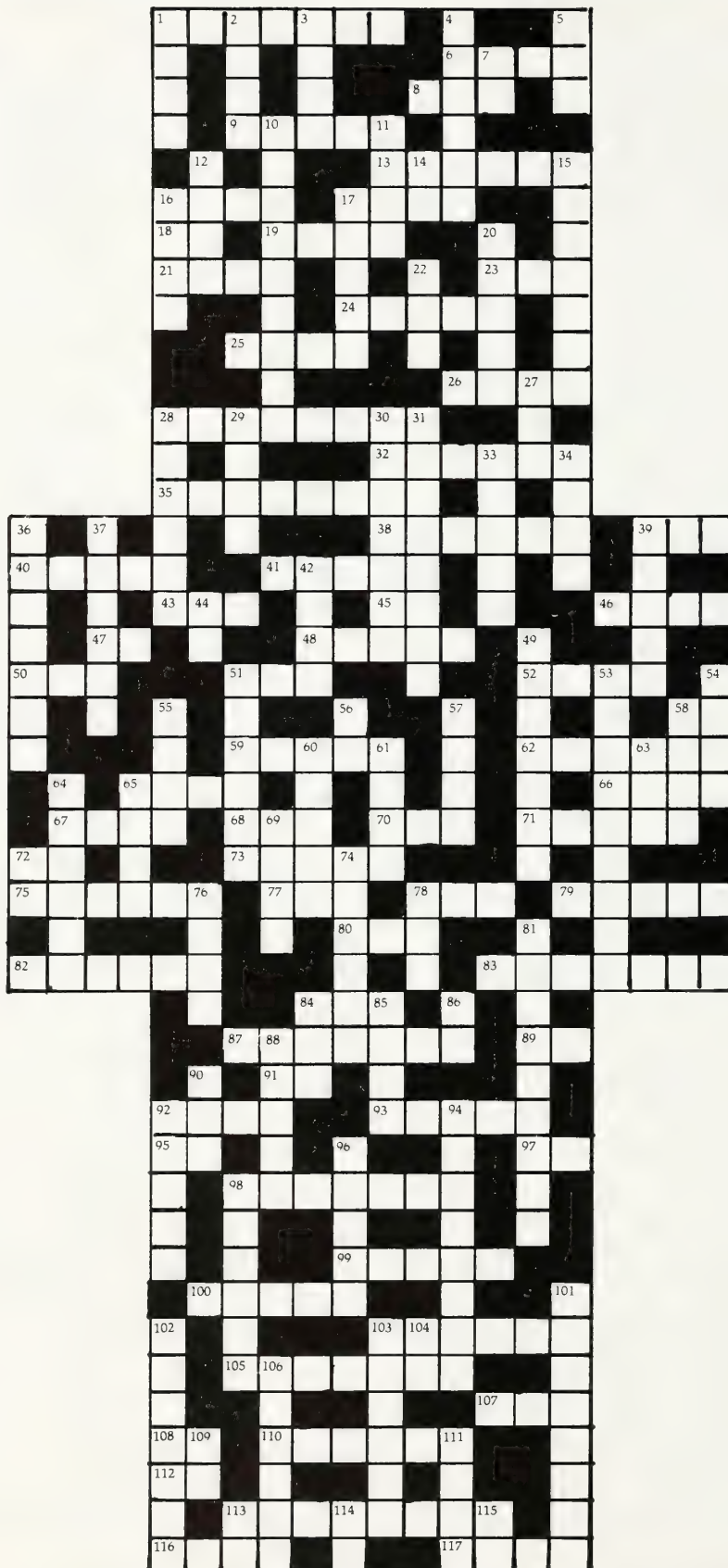
Revival will be the reversal of this.

David Mains says, "If Jesus were to be in the midst of our congregation we would expect there to be:

- An emphasis on adoration and praise
  - A new bond of love between members of our church
  - A renewal emphasis on holiness
  - An excitement in service on the King's behalf
  - A hunger to hear Christ's words
  - A desire for time to talk with our Lord in prayer
  - The inviting of others to come, hear, and experience what Christ has to share
  - A sense of well-being that permeates the entire church
- And that would be revival." I'm praying for revival.

*Rev. George Teshera  
Lynnwood, WA*





# "Who Arose?"

Don and Holly Harrison

## Across

- 1 One who is loved. (Eph. 1:6)
- 6 Length of Christ's burial is this.  
(Matt. 12:39,40)
- 8 What Mary did upon seeing the stone rolled away. (John 20:2)
- 9 Jesus is likened to this food. (John 6:35)
- 13 Christ gave a sermon while heading towards this city. (Luke 24:13-18)
- 16 Who came, seated on a donkey's colt?  
(John 12:15)
- 17 "Ancient of \_\_\_\_\_" (Dan. 7:9/Rev. 1:14)
- 18 Pilate's question, "What \_\_\_\_\_ truth?"  
(John 18:38)
- 19 Christ is this part of the church body  
(Eph. 4:15)
- 21 "... the Father has \_\_\_\_\_ Me..." (John 20:21)
- 23 What the soldiers did not do to His garments.  
(John 19:24)
- 24 REFLECTION of God (2 Cor. 4:4)
- 25 Title of nobility. (2 Thess. 2:1)
- 26 The "Bright Morning \_\_\_\_\_" (Rev. 22:16)
- 28 Christ replaces this Old Testament feast.  
(1 Cor. 5:7)
- 32 TRIED Stone (Isa. 28:16)
- 35 Chosen for service (Psalm 2:2)
- 38 Promise of a second advent. (John 14:3)
- 39 The righteousness of Christ is like this source of light. (Mal. 4:2)
- 40 Harmony (Eph. 2:14)
- 41 Stumbling BLOCK (Rom. 9:32,33)
- 43 Jesus paid that which was \_\_\_\_\_. (Rom. 6:23)
- 45 Christ's claim to be Yahweh. (John 8:58)
- 46 ANTICIPATION of Glory (Col. 1:27)
- 47 Christ received sour wine \_\_\_\_\_ as to fulfill prophecy. (John 19:28,29)
- 48 King (Matthew 2:6)
- 50 Number of angelic beings who advised Mary.  
(Luke 24:4)
- 51 "\_\_\_\_\_ of God" (Rom. 1:4)
- 52 Mock royal clothing put on Jesus. (Matt. 27:28)
- 58 Reply to Judas, "Friend, \_\_\_\_\_ what you have come for." (Matt. 26:50)
- 59 The betrothed of the bride. (John 3:29)
- 62 Christ's preparation for His arrest and death.  
(Mark 14:32-39)
- 65 Symbol of power. (Luke 1:69)
- 66 Jesus commanded, "I also \_\_\_\_\_ you."  
(John 20:21)
- 67 Verily or May It Be (Rev. 3:14)
- 68 Activity of Christ with the disciples after He arose. (Luke 24:43)
- 70 What the Lamb of God takes away. (John 1:29)
- 71 Status of the tomb when the women arrived.  
(John 20:1,2)
- 72 The women came \_\_\_\_\_ early dawn to prepare the body. (Luke 24:1)
- 73 "A \_\_\_\_\_ for the Gentiles" (Acts 13:47)
- 75 The crown put on Jesus head. (John 19:2)
- 77 Jesus \_\_\_\_\_ return at any time. (Mark 13:35)
- 78 Covenant replaced at the time of Christ's death.  
(Heb. 8:7-9:18)
- 79 God-like (Col. 2:9)
- 80 What Jesus was to His mother, Mary.  
(Mark 6:3)
- 82 "\_\_\_\_\_ of Life" (Acts 3:15)
- 83 What the demon called Jesus. (two words) (Luke 4:34)
- 84 Christ is the power and wisdom of whom?  
(1 Cor. 1:24)
- 87 What Jesus went to do in His Father's house. (John 14:2)
- 89 Thomas' reply, "\_\_\_\_\_ Lord and \_\_\_\_\_ God."  
(John 20:28)
- 91 Jesus has "... sat down \_\_\_\_\_ the right hand of God." (Heb. 10:12)
- 92 Symbolic animal for the slain Lord. (Rev. 5:6)
- 93 Cross-bearer for Jesus. (Luke 23:26)
- 95 John was at the tomb first, but Peter went \_\_\_\_\_ first. (John 20:2-6)
- 97 Question to Peter, "\_\_\_\_\_ you love Me?" (John 21:15-17)
- 98 What was done to Christ's hands and feet?  
(Ps. 22:16)
- 99 Who was defeated by Christ's death?  
(Heb. 2:14)
- 100 The free gift of eternal life is in Him.  
(Rom. 6:23)
- 103 Select (1 Peter 2:4)
- 105 Instructor (Mark 12:14)
- 107 "Why do you seek \_\_\_\_\_ Living One among the dead?" (Luke 24:5)
- 108 Pilate made efforts to let Jesus \_\_\_\_\_.  
(John 19:12)

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# Missionary Stress: How You Can Help

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David E. Dean

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Missionaries face more stress than most Christians. Do you agree or disagree? Are you surprised? Skeptical? Can it really be true?

What is stress? Since the term is so popular, it's difficult to define to everyone's satisfaction. Stress centers around those things which happen to us which give us a sense of helplessness (like losing a job), things which cause us worry (like problems with children or illness), things which give pleasure (like a marriage or birth of a baby), and things which challenge us (like pursuing a goal).

It would seem that virtually everything can cause us stress. I have heard though that a feeling of not being in control is a key aspect of stress. For example one of the most stressful jobs is that of a waiter or waitress, because they have so little control over their working conditions (ie, food, attitude of customers). They always take the blame for everyone else's errors.

Mostly though, stress is seen with a primary view on the negative aspects. I'm sure most of us have seen a stress chart in a magazine. Things are given point values. On the top of the list is losing a mate through death, then comes a divorce, other things on the list include, changes in jobs, moving, change in work conditions, family relationships, change in eating habits, change in sleeping habits, illness, birthdays, and Christmas.

## **Stress and mission service**

Recently I found a stress chart in a book and worked it out for a missionary going to the field and for a missionary on furlough. For the



two-year period starting approximately six months before furlough and going until the missionary has completed language study and has started his primary assignment, the stress rating is a total of 513 units of stress or 256.5 units per year. The chart described major stress as over 300 units per year, serious as 150 to 299 units, and normal as under 150.

Even more startling is the total for a furlough. For the year and a half period including the three months immediately before and after furlough, the total of stress points was 684 or 456 per year (50% higher than the cutoff for maximum stress!)

Missionaries experience a tremendous amount of stress which often comes in spurts. For example, look at the missionaries first two to three years with a mission. We first went on salary with our mission in May of 1980. We moved from Illinois to Massachusetts. Visited about ten churches to share our vision and ask for prayer support. Packed almost all of our possessions in barrels and arranged for shipment to the Philippines. Said goodbye to our families and arrived in the Philippines in September. There we experienced changes in climate, working conditions, food, and sleeping habits. Rebekah was born in December.

In February 1981 we moved a third time (in one year) to Davao to start language school, another change in working conditions. In September of 1981 we moved again to Cagayan de Oro, where on November, I became a full-time faculty member of Oro Bible College. Talk about a burst of stress for a year and a half period.

By the very nature of his work the missionary experiences another

## Understanding Stress

Psychologists have developed a chart to help measure stress. Each event listed is assigned a number of stress units indicating the severity of stress caused. To compute the effect of stress identify events below that have occurred in your life in the past 12 months. Scores of 150 or under indicate normal stress. 151-299 indicate moderate stress while scoring over 300 indicates extreme stress and a probability you will subcumb to stress disease.

DEATH OF SPOUSE	100
DIVORCE	73
MARITAL SEPARATION	65
JAIL TERM	63
DEATH OF CLOSE FAMILY MEMBER	63
PERSONAL INJURY OR ILLNESS	53
MARRIAGE	50
FIRED FROM WORK	47
MARITAL RECONCILIATION	45
RETIREMENT	45
CHANGE IN FAMILY MEMBERS HEALTH	44
PREGNANCY	40
SEX DIFFICULTIES	39
ADDITION TO FAMILY	39
BUSINESS READJUSTMENT	39
CHANGE IN FINANCIAL STATUS	38
DEATH OF CLOSE FRIEND	37
CHANGE IN NUMBER OF MARITAL ARGUMENTS	35
MORTGAGE OR LOAN OVER \$10,000	31
FORECLOSURE OF MORTGAGE OR LOAN	30
CHANGE IN WORK RESPONSIBILITIES	29
SON OR DAUGHTER LEAVING HOME	29
TROUBLE WITH IN-LAWS	29
OUTSTANDING PERSONAL ACHIEVEMENT	28
SPOUSE STARTS WORK	26
STARTING OR FINISHING SCHOOL	26
CHANGE IN LIVING CONDITIONS	25
REVISION OF PERSONAL HABITS	24
TROUBLE WITH BOSS	23
CHANGE IN WORK HOURS/CONDITIONS	20
CHANGE IN RESIDENCE	20
CHANGE IN SCHOOLS	20
CHANGE IN RECREATIONAL HABITS	19
CHANGE IN SOCIAL ACTIVITIES	18
MORTGAGE OR LOAN UNDER \$10,000	18
EASTER SEASON	17
CHANGE IN SLEEPING HABITS	16
CHANGE IN NUMBER OF FAMILY GATHERINGS	15
VACATION	13
CHRISTMAS SEASON	12
MINOR VIOLATION OF THE LAW	11

*adapted from the Holmes/Rahe Social Readjustment Rating Scale*



## Missionary Stress

period of stress. That is called furlough, where within a year and a half the missionary moves two times, once back home, then back to the country in which he works. Along with the moves go two sets of changes in working conditions, eating habits (missionaries usually gain weight on furlough), sleeping habits (no more afternoon siesta). There is the joy of being reunited with family and then the pain of separation. There is the stress of staying in the homes of forty or fifty people in a year, of having to visit with them to share about missions, of trying not to offend them when they offer three heavy meals a day.

Besides these spirits of stress centering around going to and from the mission field, there is the constant stress of working in another culture. This stress cannot be underestimated. One cause of stress is a feeling of helplessness. Learning another language produces a tremendous feeling of helplessness. How do you greet someone without offending or insulting them? How do you know if people are talking about you? What does it mean when they laugh at what you are saying? How do you react to a culture where people point with their lips, say yes by raising their eyebrows, and use the side of the road for toilets? How do you react in a culture where shame and saving face is of higher value than frank discussion? Imagine the stress of having people be polite and agree with you to your face, but oppose you or do nothing to help you?

These are all factors involved in living and ministering across cultural barriers. They produce a tremendous amount of stress. People who have never tried to work in

another culture do not really fully grasp the full degree of the stresses produced by the clash of cultures.

### Relationships

Stress also comes to the missionary when he works with fellow missionaries. You see, many people express an initial interest in missions. Only a small portion of those actually make it to another country. Some see the stresses involved and decide they can not take that. Others have health problems. Some are discouraged by the financial aspect of missions. Some marry people who do not have the same passion for missions as they.

This means that those who make it to the field are usually very motivated, have a deep sense of commitment, hold strong convictions, and feel that they are leaders. In other words they are strong willed and disagreements over mission philosophy and practices do occur with deep feeling. Working with other strong willed people who feel that *they* are right and you wrong is stressful.

Missionary stress also comes from a realization of the expectations of others. Missionaries are often people on a pedestal. So, it's difficult to share frustrations, problems, and failures with people. A missionary who after two years comes to the conclusion that maybe he made a mistake in going to that country knows that if he returns to his country for other than health reasons he will be viewed as a failure or for denying his calling. People will wonder what went wrong. But people usually do not think twice about a pastor who changes pastorates after two years. So, the inner tension of not being able to admit his weaknesses to his supporters causes stress.

### Who can the missionary turn to?

Now, a missionary who is struggling faces a further problem. To whom does he turn? Here at home there are many pastors who do counseling, Christian psychologists, and Christian mental health clinics. If a pastor needs counseling there is someone to whom he can turn. But missionaries are often isolated, unable to get help when they face personal problems. The stress mounts and can lead to radical problems and decisions.

I share this not to get sympathy, but understanding. People need to understand the stresses missionaries go through in order to be able to help them through those times. What can be done to help missionaries as they go through stressful times?

Every Christian can help. Although it has been said over and over, but it is worth saying again, missionaries need prayer! The stresses they face mean they need special prayer at special times. The first year of a missionaries life in another country should be a time when people pray for them more. The six months prior to furlough until the six months after is another time when extra prayer for the missionary is needed. This is extra prayer, in addition to the regular prayer they need for their work, for results. Prayer should be for the moves they are about to make; the changes in work, school, family, and health. Remember they are working in the stress of another culture.

What else can be done? Well, realizing that there are two major periods of stress for missionaries, everyone involved should do what they can to minimize these periods. Before prospective missionaries go

to the field they should learn what they can about missionary stress and stress management. I strongly feel that the last month prior to leaving for the mission field should be free from missionary responsibility. This means the missionary should not accept appointments, the mission should require that the missionary not and that local churches not ask missionaries to come during that period.

When missionaries prepare for furlough is another time to work on preventive stress management. It is best that they stay in one house during the furlough. When the area is decided upon, the local church can do much to help the missionary in this time. Things like locating adequate housing, cleaning the house, getting the basic furniture in the house, and pounding the pantry will reduce some of the stress the missionary faces immediately upon returning to this country. The local church should not demand too much too soon from the missionary. I found that it took me almost a month to get over all the changes and for the daze to leave.

Other ways the church can help the missionary is for ladies in the church to bring the missionary wife (or single) shopping. Remember they have not purchased things for four years, they do not know what is a good price or not! Tell them what the usual prices are, where to get the best deals, and the like. Also someone should let both the missionary men and women know what are the acceptable fashions. What ties are in style? When I came back in '84, the straight edged tie with the flat bottom was in. Our mission provides a clothing allowance for returning missionaries, so that they can get some clothes (winter included) that are

not four years out of date. If the missionaries have children, parents with similar aged children can help the missionary by explaining the school system, and by becoming friends with the missionary family.

Another way to help reduce the missionary's stress during furlough involves entertaining the missionary in homes. It is a standard joke on the mission field that missionaries return to the field to lose weight. On furlough the missionary will visit in people's homes and very often the host and hostess feel the need to give out a delicious big meal. This puts the missionary in a stressful position. They do not want to eat too much, but the cook might be offended if all is not sampled once or twice. If someone has a missionary in their home for a meal remember, a light meal is often more enjoyed than a heavy one. Missionaries have enough heavy meals at church pot luck suppers. Once I attended eight pot luck suppers in eight days!!!

### Preparing to handle stress

But stress for the missionary comes not just at these two points in their career. Living and working in another culture is also a tremendous source of stress. Learning the skills of cross-cultural ministry are a must. There are several good programs of preparation that can help equip the missionary for this. It is not enough to just know the causes of stress, but the knowledge should lead to action. When they arrive in the field the missionaries should put into reality what they have learned. Accepting the people of another culture as equally loved by God and realizing that different ways of doing something does not necessarily mean wrong will help reduce the day to day stress of missionary

work.

Culligan in *How to Kill Stress Before Stress Kills You* shares that in his opinion the number one cause of stress is the lack of time management. He suggests that a program of effective use of time or time management will help reduce the stress in anyone's life. There is also a need to learn how to relax, even for short periods during the day. Vacations need to be taken and enjoyed. Another effective counter for stress is regular exercise. Missionaries should therefore learn all they can about stress, its causes and its control, so that they can cope with the many stresses of the work to which they have been led by God.

Do missionaries really face more stress than most Christians? You do not have to agree with my position here, but hopefully you have begun to realize some of the unique stresses which are a part of missionary life and work. Now that you have begun to realize these things you will be better able to help missionaries go through their difficult periods of transition to the field and then on furlough. You can help through your prayers, by being a friend, and encouraging the missionary when you see him. □



Advent Christian missionary David E. Dean and his family currently reside in Live Oak, FL.



# IT STARTED UNDER A TREE

In the village of Saligramam a man called M. Abraham started a church under a tree. Later, the group met in a house, and in 1967 they built a thatched hut to use as their church. Abraham left his work in a textile mill, and concentrated on the ministry.

His oldest son, M.A. Paul Isaac, left his work in 1974 in order to study in the Advent Christian Bible School. The next year they took what moneys they could find, including the money which had been put aside for Paul Isaac's marriage, and built a brick, tile-roofed chapel. (Paul Isaac, however, did get married before his four years of study finished, to a real help-meet, Gracie.) By this time Paul Isaac, of course, was helping his father in the work of the church, and as his father became weaker and more sickly, began to take the entire burden of the ministry in the church. When he finished his schooling, he became pastor of this church, which shortly afterwards opted to join the American Advent Mission.

Paul Isaac was a man of faith, and filled with the Spirit. The church outgrew the chapel, and by the early '80s it was obvious that a new and larger church was needed. Land was expensive and hard to come by in the area, but eventually a plot of land with a dilapidated house right at the back of it, was purchased. This church was one of those towards which the 1983 India Capital Funds Drive was geared.

The Drive did not provide even half of the money required for the church, but pastor and congregation began to build in faith that the Lord would provide.

Some more Capital Funds came in; a group in Canada sent some money at the right time to help. The church began to take shape, the dilapidated house was put into sufficiently good shape for the pastor and family to move in. The members continued to pray. More funds were found; more Capital Funds came in; someone gave a load of sand free, members gave their time and labor. The roof went on, the front door was put in, each family gave a tube-light or some other light.

There are still no windows, the floor has yet to be laid, but they decided to plaster the inside walls (no money to plaster the outside ones) and move in! So a brief "temporary" dedicated was held one Saturday evening, followed by a gospel meeting. Church service next morning was held happily in the unfinished building, and the next two nights the gospel again went out to the neighbouring people from the new church.

I spoke to the pastor, and asked him about finishing the church. "I am not concerned; I am not worried," he said, "I know that God will provide." So in faith they are praying and looking to the Lord. Anyone out there who would like to help their prayers to be answered? ☐



*Following the service Marion Damon and Joy Hollis pray for a sick woman.*

—Beryl Joy Hollis

- 110 The one who rescues us from sin. (1 Tim. 4:10)  
 112 Where, at the temple, were the disciples praising God? (Luke 24:53)  
 113 First-born, with inheritance rights. (John 1:14)  
 116 How long will Christ reign? (Rev. 11:15)  
 117 Entry-way (John 10:7)

## DOWN

- 1 Child (Luke 2:12)  
 2 SACRIFICIAL ANIMAL of God (John 1:36)  
 3 Christ is this plant. (John 15:1)  
 4 Biblical book with prophecy of Christ's crucifixion. (-)  
 5 "The Righteous \_\_\_\_\_" (Isa. 53:11)  
 7 "Ruler \_\_\_\_\_ Israel" (Mic. 5:2)  
 10 A JUST and GUILTLESS Judge (2 Tim. 4:8)  
 11 The First-born of the NON-LIVING (Rev. 1:5)  
 12 "Sun \_\_\_\_\_" (Luke 1:78)  
 14 "Eli" means \_\_\_\_\_ God. (Matt. 27:47)  
 15 A ruler's rod. (Num. 24:17)  
 16 Sign used to betray Jesus. (Matt. 26:48)  
 17 Jesus is called a son of this famous king. (Matt. 9:27)  
 20 "Our \_\_\_\_\_ God and Savior" (Titus 2:13)  
 22 "Son of \_\_\_\_\_" (Acts 7:56)  
 27 Amazed feeling at the ascension of Christ. (Acts 1:9-11)  
 28 A firmly SET cornerstone. (Isa. 28:16)  
 29 Jesus knew His death would be very \_\_\_\_\_ after Passover. (Matt. 26:2,18)  
 30 A king FOREVER (1 Tim. 1:17)  
 31 One who recovers ownership. (Isa. 59:20)  
 33 Not a lie. (John 14:6)  
 34 "It is finished." (John 19:30/Rev. 21:6)  
 36 One who advocates our confession. (Heb. 3:1)  
 37 The payment to deliver us from sin. (1 Tim. 2:6)  
 39 Rock (Dan. 2:45)  
 42 The veil was \_\_\_\_\_ when Jesus yielded up His spirit. (Matt. 27:50,51)  
 44 "Immanuel" means God with \_\_\_\_\_. (Matt. 1:23)  
 49 An inspired messenger for God. (Deut. 18:15)  
 51 GUIDEPOST for the peoples (Isa. 11:10)  
 53 Crime Jesus was accused of. (Matt. 26:65)  
 54 Logos (John 1:1)

- 55 King of the Jungle (Rev. 5:5)  
 56 Christ's commission. (Mark 16:15)  
 57 King of THE ETERNAL CITY (Zech. 9:9)  
 58 Christ predicted Peter would do this. (Mark 15:66-72)  
 60 Last letter of the Greek alphabet. (Rev. 21:6)  
 61 "Son of the \_\_\_\_\_ High" (Luke 1:32)  
 63 "Stop clinging to Me, for I have not \_\_\_\_\_ ascended..." (John 20:17)  
 64 God's relationship to Christ, His Son. (2 John 3)  
 65 One to whom all things are bequeathed. (Heb. 1:2)  
 69 The disciples did not understand God's concept of this. (John 16:16-22)  
 72 Jesus manifested himself \_\_\_\_\_ the Sea of Tiberias. (John 21:1)  
 74 Branch used for offering Jesus sour wine on the cross. (John 19:29)  
 76 Special descendant of the woman. (Gen. 3:15)  
 78 "The Majestic \_\_\_\_\_" (Isa. 33:21)  
 81 Chief military leader. (Isa. 55:4)  
 84 Many armed people went to \_\_\_\_\_ Jesus at Gethsemane. (Matt. 26:47)  
 85 Jesus presented himself risen over forty \_\_\_\_\_. (Acts 1:3)  
 86 "\_\_\_\_\_ made Him who knew no sin to be sin on our behalf..." (2 Cor. 5:21)  
 88 Hebrew teacher. (John 6:25)  
 90 PERSON of Sorrows (Isa. 53:3)  
 92 Cloth used to wrap Jesus' body. (John 19:40)  
 94 The ARBITRATOR of a new covenant. (Heb. 12:24)  
 96 What Jesus was crucified on. (Matt. 27:40)  
 98 Church officer of the order of Melchizedek. (Heb. 5:6)  
 101 Thief's request, "\_\_\_\_\_ me." (Luke 23:42)  
 102 Christ's prayer during the crucifixion. (Luke 23:34)  
 103 Means the anointed one. (Luke 9:20)  
 104 "\_\_\_\_\_ has risen..." (Mark 16:6)  
 106 Holiday commemorating Christ's resurrection. (-)  
 109 The grave was secured, with a seal \_\_\_\_\_ the stone. (Matt. 27:66)  
 111 Mock royal staff given to Jesus. (Matt. 27:29)  
 113 "\_\_\_\_\_ on the alert ... your Lord is coming." (Matt. 27:42)  
 114 "Guardian \_\_\_\_\_ your souls" (1 Peter 2:25)  
 115 Did Jesus answer the chief priests when accused? (Matt. 27:12)





# A DOZEN TIPS FOR DEALING WITH STRESS

Lois G. Dotson

Will the violin produce quality music unless the strained hairs of the bow are skillfully drawn across the tightly arranged strings? Can any of us contribute to the welfare and joy of others without feeling the tugs of life about us? We may be tempted at times to sigh longingly for relief from all tension when what we need is to know how to keep a handle on the tension, how to be in control of ourselves, and how to cope with stress.

Tension is defined as the act of stretching or a condition of being stretched tightly; inner striving or unrest; a strained relationship. Stress is a state resulting from bodily or mental tension; strain; pressure.

For many, stress is not life-threatening; for many it is. Any variety of things can lead to stress: family situations, strained relationships, work overload, finances, endless demands on time and energy, health concerns, too high self-expectation, feelings of inadequacy, worry, noise, uncontrollable circumstances.

The homemaker, the career person, the working husband, the unemployed, the teenager, children, and even babies, everyone active and inactive, Christian and non-Christian, experiences degrees of stress. Because we want to avoid physical disorders while functioning properly and lov-

ingly, it is important to follow certain tips in dealing with this unwelcome visitor called stress. I offer these dozen tips with the prayer that you will be led more faithfully to examine your priorities and focus so that you will not allow stress to get the best of you.

1. Have periodic physical check-ups by your physician. He may want to prescribe a mild stomach relaxant or blood pressure medication. Get your required amount of sleep, proper diet, fresh air, and exercise. *Pray without ceasing.*

2. Try to release any pent-up emotions, resentments, or worries to the Lord; they are not helping the situation. *Pray without ceasing.*

3. Remember who you are — a child of God, bought with a price. Jesus himself knew the same emotions and physical weaknesses we experience. When you feel tension building because of small annoyances, take a look at things. Can you avoid it? Ask the Lord to control you, meet your needs, protect you from "the enemy." *Pray without ceasing.*

4. Keep your focus on the Lord. Remember who HE is! List His attributes, praise Him. List your blessings, thank Him. Sing unto Him a new song. *Pray without ceasing.*

5. Take time to begin the day with the Lord. Meditate upon a few verses that speak to you. Read until you find direction in His Word, and ask His guidance. Let your spirit worship Him. Do not put away the

Bible and forget those moments. Continue to be open to His ministering Spirit. *Maranatha* devotions offer helpful thoughts for each day. I also recommend Cowman's devotional books, *Streams in the Desert* and *Springs in the Valley*. *Pray without ceasing.*

6. Read first-person stories such as in *The Guideposts* for further encouragement and inspiration. Learn to know personally this same God they have discovered. *Pray without ceasing.*

7. Develop your own Bible studies. For example, compare Bible people and their times of fear, discouragement, loneliness, stress, and their victory over it with yourself. List some of the many promises. *Pray without ceasing.*

8. Try to be consistent and firm in your convictions and decisions, letting your best judgment rule. Be willing to submit in love when in the best interests of all concerned in a situation. If your teenager pouts and argues to use your car when you have a reason to deny the privilege, don't feel guilty and give in. *Pray without ceasing.*

9. Let off steam carefully lest someone gets hurt. Don't keep things bottled up. Share burdens with understanding friends or family; ask them and the pastor for prayer support. *Pray without ceasing.*

10. Take a vacation alone or get away for a day. *Pray without ceasing.*

11. Involve yourself in a relaxing

hobby or volunteer service but be careful to accept no more responsibility than you can handle. *Pray about it.*

12. Avoid the what-ifs. Yesterday is gone. Tomorrow is in His hands. Be sure today is one for which you will have no regrets regarding your attitude, your words, and your deeds. *Pray without ceasing.*

"Praying without ceasing" is an attitude of the heart. Keep your telephone line to the Lord open in all circumstances. Try it, practice it. God bless you, and may you praise Him. □

*Lois and her husband, Kenneth Dotson, moved to Magnolia, WI a few months ago to assume the pastorate there. Lois has been active in WHFMS and was the National Spiritual Life Chairman for several years. The Dotsons have three grown children and have served pastorates in Maine, Michigan, California, Iowa, and Illinois. Lois says she writes from first-hand experience and tries to follow her own advice.*



## Love Coffee

Ninety ladies enjoyed the fellowship of a "love coffee" which was sponsored by the Villisca, Iowa Evening Circle on a Saturday morning. Guests from the other Villisca churches benefited from the program presented by WHFMS President Carole Lewis. Frances Gray, Central Region WHFMS President, welcomed the ladies and Debbie Hutchings, pastor's wife, closed the fellowship time with prayer.

The Villisca Advent Christian Church choir presented "Shadows" directed by Carole Lewis at the interchurch Good Friday service. Villisca members also had responsibility for the interchurch sunrise service and breakfast.

## Correspondence with Missionaries Sparks Projects

To establish a closer relationship with our missionaries, the Elsie Kirby Mission Circle of New Albany, Indiana has corresponded with each of them. Through letters they have been able to identify specific needs and requests. They sent Christmas tracts and cards to Alice Brown; VBS, flannelgraph, and Sunday School materials to Joy Hollis; devotional booklets and picture stamps to Judy Jewett; and "care" packages to Marion Damon/Barbara White, and to the Floyd Powers family.

During harvest time, they sponsored a sale of extra garden vegetables with the proceeds for missions.

Secretary Kathryn Clagett also reports that two of their members have established a clothing closet as a service to people who need clothing in their community. They have also been supportive of their former pastor and wife, Stephen and Barbara Van-nah, who are missionaries in Senegal, Africa.

## Southern California WHFMS Welcomes New Society

President Lillian Koehler welcomed the new WHFMS of twenty-two members of Chatsworth Lake Community Church during the recent Conference meeting in Tustin. It is exciting to hear of the growth in the Chatsworth church. Other churches represented included LaVerne, Pasadena, San Diego, Tustin, and the Valley.

Special music was furnished by Loretta Shelton, The Tustin Treble Chorus, and Wilma Patrick. Accompanists were Treatre Kile and Melva Barth.

Fran Stansbury will be coordinator for the annual women's retreat at Camp Maranatha this fall. Mary Chandler of LaVerne installed the 1986 officers: President Lillian Koehler, Vice-president Elsie Meeker, Secretary Edna Carpenter, and Treasurer Nelda Sears.

Dorothy Gransee of San Diego presented a mini-missions conference by giving WHFMS history and progress. She presented an update on our missionaries and concluded by implementing small group discussions. She challenged these groups to consider how WHFMS is valuable and to find ways to minister to more women in our churches and communities.



## Berkshire President at Aurora

All members and friends of the Aurora Advent Christian Church were invited recently to an evening with Dr. Lloyd Richardson, president of Berkshire Christian College. The Women's Fellowship sponsored the event. The women have held their annual rummage and bake sale and are working on a new cookbook which they plan to sell at their fall bazaar.



## King's Jewels

Thanks for a job well done! Hazel Blackstone of Lewiston, Idaho has served as the National Superintendent of King's Jewels for the past seven years. We want to publicly commend her for her conscientious and creative work. She has written three pages a year for the King's Jewels' page in the *Advent Christian Witness*, has furnished materials for the leadership mailings to all local King's Jewels leaders, and has maintained records of leadership and accomplishments. We appreciate such valuable volunteer help.



Please pray for Hazel at this time as she is experiencing some serious medical problems in her jaw area.

Applications for this volunteer position will be gladly mailed to anyone who feels God's nudge to consider this type of children's ministry. Please send your name and address to Caroline Michael, P.O. Box 23152, Charlotte, NC 28212.

## Taffy Pull

For something a little different for a King's Jewels party (especially if your group is small!), invite your "Jewels" into the kitchen to make taffy. Give each one a specific job, such as measuring, stirring, or pulling.

### Recipe for Taffy

- 2 tbsp. butter or margarine
- 2 cups corn syrup (dark)
- 2/3 cup granulated sugar
- 1 tbsp. vinegar

Melt butter; add syrup and sugar; stir until sugar dissolves. Boil until it becomes brittle when dropped in cold water. When nearly cooked, add vinegar. Pull when warm. This makes approximately six servings.

## Recognized King's Jewels Clubs

### 100% clubs

#### *Southern:*

Banner Chapel, Benson, North Carolina  
Hopewell, Cedar Bluff, Alabama

### 95% clubs

#### *Appalachian:*

Fellowship, Taylorsville, North Carolina

#### *Eastern:*

Faith Community, Windsor, Connecticut

#### *Southern:*

Berea, Smoaks, South Carolina  
Hollandale, Spring Lake, North Carolina  
Stone's Creek, Four Oaks, North Carolina

### 90% clubs

#### *Appalachian:*

First Church, Lenoir, North Carolina

## THE CHALLENGE

The future walks in children's shoes  
for better or for worse;  
For some will learn to love God's Word,  
while others learn to curse.  
For Satan is so very real  
and in the world today  
These priceless little children's minds  
can be such easy prey.  
But while their hearts are young and bright  
and thoughts so quick  
Is when we should prepare them for  
whatever lies ahead.  
And if their lives are won for Christ  
each one a precious JEWEL,  
The master's hand can make each one  
a dedicated tool.

—Author unknown

## National WHFMS President Featured



*David H. Northup, Caroline M. Michael, and Marian H. Wrigley, speakers*

President Marian Wrigley challenged women attending the Piedmont WHFMS annual meeting with a workshop on "Ways to Increase Membership." She encouraged each local to analyze their WHFMS, to identify how they can make their meetings appeal to more women, and to develop a list of prospects.

Several YWA girls from the Shiloh Church, Monroe, NC presented devotional ideas and Sharon Lee from First Church, Lenoir's YWA sang a solo.

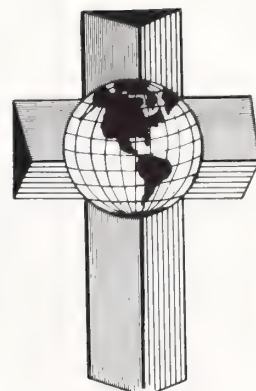
Conference President Judy Tidwell introduced David Northup, Executive Vice-president of the Advent Christian General Conference, who gave an inspirational message, "Expanding Our Vision," which encouraged ministry to ethnic groups within our culture as well as overseas.

The luncheon was furnished and served by the Northern District WHFMS members under the direction of Mae Setzer of Central Church, Lenoir.

Caroline Michael, National Director of Women's Ministries, led a mini-workshop on identifying outreach evangelism opportunities and shared the model of Paul from Acts 13 of changing one's world.

Regional President Janet DuBois installed: President Angela Johnson, Vice-president Randee Davis, Secretary Patsy Richardson, Treasurer Ruby Brookshire, Auxiliary Superintendents Tammy Brown, Jeannine Taber, and Judy McLean, and District Chairmen Gloria Presnell and Mary Dodd.

## Mission Prayer Partnership



### May

- 18 **Praise** God for **Marjorie Goodwin** as she celebrates her birthday today and **pray** for continuous blessing as she is home from service in Japan.
- 19 **Pray** for **Marion Damon** that God will give her rest and refreshment as she begins her furlough.
- 20 **Praise** God for the opportunity that **Mary Ellen Ingersoll** has had to be in Japan for a few weeks and **pray** for a safe journey home.
- 21 **Praise** God for the new church building at Manivakkam, India.
- 22 **Pray** that it may be preserved as word has it might have to be demolished to make room for a new road.
- 23 **Pray** for **Bessie Smith** during her leave of absence from the Philippines.
- 24 **Praise** God for His work in the recent Philippines crisis, and **pray** that He will continue to be with those preaching the Gospel there.
- 25 **Praise** God for the support of the Advent Christian Missions through **Penny Crusade**.
- 26 **Pray** for **Beryl Joy Hollis** as she labors faithfully in the Velacheri area of Madras.
- 27 **Pray** for **Alice Brown** in Cagayan de Oro City as she carries on her labors there.
- 28 **Pray** for **David Northup** in his leadership at Advent Christian Headquarters and in his contacts as he travels.
- 29 **Pray** for **David and Melodie Dean** as they make decisions for their future work.
- 30 **Pray** for **Barbara White** as she assumes more duties while Marion Damon is on furlough.
- 31 **Praise** God for the leadership of **Margaret Helms** in Cebu City, Philippines.



June

- 1 **Praise God that Shinichi Masuda**, the newly elected chairman of the A.C. Conference in Japan has been able to attend some Church Growth seminars in North America.
- 2 **Pray for Floyd Powers** as he travels with Shinichi Masuda to some of our churches June 3 - 16.
- 3 **Pray for Musa Powers** as she and Rebecca are preparing to leave for the United States for a summer furlough.
- 4 **Pray for growth in the work in Memphis, Tennessee.**
- 5 **Pray for the churches in Malaysia** as they continue to attract new converts.
- 6 **Pray for Austin Warriner** as he labors in the church in Asukano, Japan.
- 7 **Pray for Dorothy Warriner** as she works with Austin in bringing the Good News to the people of Japan.
- 8 **Pray for Steve and Stephanie Nolte** and family as they labor in Cagayan de Oro City, Philippines.
- 9 **Pray for Steve and Ann Lay**, Beth Ann and Timothy as they leave for Japan as short term missionaries.
- 10 **Pray for the Directors** as they labor for the Denomination at Headquarters.
- 11 **Praise God for Anna May Towne** and her witness to her students at Dansalan College, Philippines as she celebrates her birthday.
- 12 **Pray for Howard Towne** in his position of leadership at Dansalan College.
- 13 **Pray for the Jewett family** as they labor in Cebu City, Philippines with a special blessing on Danny as he celebrates his birthday.
- 14 **Pray for the youth who will be involved in Summer Ministries Teams.**
- 15 **Pray for Dan Goodwin** as he serves in Japan.
- 16 **Pray for the missionaries who have retired and praise God for their efforts among our churches here at home.**
- 17 **Praise God for the many Christians in Nigeria and pray they will be able to proclaim Christ to others.**

## Mission Directory

### INDIA

**Marion Damon** (March 27)  
P.O. Box 17, Andivilla  
Kodaikanal 624101  
Tamil Nadu, India

**Beryl Joy Hollis** (December 16)  
American Advent Mission  
Velacheri, Madras 600 042  
India

**Barbara White** (January 14)  
Box 17, Andivilla  
Kodaikanal 624101  
Tamil Nadu, India

### JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi — Nagano Shi  
Osaka Fu 586  
Japan

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
**Rebecca Powers** (November 11, 1971)  
26-817 Kubo  
Koga Machi, Kasuya gun  
Fukuoka ken, 811-31  
Japan

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3037 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
Japan

### MALAYSIA

**Thambusamy Devairakkam**  
**Victoria Devairakkam**  
Advent Christian Church  
3A, Jalan Sayang Housing Trust  
86000 Kluang, Johor  
Malaysia

**Lucas Devasahayam**  
**Beulah Devasahayam**  
Advent Christian Bethel Church  
Jalan Cempaka  
30, Taman Gembira,  
Post COD No. 42700 Banting  
Selangor, Malayaia

### PHILIPPINES

**Frank Jewett** (December 11)  
**Judy Jewett** (January 19)  
**Danny Jewett** (June 13, 1976)  
**Timmy Jewett** (June 26, 1978)  
**Letitia Jewett** (April 13, 1980)  
P.O. Box 263  
Cebu City 6401  
Philippines

**Howard Towne** (May 5)  
**Anna May Towne** (June 11)  
Dansalan College Foundation  
P.O. Box 5430  
Iligan City 8801  
Philippines

**Steve Nolte** (December 2)  
**Stephanie Nolte** (October 22)  
Daniel Nolte (September 29, 1978)  
Justin Nolte (February 11, 1981)  
Andrew Nolte (March 28, 1985)  
Box 223  
Cagayan de Oro City 8401  
Philippines

**Margaret Helms** (September 18)  
P.O. Box 263  
Cebu City 6401  
Philippines

**Alice Brown** (March 24)  
Box 223  
Cagayan de Oro City 8401  
Philippines

### ON LEAVE

**David E. Dean** (December 20)  
**Melodie Dean** (August 9)  
Ruth Dean (January 24, 1979)  
Rebekah Dean (December 18, 1980)  
Tommy Dean (December 4, 1982)  
Route 8, Box 1113  
Live Oak, FL 32060

### ON LEAVE OF ABSENCE

**Bessie Smith** (March 27)  
Box 657, Waukegan Street  
Meredith, NH 03253

\*The missionaries' birthdates follow their names.

# The Case of the Displaced Person

Eugene A. Erny

"Eighty percent of all mission work today is being done without the Holy Spirit." This shocking charge could be more comfortably dismissed were it not an echo of the growing concern expressed by perceptive Christian leaders everywhere. Dr. Harold Lindsell says, "The doctrine of the Holy Spirit is the lost dynamic of the church, without which no missionary work can endure."

What do we think of the Holy Spirit today? To some He is an impersonal "it" or at best a vague "influence." Others carefully avoid the doctrine for fear of being branded as radicals or "holy rollers." Still others frankly confess that for them the matter is irrelevant. They have casually discarded the Holy Spirit along with other so-called outmoded teachings such as the virgin birth and inspiration of the Scriptures. The Holy Spirit's place in the church has been usurped by a panel of executives.

## The Spirit's presence essential

To our Lord, however, the presence of the Holy Spirit was the one essential element in the success of His work and the fulfillment of His commission. Without Him the disciples could only remain a timorous, divided band destined for obscurity. With Him possessing them, they became an invincible church.

By today's standards that small apostolic mission was underfinanced, pitifully equipped, and greatly disorganized. Yet within thirty years they had carried the gospel to the then-known world. How did they do it? Samuel Chadwick tells us. "Pentecost turned anemic believers into exuberant saints.

People said they were drunk, and so they were, but not with wine. They were vivacious and abounding with vitality. Pentecost wakes people up. It vitalizes latent talent and makes the utmost of every faculty and gift."

If we ever needed the Holy Spirit we need Him today. Personally we need Him. As an organization we desperately need Him. Insidious forces of evil assault an apathetic church. God's people bow resignedly to the onslaught. Missions, for all its impressive program, must stand embarrassed and impotent against the offenses of raw paganism and sophisticated secularism.

We have failed to acknowledge that without the Holy Spirit our most zealous crusade is doomed. "The Holy Spirit is the great missionary," John R. Mott reminds us. "Only as He dominates can we hope for success in the undertaking to carry Christ to the nations."

## Have we replaced the Spirit?

We are dominated, it seems, by almost everything but the Holy Spirit. Missions is encumbered with numberless committees and conferences. Our program is replete with leadership training seminars, recruitment campaigns, studies in church growth, and lectures on how to live in tropical climates.

Our candidates are screened and groomed, educated and analyzed. They are sent to orientation schools and given special courses in linguistics and cultural anthropology. Yet we fail. Why? W. Graham Scroggie put his finger on the trouble. "We have banked more on prestige than prayer," he said. "We have organized more than we have agonized; we have allowed ritual to obscure reality; we have

thought more of conferences than of consecration. In short we have displaced the Holy Spirit and it is high time that we recognized the cause of our spiritual stringency."

There are those today who speak of missions in terms of big business. Clever executives, impatient with talk of spiritual qualifications, are elevated to roles of leadership. Frenzied activity and a proliferation of programs and institutions are offered as evidence of achievement. We need to remind ourselves that a vast operation is no proof that the work of God is being done. Moreover, physical growth may be only a facade masking tragic spiritual decline.

## The ministry of prayer

Is there a way we can determine whether we are trusting the Holy Spirit or depending on the arm of flesh? I believe there is. The place we accord the ministry of prayer is a sure index to our spiritual values. Men who genuinely rely upon God's Spirit and consistently look to Him for leadership are found often on their knees. It was so with the first missionaries. The same principle applies today.

We have grieved the Holy Spirit and it is high time we acknowledge our sin. Without Him our most earnest endeavor is play acting. Human wisdom and even the most prudent administrative procedures will ultimately fail. In a spiritual warfare the only truly effective weapons are spiritual ones—weapons fashioned by the Holy Spirit and wielded by Spirit-filled men. □

*From a tract of the same name; reprinted with permission from OMS International, Box A, Greenwood, Ind., 46142.*





Upper left: Vernon Green Nursing Home — 1966; Vernon Hall Retirement Residence — 1978; Birches Apartments — 1978; New Wing in Vernon Green Nursing Home — 1985.

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stone in the growth of Vernon Advent Christian Homes has been passed with the re-  
achievement of our \$200,000 Challenge Fund goal. This goal provided for the construc-  
ing at Vernon Green Nursing Home, adding new patient rooms, office space, and  
ces. The event is a testimony to the Homes' development by the leading of God, and  
of continued expansion that is being planned for the years ahead.

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# Advent Christian WITNESS

JUNE 1986



**THE NEW PHILIPPINES**  
A Challenge for Advent Christian Missions



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*The symbol of trust*

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*from the editor*



## Breaking Faith

Say the word 'Nicaragua' and you're guaranteed a passionate argument. Surprisingly, the most emotional issue of the Reagan presidency is not the budget deficit, the military buildup, or tax increases. It's Nicaragua! Even evangelicals are divided and confused when it comes to dealing with the seven-year-old Sandinista revolution that toppled the Somoza dictatorship in that small Central American country. Some Christians see the Sandinista's as liberators building a just and equal society. Others view them as Marxists dedicated to making Nicaragua a client state of the Soviet Union.

When the Sandinista's came to power in 1979, they promised freedom of the press, respect for human rights, freedom of religion, a mixed economy including private ownership, a national army, and unrestricted freedom of expression including the right to organize political parties for free elections. From all appearances, Marxism would take a back seat in the development of a truly democratic society.

Sadly, the Sandinista government has broken every promise made to the Nicaraguan people in 1979. The army operates as a wing of the Sandinista party and takes orders from the party. The Sandinista's have turned out to be racists who have murdered and displaced thousands of Miskito Indians living on Nicaragua's Atlantic Coast. Strict censorship of the press, including the widely respected opposition newspaper *La Prensa*, has become the order of the day in Sandinista Nicaragua.

Religious persecution is also a Sandinista trademark. Missionaries have been beaten and detained without reason. Church buildings have been confiscated and destroyed. Religious schools are forced to hire teachers who teach Marxist Lenninist Communism.

That the Sandinista's are Marxist is obvious from their public statements over the past twenty years. For example, the words of party leader Humberto Ortega:

"This [Sandinista] nucleus should use the scientific doctrine of the proletariat, Marxism-Leninism, as an absolute and unquestionable guide in the action undertaken for the transformation of society." (From Bulletin of the FSLN, April 1978)

Ortega's words are not an isolated quotation. The Sandinista public statements have consistently pointed to their desire to establish a pro-Soviet Nicaragua bankrupt of human rights and religious freedom. The Sandinista's recent rejection of the Contradora peace accords put forth by Mexico, Panama, Columbia, and Venezuela demonstrates their commitment to establishing a Marxist state.

Unfortunately, those Christians who continue to believe the delusion that the Sandinistas are heroic revolutionaries following the example of Jesus Christ are in Rev. Richard Neuhaus's words "serving as apologists for repression." Christian people are persecuted in Nicaragua. Human rights are ignored. The Nicaraguan leaders have broken faith with their people. In this editor's opinion, it's our Christian duty to work for the overthrow of the Sandinista government. □

## FEATURES

- |   |                            |    |
|---|----------------------------|----|
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## On the Cover

Malacanang Palace, the twenty year home of past Philippine President Ferdinand Marcos, after events brought his government to an end. Two articles in this issue probe recent events in the Philippines and offer some thoughts about the future of Christianity in the new Philippines.

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# Miracle in the Philippines

Howard Towne

**D**ateline — Marawi City, 28 February 1986. A *Miracle* has taken place. Perhaps it is still in process. What was a steaming political and social volcano which most believed would erupt and destroy the fabric of the Philippines, miraculously quieted and cooled. Civil war appears to have been averted. Immense but as yet immeasurable changes have taken place in the highest levels of the government, yet without the destruction of life and property which a volcanic eruption would most certainly cause. A nearly bloodless revolution has changed the top leadership of 54 million Filipinos and brought them fresh hope for the future.

The presidential election on Friday, February 7 was marred by vote-buying, the intimidation of voters at the polling places, losses of ballots and ballot boxes, and by massive transfers of votes from the opposition to the ruling party of President Ferdinand Marcos. Most of these irregularities are commonly expected by Filipinos but the recent



election saw unprecedented fraud. President Marcos and his aides engineered the biggest and potentially most damaging electoral fraud in Philippine history.

## Questions

As an American who has lived almost half of my life in the Philippines and the last 10 years in Lanao del Sur, I asked a number of questions: How much more of Marcos will these people

endure? Are there not now finally thousands of common, law-abiding citizens ready to revolt? What will happen here in Lanao and how soon?

Lanao del Sur is governed by Hadji Ali Dimaporo, a Marcos crony. Dimaporo also serves as the acting president of Mindanao State University, a position for which he has no qualifications. He is protected by his own private army, many of whom are the infamous Barracudas who terrorized the two Lanao provinces (del Norte and del Sur) during the 1970s. What lengths would this man go to during and after the election to insure victory for Marcos and for himself? And what terror would he bring to Marawi City

and Lanao in the remote possibility that his party should lose?

Dimaporo's principle opponent in Lanao was Assemblyman (former Marawi City mayor) Hadji Omar Dianalan (though neither man was personally up for reelection). Dianalan and Dimaporo are brothers-in-law by marriage and had until recent months both been members of Marcos' party. But Dianalan had defected to the party of Mrs. Cor-

azon Aquino. The Assemblyman, too, had a private army but one considerably smaller than that of Dimaporo. Yet Dianalan, despite his disadvantage in armed supporters, could not be expected to give up without a fight. Anxiety and even fear hung over this community like the thick fog of December and January. And the fog of anxiety and fear has not yet cleared.

### Events

The fog was thickest on Monday, February 24 when, following an invitation from local leaders of the opposition for Dansalan personnel to participate in a prayer rally at one of the City's Islamic schools (JPI), we began hearing reports of events in Manila. Defense Minister Ponce Enrile and General Fidel Ramos of the Philippines Constabulary were reported to be trying to avoid arrest by forces still loyal to President Marcos, after both Enrile and Ramos publicly announced they could no longer support the Marcos administration. Next came news that Cory Aquino was being declared the winner of the election, despite the claims of Marcos that he himself had won by some one-and-a-half million votes.

At this point it appeared that participation in the prayer rally would be too great a risk and a trip through the Bangalo area of the City confirmed it would be suicide for any of us to attempt entering the JPI campus. The place was ringed by heavily-armed men, many of them

Governor Dimaporo's notorious Barracudas. The prayer rally had to be cancelled.

Another Dansalan staff member and I went to talk with Assemblyman Omar Dianalan (who is also a member of the Dansalan Board of Trustees) at his father's home where he was staying temporarily following his Sunday return from Manila and Cebu. Dianalan told us that Marcos had left Malacanang Palace, that the Presidential Palace was now occupied by Minister Enrile and General Ramos, and that General Fabian Ver, the Chief of Staff of the Philippine Armed Forces, had been arrested. Dianalan's immediate task, he told us, was to contact Governor Dimaporo and reach an understanding which might avert armed violence between the two local opposing groups.

This news from Dianalan was encouraging indeed, but subsequent radio reports soon seemed to refute what he had told us. Was it simply a case of the Assemblyman's information being more up-to-date than radio reports? Later in the day, I talked with General Mamarinta Lao (retired), long-time friend and neighbor of Dansalan and former governor of Lanao del Sur. What General Lao told me seemed to discredit Dianalan's report. General Lao, who had known Marcos for a number of years, did not believe that the President had left Malacanang and was of the strong conviction that Marcos would not resign from the presidency unless he were forced to do so.

The General was unable to provide me with any satisfactory source of or rationale for the news which we had learned from Assemblyman Dianalan. And news reports from Manila during the next day and a half seemed to undermine Dianalan's statements completely. A pipe dream? A possible scenario which Dianalan expected to be acted-out at any time? (I remembered the remark of a Maranao attorney during equally-trying circumstances several years previously, when he said to me, "Your guess is as good as mine.")

On Wednesday morning reports coming out of Manila began to be much more encouraging. The Marcoses had vacated Malacanang and had been flown and trucked to Clark Air Force Base from which they were to leave the Philippines entirely. One by one at first and then by groups and units, individuals in government and the military left Marcos' sinking ship and gave their support to new President Cory Aquino. The worst seemed over.

The nation has been saved from civil war. Now the administration of President Cory Aquino and People Power have the long (probably from three to five years) and difficult task of rebuilding what the Marcoses destroyed. □

*Howard Towne has lived many years in the Philippines as an Advent Christian Missionary. He currently serves at Dansalan College. He wrote this on the scene report in early March.*



# THE CHALLENGE OF THE 'NEW' PHILIPPINES

by Sam Seligman

MANILA, OPEN DOORS NEWS SERVICE

In the aftermath of the dramatic transfer of power in the Philippines, major church leaders in that nation are responding with fire in their bones.

"The Philippines can be great again," declared Pastor Bel Magalit, a veteran church worker for over twenty years.

In one of many thanksgiving services held throughout the land, Pastor Magalit acknowledged that the recent events restored "not only our freedom, but also our pride.

"We are now the darling of the democracies.

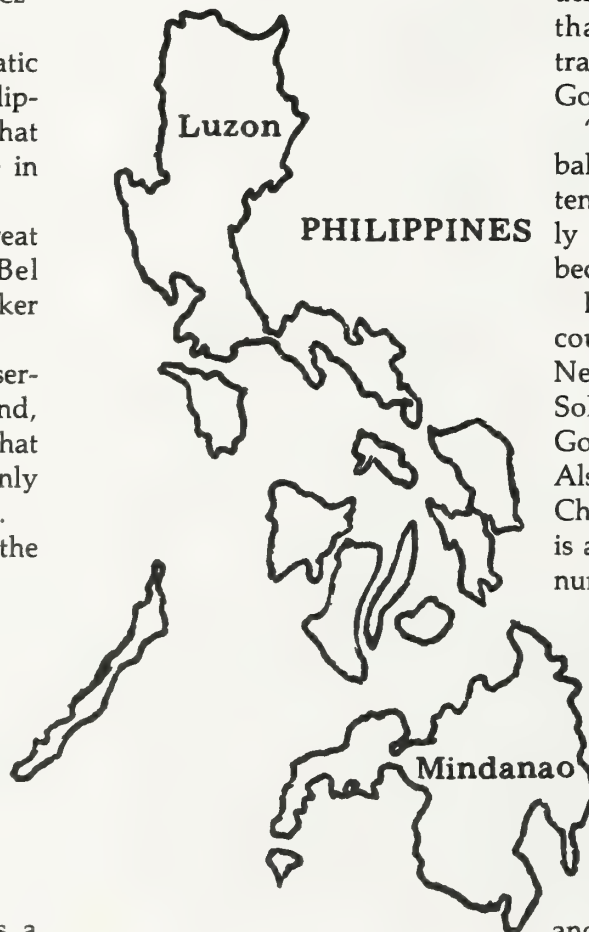
"But," he cautioned, "before we break our arms or dislocate our shoulders in self-congratulations, we need to listen to what God has to say from His infallible Word."

Magalit then proceeded to launch into a sermon based on Proverbs 14:34: "Righteousness exalts a nation, but sin is a reproach to any people."

Magalit reminded the congregation that real greatness, according to the Scriptures, is righteousness. The former general secretary of InterVarsity Christian Fellowship does not believe that all Filipinos must become Christians for the nation to be genuinely great.

"We do not have to convert every single one of our people," he noted. "We are to evangelize as vigorously as ever and, if possible, more vigorously than before.

"But we do not need to place all



our eggs in the evangelism basket. We can extend the influence of God's law through greater involvement in the socio-and political-life of the nation.

"We must not polarize between these two duties," he pleaded. "Both of them are part of our Christian mission."

Jun Vencer, general secretary of the Philippines Council of Evangelical Churches, agrees.

"We would like the principles of the Kingdom to be impressed in our laws and in our way of life," he

acknowledged. "We also recognize that legislation alone cannot transform our society. Only the Gospel of Jesus can do that.

"But, at this time, we need to balance social activism with an intensification of evangelism. For only God-fearing men will ultimately become law-abiding citizens."

Believers in this land were encouraged with the appointment of Neptali Gonzales and Jovito Solanga as Ministers of Justice and Good Government, respectively. Also, General Fidel V. Ramos, Chief of Staff of the Armed Forces, is a Methodist who recently placed number one among a "most credible" watchdog survey of newly appointed officials.

## Diverse reaction

Vencer admitted that the Philippine Council of Evangelical Churches (PCEC) 5,000-member churches had diverse reactions to the pre- and post-election tension, but were in one accord that the Lord's sovereignty and the power of prayer were key factors and still are.

Ef Tendero, president of the Association of Baptist Churches of the Philippines, concurs.

"The recent revolution taught us two things," he stated. "First, God intervened in the affairs of our nation and spared us a bloody civil war. And, secondly, there is a need for concerted prayer effort on the part of believers in asking the Lord to bring about righteousness and

peace in the land."

If there was ever an incident in modern history in which the hand of God and the power of prayer had combined to transform a nation, this was such a moment.

Indeed, veteran political observers looked on with amazement as President Ferdinand Marcos' tightly controlled 20-year regime slipped harmlessly from his grasp.

Christians around the world testified that they were on their knees in deep prayer for the mounting situation in the Philippines.

Lyle Corbin, an evangelist with Everyday Church of Seattle, Washington, was one of them. "I was awakened from my sleep in the early morning hours to intercede immediately for the nation, specifically for the leaders of both

sides, and the military.

"In speaking with leaders from other organizations, as well as my contacts with intercessory groups scattered from Thailand to Israel, I learned that many of them had been led into fervent prayer, specifically in asking for a minimum of bloodshed."

On February 23, troops loyal to the Marcos regime massed themselves against soldiers that had joined General Ramos and the Defense Minister. Both had resigned their support of Marcos, who they believed was no longer the legitimate president.

Battle-tested marines were flown in from outside the capital to assist the government. In the midst of it all, hundreds and then thousands of Filipinos, responding to a plea by Roman Catholic Archbishop of

Manila, Jaime Cardinal Sin (over Catholic-owned Radio Veritas) formed human barricades to prevent the tanks from entering the camp where the reformists were dug in, expecting the worst.

On the following day, the mass of humanity, later to be dubbed as "People's power," swelled to hundreds of thousands. Their presence made it impossible for the tanks to enter the area. In several incidents, nuns knelt and prayed as the slowly moving tanks bore down toward them. They held their ground and the tanks came to a halt.

On other occasions, nuns and civilians locked arms and denied the armored carriers forward movement. The stunned drivers were cheered as they climbed out and were greeted with candy, flowers and smiles. Continued on next page



*Philippine soldiers at military camp during transition of power*

*photo by David Roy, Open Doors News Service*



## The Challenge of the 'New' Philippines

The government, knowing it couldn't put off the attack any longer, ordered five helicopter gunships to strafe the camp. Instead, the pilots defected to the reformists.

In thirty-six hours, Marcos had fled the country and the rest is history.

### Prayer's answered

"We have been given a reprieve," affirms Pastor Jerry Ocampo of the Jesus Flock. "But the fate of this nation still hangs in the balance.

"If any of us thinks that we have attained it, let him beware," Ocampo warned. "If we do not continue to seek His face and turn from our wicked ways, God will not heal our land."

Magalit added "the Lord really answered the prayers for our country, but if this means that now the rest of the worldwide community can sit back and strike the Philippines off their prayer list, that would be a great mistake."

Vencer affirmed "the greatest task is to promote unity and cooperative evangelism at this time.

"I believe that for the nation to be reconciled it must begin in the church," he said. "The healing spoken of in 2 Chronicles 7:14 must be first realized and actualized within His people."

Tendero, who represents an organization that includes 220 churches and 16,000 believers, stated that there is a need, however, to respond to the events of the day.

"We should not only think that our ministry is within the four walls of the church," he counter-balanced. "As the salt and light of the earth, we are to seek the souls of the critics where God has placed us."

Another who shares this belief is Roger Arienda, a former Marcos political prisoner and now an evangelist who ran for vice president in the recent elections, placing fourth.

"It is time that Christians got down from the clouds and became relevant to the people's needs," he said. "Just like Jesus did. He became human to suffer with humanity."



*Channel four television station where two soliders were killed*

*photo by David Roy, Open Doors News Service*

In addition to broadcasting five days a week and operating a school of evangelism, Arienda has had a prison ministry for ten years. His most recent effort involves farming and a soap-making cooperative for the inmates.

"The God of the Bible brought about the change in our land because it was time for a change," Arienda, author of the book *Free Within Prison Walls*, believes.

"God will intervene if we are committed to work with Him. In working with Him, we become aware of our responsibility."

### Enormous problems

Not everyone shares his aggressiveness.

"Many church leaders are waiting to see what will happen next," observes Roberto Cruz, a co-worker with Open Doors with Brother Andrew. "There is a lot of watching going on, even from the business and international community.

"At this point, it is too premature to say what will happen."

The problems that the new government is facing are enormous, and the insurgency problem has not merely vanished.

One of the first acts of the Corazon Aquino government was to empty the prisons of all its political detainees. This was a sign of their sincerity to reconcile all warring elements in the land, notably the 15,000-member New People's Army (NPA).

It is their hope that the NPA will accept Aquino's offer of amnesty, an unconditional pardon to anyone who will lay down his weapons and rejoin the rebuilding society.

Days after the prisoners were released, including the founder of the Communist party of the Philippines and another, considered by the government as the commander of the NPA, rebel guerrillas responded by ambushing and killing seventeen soldiers and one civilian.

Is this a foretaste of continual subversive activity?

"Those who joined the insurgents out of protest to the Marcos

government or due to the poverty may rejoin society," Cruz analyzed. "But those who are given to the cause of communism will not surrender or yield to the reconciliatory program."

Religious persecution, a fruit of totalitarian societies and a disease that has spread over half of the world, is a growing reality in the Philippines. It is also a test that most Filipino believers are unprepared for.

Cruz recently visited an area terrorized by rebels. He befriended a young Bible school student whose testimony was identical to others that he had spoken to.

"I have been visited by NPA soldiers frequently," she admitted. "When they learned that I was a worker of God, they told me that the Bible was only a theory. I was visited again and warned not to teach the Bible. 'Those who learn from that book will be afraid to kill,' they said."

The Reverend Ben de Jesus, president of the Christian and Missionary Alliance Churches of the Philippines, says that very few of the believers in the 1,000-plus churches in Mindanao (a large, rebel-infested island) are equipped.

"This was our discussion during a recent meeting with church leaders," admitted de Jesus, a pastor for over 25 years. "We realize that we must prepare our people for such an event which (at this point), seems highly likely to occur."

Vencer was in agreement with that assessment. "Our Bible schools and seminaries have not prepared our leaders for evangelism and missions in times of persecution," he said. "It is best to say at this time

that the need for such training is imperative."

Evangelicals are also mindful that the recent revolution heaped massive praise upon the Roman Catholic Church, whose involvement through its hierarchy, print and broadcast media and its priests and nuns played a major physical role.

"Their militancy in the revolution was obvious," noted Tendero. "We're not so sure how they will continue to use this influence."

Angie Tan, executive secretary of Praise, Inc., admits that virtually everyone acknowledge the Lord for sparing the nation. "But when it comes down to what is being spoken of at the grass roots level, the common folk remember the image, the rosary beads and the prayers to Mary.

"However," she concluded, "in spite of what people may think, I

believe with all my heart that God honored the prayers of the ten righteous ones in the land." (An allusion to the account of Sodom and Gomorrah.)

Prayer, and the Lord's sovereign control of all things is the one issue that evangelicals base their hope and foundation on.

Antonio Senora, who pastors a Baptist church in the midst of the Manila city dump, says that his prayer life has deepened through the recent crisis.

"The Lord deepened my relationships with Him," he said, softly. "And I sense that this took place in the hearts of many of His people. There is a revival taking place. If it is His will to revive us, we cannot do anything to stop it." □

*From Open Doors News Service, P.O. Box 2020, Orange, CA 92669*



*Soldiers flash "people power" hand sign to photographer*

*photo by David Roy, Open Doors News Service*



# THINKING MISSIONS?

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## STUDY ABROAD

Tom and Betty Sue Brewster

**T**housands called to missions have a slim chance of ever making it to the field. Their studies at North American universities get in the way.

Let us explain. Each year North American graduates enter a materialistic society where a cacophony of voices thrusts its advice: "Better get a job." "Get some experience first." "This is the time of life to get married and settle down." "You need a seminary education before you can become a missionary." And later, "You owe your children a good start."

A subtle trap. Debts pile up as young families accumulate houses, furniture and cars. The "care of this world" get heavy. Each new commitment reduces flexibility and options. Each year take the edge off zeal to serve God in a foreign country. Availability to God becomes subject to "ifs" — "If only I could..., then I would follow through on my commitment to be a missionary."

If you're an undergraduate, you can choose schooling now that will multiply your mission service options rather than restrict them. Schooling does not necessarily enhance the probability of your becoming a missionary. The course of least resistance for most North American college students is to

finish college at home. But remember, North American colleges assume North American values, and they prepare people for life in North American society.

Mark Twain said, "Never let school get in the way of your education." That admonition is especially appropriate for the potential missionary.

### **The advantages**

The world is filled with educational opportunities. Completing university courses in another country provides unique preparation for missionary service. Studying abroad offers many specific advantages.

**Cost.** Tuition at foreign universities may cost much less than tuition at home. Although some students' annual tuition amounts to as little as thirty dollars, fees of three hundred to five hundred dollars are common.

**Language learning.** International students typically live with a local family. You can learn a language and culture more easily and enjoyably in the context of relationships with nationals. As a student your flexibility maximizes your learning opportunity and potential; the typical missionary with kids and a technical job may spend time studying the language, but often doesn't get close enough to the people to learn it.

**Cultural insights.** Start with the conviction that God is taking you to the people (not that you are taking God to the people), and that he got there before you did. God has not left himself without a witness. Only through careful observation of the culture might you discover how God has been preparing them to receive the gospel.

**Relevant content.** It hardly matters what you study, for almost any field will provide you with the valuable perspective of insiders. Study economics and discover that the subject might be approached as though people mattered. Study political science and discover that other countries have a legitimate perspective, even when they take a position different from the United States. Study engineering and discover how to provide technology that is accessible to, and appropriate for, poorer people. Study literature and identify with the recorded hopes, aspirations and values of the people. Study architecture and discover how local materials and conditions affect design and structure. Study history or health sciences or agriculture.

No matter what you study, you *will* get an education by looking at the world through another cultural perspective; an education that will help as you seek to present the good news in a culturally relevant way.

**Legitimacy.** In some countries, missionaries are not welcome. In many unreached areas, student or tourist visas are available, while missionary visas are not.

**Relaxed agenda.** Some missionaries become so busy that they have little time for the people to whom God has called them. As a student you would not be encumbered by a heavy job description. Said one missionary language learner: "I have never been so fulfilled in all my life. In the States I was conditioned to be so busy all the time. Now I have one responsibility—to spend time with people." During his first months abroad he not only learned the language but had a significant ministry.

### The challenge of the unknown

Missions can be approached with at least two mentalities: a tourist's or an adventurer's. Reaching unreached peoples requires the adventurer's perspective—being willing to get yourself dirty. The tourist's approach to missions is easier. It's comfortable to have "tour guides" prepare and orient you as a missionary, then welcome you when you arrive overseas. Although the tourist approach may be useful for summer programs, it has created a great disparity in missionary allocation. About 80 per cent of Protestant missionaries work among only 17 per cent of the world's people. Unreached people are seldom reached with the tourist approach. Adventurers are needed for the mission task that remains.

It's not easy—excellence has a price. But mediocrity also exacts its toll. You can decide now that spending your life in ineffective mediocre ways is unacceptable to you.

The adventurer views significant involvement in a new culture as a high privilege. Just enrolling in an overseas study program can be an adventure. Some are not publicized by your university. In many Third World countries even getting a catalog that describes available courses or study opportunities can be difficult—if not impossible.

For the tourist this presents an insuperable obstacle. But the adventurer considers it part of the process and challenge.

### Winging it

To arrange study in many countries you may just have to go any way you can. Many of the unreached of the world may only be reached by those willing to pass through the cracks. For many places it might be best to enter on a tourist visa. Stay in an inexpensive, local hotel until you can find a family to live with. Hang around only with local people and seek to gain insights about how the system works and what opportunities exist. Don't use the term openly, but think of yourself from the outset as a missionary. Expect God to use you. Learn about the social structure and the various people groups and prayerfully select a people group or target audience. Determine before God that you will reach out. Develop a strategy to gain legitimacy among the people; preferably a long-term

legitimacy, yet flexible enough to move on at a moment's notice if God so directs.

It may take two or three months to locate, and get established in, the study opportunity you want to pursue. Good. See each day as a learning experience. Don't be too concerned about how long it may take you to graduate. In fact, your strategy might be to gain as many years of legitimacy as possible through a protracted student status. That may be one of those cracks that would enable you to have a significant ministry. Neither should you be too concerned about academic accreditation. Don't let the tail wag the dog! You want an *education*, not just a degree. Look around you at all the graduates with diplomas from accredited institutions who still aren't qualified to do what you want to accomplish.

### Be a learner

Go with a learner's heart. Read about your host country's history and grow in your understanding of the people's concerns and needs. Be a learner who is growing spiritually. Expect God to open His Word to you freshly. Grow in your understanding of Jesus' model of servanthood. Accept the authority that Jesus gives to those he sends out and expect to be empowered in ways that will release the gifts of the Holy Spirit for the edification of new believers. □

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**A**dvent Christians are being called to celebrate the 125th anniversary of their denomination. It is their right and responsibility to celebrate. You see, its not by chance that the Advent Christian Church is alive today. It's by the grace of God. That's cause for celebrating.

The evidence of the blessing of God upon the Advent Christian denomination shines from every page of its history. The gathering in 1860 of a group of believers around the freshly discovered truth of "life only in Christ," and in the hope of Jesus' imminent return, was the work of God. The enthusiasm of those early Advent Christians for Bible truth, and their tireless efforts to proclaim it everywhere, were the results of the Spirit's burning presence within them. The remarkable conversion of those who received their witness to the truth and heeded their message of judgment was the saving work of Jesus Christ.

The growth of those first works into the building of churches, the sending of missionaries, the founding of colleges, and the development of homes for children and the aged is further proof of the power of God within the Advent Christian Church. With a heritage of 125 years of vision and fulfillment, why shouldn't Advent Christians celebrate?

#### How will we use our heritage?

It is a priceless inheritance that Advent Christians have in their hands. The example of Biblical

scholarship and proclamation of truth our fathers set; the congregations they formed; the churches they built; the ministries they set in motion and the blessed hope they shared must not be neglected.

Just what becomes of all that's been placed in our hands has yet to be seen. I wonder if we will waste it as the prodigal son did? Or, will we be so protective and fearful of the risks that we bury it as one of the

The promised land was before them. Twelve capable and trusted leaders had searched it out for 40 days. It was decision time. The people must choose to follow either the vision reflected in the majority report, or the one presented by Caleb and Joshua. The difference between the two was great.

There was diversity in their views of the future. Ten of the scouts saw only the giants. Calab and Joshua saw the giants too, but they focused on the juicy grapes of Eschol. To them, the value of the prize outweighed the threat posed by the giants and what ever personal cost might have to be paid.

There was contradiction in their views of themselves. The majority, still thinking negatively because of their fear of the giants, saw themselves as grasshoppers. Therefore, they called for a vote of "No." The courageous two, however, remembering the bounty of the land, saw themselves as victors. They called for a vote of "Go."

There was a major difference in their view of God. The more popular opinion was that God is not trustworthy, that He cannot be depended upon to protect His people in dangerous under-

takings. Caleb and Joshua had a better concept. They believed that God is completely trustworthy. He can be depended upon to provide for His people, to deliver them from all adversities and to cause them to triumph over their enemies.

#### Part of God's plan

The mind set of Advent Christians will affect what becomes of

## A VISION OF CELEBRATION

*first in a series of articles  
reflecting on 125 years of the  
Advent Christian Vision*



servants in a well-known parable did? It will be far better to improve what's been entrusted to us by putting it all to work for the Master as the other servants in the story did.

What the Advent Christian Church does with its legacy will be determined to a large degree by the vision of its people. There are some important lessons to learn from the experience of the house of Israel recorded in Numbers 13 and 14.

their legacy. To make negative decisions about what will be done on the basis of a sense of denominational inferiority, a fear of the risks that may be involved, or shaky faith in God would be disastrous. However, if we accept the fact that God by His strong hand has given the Advent Christian Church an important place in His plan; if we keep "the prize of the high calling of God in Christ Jesus" in sharp focus; and if we practice unwavering faith in His sovereign omnipotence by going forward at His every command, He alone will prescribe any limits to growth which the Advent Christian denomination may experience.

With a prospect like this, Advent Christians should celebrate with joyful expectancy!

Those early Advent Christians were motivated by the urgency of their message. The imminency of the promised return of Jesus Christ was more than a doctrine to them. It was a reality. While their vision of the kingdom of God was real, so was their vision of Judgment Day. Because of this, they had a passionate burden to reach every unbeliever in the world with the gospel of Jesus Christ. They pressed on tirelessly, striving to beat the deadline of the day of His appearing.

The reasons for urgency are still here. We, too, must work fervently. The second coming of Christ is 125 years nearer and much of the world's populace is in spiritual darkness. The gospel of Jesus Christ offers them the only hope of salvation and eternal life.

Let us celebrate with renewed personal commitment to Jesus Christ and to the urgent responsibility to reach out to all people in His name. □

## WE HAVE A MESSAGE

I am convinced that we have too long looked upon ourselves as a group that had a ministry for a former age, but has no distinctive message for this one. Nothing could be further from the truth. The Universal confusion of mankind with its many conflicting voices and ideologies demands the simple truth of an inspired revelation as never before. With the great development of knowledge *about* Man coming from the fields of anthropology, psychology, biology, and medicine. Man can still look only to that revelation for understanding of his *purpose* in the world and his ultimate destiny.

I know of no other group that has a simple, logical and believable interpretation of the vital aspects of revelation as that of our people. In an age of skepticism and criticism of the ghostly, disembodied life after death carried over from mythology and commonly held in many Churches today, the consistent Biblical teaching of the Advent Christian people should approach the scientific mind with refreshing clarity and be a strong influence in moving that mind toward God.

To a world of disillusionment, that has repeatedly watched its expectations for peace collapse into a confusion that now seems void of any hope of disentanglement, the clear expression of the Blessed Hope of the coming of the Prince of Peace, secured upon fulfilled prophecy, particularly that of His glorious resurrection from the dead, needs to be presented with conviction and earnestness as never before. While other conservative groups have taken up the doctrine of our Lord's return since the Advent Movement of the last century, many of these have permitted themselves to be

diverted to the coming of the Jews, of the Antichrist, of the Roman Empire and other supplemental matters that tend to distract the mind of Christians from the simple expectancy of the personal and glorious appearing of the Lord Jesus Christ as the only real hope of Man.

Our distinctive truths are great because our founders did not create them. They were revealed over the centuries as holy men were moved by the Holy Spirit, buried under years of ecclesiastical perversion and theological incrustation, and rediscovered by the simple men who returned to an inspired Bible and searched it in faith for truth and light.

Rather than thinking of these truths as something carried over from the last century and relatively meaningless in the modern world, I am thoroughly convinced that they are of the utmost importance today. Never before have men needed the certainty of revealed Truth, the clarity of a rational, supernaturalistic interpretation of man and his destiny, and a vital living hope as they do today.

This is the precious heritage of our people and it is our privilege and responsibility to broadcast these truths by every means in our power in the short time that may remain to us before the end. □

*These words were penned over twenty-five years ago by the late Dr. Edwin Gedney in the Advent Christian Witness. They remind us that an integral part of the Advent Christian Church lies in its distinctive truths.*



# Philippine Adven



# Christian Mission

## **Agusan del Norte**

Butuan City

## **Bohol**

Loay

## **Bukidnon**

Mindagat

## **Cebu**

Cebu City

## **Davao City**

Riverside, Calinen

## **Misamis Occidental**

Naburos

## **Lanao del Norte**

Iligan City

## **Misamis Oriental**

Binitinen

Cagayan de Oro City

Claveria

Ginoog

Hinaplanen

Kaliwitan

Lublulan

Lumbia

Malagana

Mat-i

Patrocenio

Sta. Ana

Sta. Cruz

Tagaloan

Tamboboan

## **Surigao del Norte**

Surigao City

Advent Christian missions began service in the Philippines in 1953 when Frank and Frances Toothe surveyed the islands on behalf of the American Advent Mission Society. Early the next year mission society secretary Clarence Kirby and Pastor Toothe selected the Clavaria area of Mindanao for mission work because no Protestant church or agency was active in the area.

The Toothe family settled in Clavaria and by 1956 the first Philippines Advent Christian Church was established in Clavaria. Today, over one thousand believers worship in twenty-three churches and preaching points. Career missionaries Frank and Judy Jewett, Margaret Helms, and Alice Brown have been joined by short-term missionaries Steven and Stephanie Nolte.

The Philippines is a land in transition. Your prayers support for Mrs. Aquino and government leaders, trying to cope with poverty, a declining economy, and democratic reform, is especially needed. Also remember to pray regularly for the Philippine Advent Christian Conference and the missionaries as they work together to extend God's Kingdom.



# IS GOD

My aunt was an artist, an exceptionally creative person with a good mind and a warm heart. But people called it a blessing when she died. It shocked me to hear them say it, but I understood. They knew how much she had suffered. If anyone deserved a full life, she did.

For as long as I could remember, she had fought a losing battle with an incurable disease that slowly destroyed all the muscles of her body. Then, after many years of severe disability and confinement to a wheelchair, she died a slow, painful death from cancer.

Even though my aunt's death ended her pain, I could not think of it as a blessing. I thought God had withheld His blessing when He gave her life in the first place. How could He be so unfair that He would create someone to struggle through a life of suffering without meaning or purpose?

I thought life had to be fair. Something good had to happen sometime in everyone's life to make it worthwhile. When my aunt died without that happening, a part of my faith died with her. I had hoped God would turn things around for her, but He had failed me. I also had symptoms of the same disease showing up in my own body and knew that my life could turn out the same way. I could no longer trust in the fairness of God.

## Grief into anger

Grief for my aunt turned into anger against God. Of course, I didn't tell anyone I felt angry or that I thought God was unfair; I wouldn't even admit it to myself. I didn't think a Christian should feel that way. I continued to pray and



# FAIR?

to study my Bible. I attended church, and I tried to love God while the anger simmered on the back burner of my mind.

Putting a lid on my anger accomplished nothing. It simmered on until it became a long-term grudge. For years it steamed in my subconscious, erupting at times as a vague distrust of God's intentions.

I don't know when I gave up my grudge against God. He carried me through a number of crises in my own life. Maybe it happened then. But now, more than twenty years after my aunt's death, I have discovered that I can look back without anger. I have also discovered that I can look back from a new perspective and see a different picture.

At the time of my aunt's death, I saw all the things that were missing from her life. She had neither health nor wealth. She never received the education she wanted to develop her full potential as an artist. She worked at many art and craft projects for many employers, but never earned enough money for a decent living. And she never married. All I could see was a long list of negatives.

#### A new perspective

Now I can see the positives. Health, wealth, beauty, fame, pleasure, success—all the things people think add up to happiness—are as lasting as soap bubbles floating in the air. My aunt found meaning for her life in something more permanent. She looked for God.

The Bible says, "He made from one, every nation of mankind to live on all the face of the earth...that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each of us" (Acts 17:26-27 NASB).

Near the end of her life, my aunt fulfilled this purpose as she studied her Bible and responded with faith. Then she demonstrated her faith by receiving baptism by immersion while she sat in her wheelchair. But learning to love God was only half the picture.

In spite of increasing pain and disability, my aunt continued to paint. When she could no longer hold her hand up for oils, she propped it on a peanut butter jar and did water colors. When she could do nothing but sit in her wheelchair, she sat by the sidewalk in front of her apartment. There, she greeted people walking home from the nearby supermarket and created friendships. She kept a few chairs nearby for those who wanted to rest and became a listener for anyone needing a friendly ear. To the last day of her life she made friends and found the highest meaning possible for life in loving God and loving others.

The Bible says that God's ways are not our ways. As long as I measured everything by my own ability to see, I thought God was unfair. But God can see what I cannot see, and His ways are *Higher* than mine—"as the heavens are higher than the earth" (Isaiah 55:9). Now I understand. When God doesn't meet my expectations, He's doing something better. □



*Marilyn Phemister is a former school teacher living in Pawnee Rock, Kansas. In addition to freelance writing, she leads a local writer's group and holds weekly Bible studies in her home. Marilyn and her husband, Charles Phemister, own a Christian book store in Larned, Kansas.*

## Teachers Urgently Needed

There is an urgent demand for teachers of English-as-a-second-language (TESL) in many third-world countries reports *Inter Cristo*, a Seattle-based agency that helps people find employment in Christian ministry organizations. According to *Inter Cristo*, requirements for TESL positions overseas vary, but many openings require only an undergraduate degree in any subject, fluency in English, and willingness to work overseas. As English becomes the language of international trade, third-world governments are anxious to bring their business and academic communities to fluency, states *Inter Cristo*.

For information on TESL opportunities and many other openings in Christian organizations both overseas and in the U.S., contact *Inter Cristo*, P.O. Box 33487, Seattle, WA 98133. Phone 800-426-1342. From AK, HI, WA state and Canada (206) 546-7330.



# ALLEN BUNNELL HODGES: A TRIBUTE

Raymond Beecroft

**I**t seems it takes a lifetime to discover who we are and why we are here. Allen Bunnell Hodges was a person, who early in life, discovered that in the center of all there was God, and then lived to his 98th year to demonstrate what that meant to him.

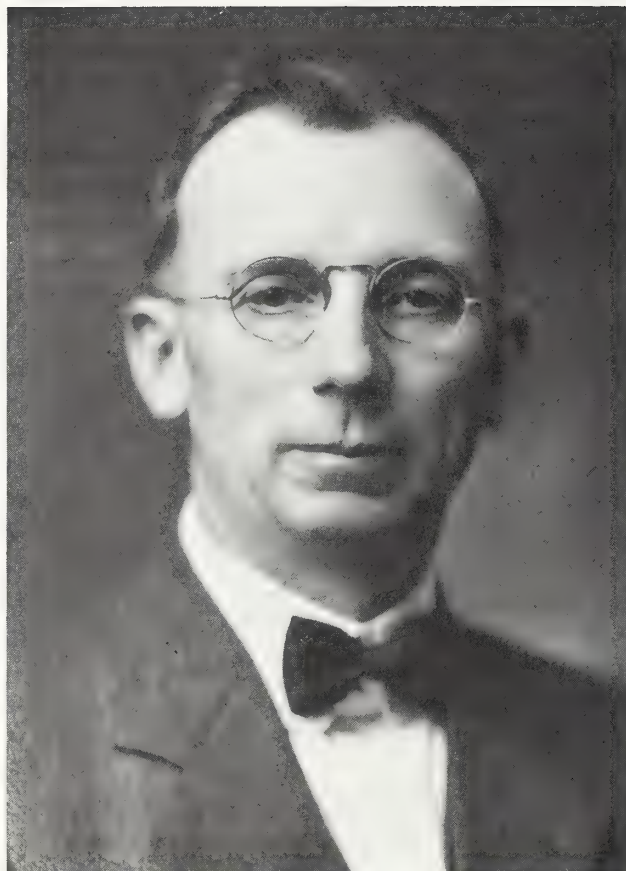
Allen was a happy person, finding blessing and purpose in all of life's experience. He knew sadness, but accepted life's negative moments always in a hopeful, positive spirit.

His triumphant living inspired many to emulate his example and to handle all of life with confidence.

When his wife Elizabeth died, he was left with three children. Allen handled this reversal so hopefully that it inspired one, who had also experienced a sorrow that he could not manage, to a new faith in God's purpose for his life.

Allen demonstrated the meaning of total Christian involvement in daily living and in Christian witness.

His practice of early morning Bible study and prayer vigil



*Rev. Allen Hodges at Haverhill, MA in 1942*

structured within him a holiness of life and a joy and power of Christian service.

## **A life of service**

His gifts were many and were faithfully shared with all — counselor, writer, pastor, Bible teacher, itinerate evangelist, song leader, soloist, and radio speaker.

Allen initiated the "victorious life movement" in the 1930's with such spiritual leaders as Dr. Irving Barnes and Rev. Harry

True. Many continue to believe that movement to be a turning point in the spiritual experience and perception of many.

In a letter to Allen on his 90th birthday, the late Dr. Edwin Gedney observed, "Your ministry has helped shape my life; especially the victorious life meetings, and your profound studies in the Gospel of John."

Allen's concept of mission was worldwide in scope. On one occasion he said, "Anyone who loves Christ is my brother."

Between the years 1942-45, Allen was national evangelist for Advent Christian General Conference, traveling from coast to coast and in the Canadian provinces.

## **Seventy years of ministry**

Allen preached and ministered for 70 years. His last sermon was delivered at Dowling Park, Florida, at the age of 90.

On his 90th birthday, letters of tribute poured in to him. "You have challenged me to keep on with studying the Scriptures and not settle down on what has been learned"; "To me you have been a standard, always relying on God's Word

and the work of His Spirit as your guide in all situations"; "You were a force who helped shape my life in the impressionable years of my youth".

The late Rev. Joe Tom Tate wrote, "It was at Camp Rude in Illinois, and you were reading the Scriptures as you sat by the river. You called to me with obvious excitement and said, 'My brother, come and see what I have found,'" and you shared with me a treasure from the Word."

A graduate of Aurora College (B.D., A.B.) and Boston Bible School (Berkshire Christian College), Allen was ordained to the ministry in 1917. He was an exegete, and his familiarity with Hebrew and Greek enabled him to "unearth many gems" from the Scriptures. He pastored several churches and also provided interim pastoral services

in three regions of the Advent Christian General Conference.

Allen died March 8 at Vernon Green Nursing Home, Vernon, Vermont. He is survived by his widow, Esther Washburn Hodges, who faithfully and lovingly cared for Allen during his later years of illness; a daughter, Mrs. Elizabeth McCoy of Nyack, N.Y.; and four grandchildren.

Funeral services were conducted by the Rev. Raymond M. Beecroft and the Rev. George S. Stone.

A memorial service to honor this man of God is to be held during the coming campmeeting season at the Alton Bay Campground, Alton Bay, N.H. □

*Raymond Beecroft is a past editor of the Advent Christian Witness. He currently serves the Vernon Advent Christian Home.*

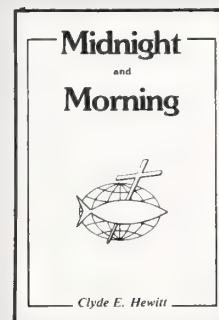


Rev. & Mrs. Hodges in 1970

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and

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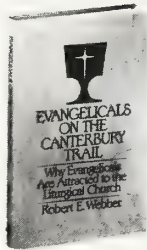


## A Return to Tradition?

In the last five years, Christians have begun thinking more about issues surrounding what it means to worship God. Robert Webber, Professor of Theology at Wheaton College, has written several provocative books on worship including this newest title *Evangelicals on the Canterbury Trail: Why Evangelicals are Attracted to the Liturgical Church* (Word Books 1985 \$12.95). Webber writes to document a trend among some evangelicals to seek more meaningful worship experiences within the Episcopal church. In writing, the author challenges the assumption of many evangelicals that Episcopal and other forms of liturgical worship are heretical and heathen in origin.

Webber does not ask all Evangelicals to follow his direction and abandon their 'free' style of worship for liturgy or formality. He also recognizes that Baptist, Presbyterian, Episcopal and other denominational traditions have differing ways of expressing worship. However, he does challenge conservative Christians to make sure that their customs don't simply become traditions but lead people into authentic worship of the living God.

After reading *Evangelicals on the Canterbury Trail* this reviewer did not feel the need to rush out and join the nearest Episcopal church. But he did understand that even the 'free church' worship style found in many Advent Christian, Baptist, and other evangelical traditions can



become just as much a dead tradition as the liturgical forms when cut off from Jesus Christ. Whatever tradition or form of worship we choose to participate in, Jesus Christ must be the center of our worship. If our worship experience does not provide us with a sense of His power, majesty, and mystery then we waste our time and find our Christian lives lacking of a deep relationship with God.

—Bob Mayer  
Charlotte, NC

## Banquet from a Master Chef

"Let me say up front," writes Chuck Swindoll in the introduction to *Living on the Ragged Edge*, "this is not a book for that small minority of folks who have opted for a warm, lazy, snooze in the sunshine. Come to think of it, I wouldn't know how to address them even if I tried."

Just when you think Pastor Swindoll has produced his best, he gives you the latest product of his prolific pen. Frankly, I love reading his work. His style is relaxed. His vocabulary is simple enough to read without a dictionary. His material is fresh and relevant. He writes with one foot in the real world and one in the Scriptures. He communicates. Someone once asked me why God allowed Ecclesiastes in the Bible. Swindoll leaves no doubt. Through 24 chapters he registers his conviction that the ancient writings of the Preacher have everything to do with life in the fast lane of the 1980's.

In *The Ragged Edge* he forces us



to face the realities of life head on. Solomon tries all the things we've dreamed of trying but never could afford. The wisest of men looks away from the faith of his father David to things like humanism, work, pleasure, and intellectualism for fulfillment. In Swindoll's words "Wisdom took a back seat as rebellion took control, jammed the accelerator to the floor, screaming to every passion within, 'let 'er rip!' And even though lasting satisfaction eluded him, he kept taking every corner on two wheels.

"Funny thing about us humans, we run faster when we have lost our way. And when we do, wisdom waits, refusing to keep pace with our frantic, maddening race to find happiness." In the end Solomon comes full circle. He comes home. He drops the self sufficient arrogance that characterized his journey "under the sun" and tells us to "remember our creator when we are young."

The book is not without minor blemishes. Sensitive conditionalists will wince at his brief comment on "the spirit will return to God who gave it". Some will detect an occasional stretching of the text to fit the point. (It is, after all, a rare preacher who can plead innocent to that charge!) The blemishes only reinforce what Swindoll's been saying all along about himself...he's as human as the next guy.

Perhaps the reason I digest every meal Chef Swindoll dishes out is because he constantly challenges me to be a better communicator of the Scriptures. He issues that challenge by the style with which he sets the table, the wide variety of quotes and illustrations he garnishes each meal with, and the honest and transparent accounts of

personal struggles he serves up to make me feel at home.

This time he addresses the issue head on as well. In his final chapter he reflects on the Preacher's conclusion. His use of George Butterick's quote "If only the preacher would remember that dullness is failure..." brings fresh conviction. He reminds me that C.S. Lewis once likened his role as a Christian to an adjective humbly striving to point others to the Noun of truth. "For people to believe the Noun", says Lewis, "we Christian writers must improve our adjectives." I'm experiencing a fresh burst of energy driving me to personal excellence in handling the Good News due to Pastor Swindoll's challenge.

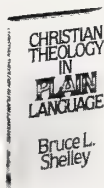
Chuck Swindoll has done it again. If preaching is a gift as well as a science as some have observed, two things are certain. First, God has graced him with the gift. Second, he is among the best masters of the science in our generation.

—Clayton Blackstone  
Lewiston, Idaho

## Theology in Plain Language

Reading books in theology and doctrine can be as exciting as watching the railroad tracks behind our church. I also know many people who enjoy reading theology, and they find it inspiring and thought provoking.

Bruce L. Shelley has written a book on theology that I could understand and enjoy. In his book, *Christian Theology in Plain Language* (Word Books, 1984), Mr. Shelley gives a panoramic view of theology and doctrine starting with a picture of the secular world and taking us through our faith with



writings on revelation, the Bible, evil, faith, God, Jesus Christ, the Holy Spirit, the church, salvation, the end time, and the world to come. Each chapter is about the same length and is filled with modern day illustrations that help the reader put practical handles on theological terms. The book is by no means simple in that it leaves out important matters. It stimulates the reader's thinking and helps the reader answer almost any question he might raise about the Christian faith. The book leaves denominationalism alone.

I highly recommend this book for the pastor who needs a fresh refresher course in theology. It is also excellent for the layman and the new Christian who is growing in his faith. Mr. Shelley helps the reader take a hike in his faith, and the good thing is, he doesn't lose him along the way.

—Jim Lee  
Lenoir, NC

## Learning to Help Others

The key to appreciating this book does not begin with chapter one but with the preface. In May 1983, Lorne San-ny, the President of the Navigators, commented to Leroy Eims (the author) that NavPress had not published any materials on the subject of laborers. Then he challenged LeRoy to write a book on the subject.

LeRoy asked Lorne, "If you were to pick one thing you wanted included in this book, what would it be?" Lorne's answer, "Make sure you include the fact that the big trick in working with people is to

bring them to the point where they can help others, as opposed to simply needed help themselves." The result is *Labouring in the Harvest*, (NavPress, 1985).

The author's style is methodical. The chapters are easily outlined with ample personal illustrations which make for easy reading.

There are no real surprises in the book. It contains everything you would traditionally find in a book on evangelism:

- The need for revival in the church,
- The power of God's word,
- The importance of prayer,
- The need of a total commitment to Christ and the Great Commission,
- And our reliance on the Holy Spirit.

The questions this book left me asking myself after reading it made it well worth my time to read it. Questions like:

- Is it possible that we are more like the Pharisees than we want to admit?
- Are we people that take pride in the fact that we attend church regularly, pay our tithe, pray, and even fast, yet will not do what God has asked, even commanded us to do?
- Are we willing to teach others to be labourers but are unwilling to be labourers ourselves?
- Are we guilty of sitting in seminar after seminar learning principles and methods of "how to's" but never having time or courage to do?

*Labouring in the Harvest* is good reading for all *Advent Christian Witness* readers. I would especially recommend this book to pastors and church leaders. This book is a good reminder that while God has called you to a position of leadership He has never called you out of His field of labour.

Steven Spearing  
Smithfield, NC







# "Take Charge of Your Time"

Joy G. Gallagher

Do you have too many things to do and seem to accomplish nothing? Do you feel under stress doing every day chores? Are you too busy doing *things*? Harry S. Dent in his book, *A Layman Looks Through the Bible for God's Will*, asserts, "The best way to get our priorities in order, our value systems re-arranged, and God in proper focus, in accord with Matthew 6:33, is to 'best grasp the whole of God's Word.' The purpose of God's Book is to change priorities, value systems, and lives to "seek first the Kingdom of God and His righteousness..." (Matthew 6:33). The prescription for this revolutionary value system is contained in Jesus' Sermon on the Mount (Matthew 5,6 & 7). This kind of life can only be lived by one who is supernaturally empowered by the Holy Spirit and is growing in God's grace day-by-day."

Being *busy* can control our time. In suggesting the following helps I speak as one who is still striving, not as one who has completely attained time-control. If you focus on what is important, you can maximize your time.

First, *spend more time with God*. That's right, *more* time with God. On days you don't spend time with God you seem to accomplish nothing. Conversely, the more time you spend with Him, the more aware you become of what He

wants you to do each day — what is *important* for you to do. He always seems to reward and increase your strength when you give Him your time.

Second, *set your priorities*. During your time with God decide what should fit in your schedule for that day: family time, work time, house chores, social times, church time. After choosing the important items for your day, list them in order of priority. Making lists often helps. Not only can you see what you should do, but you feel a sense of accomplishment as you cross completed tasks off your list.

Third, *learn to say "no."* Much of our busy time is spent on tasks that aren't important. We often take on more responsibilities than we can adequately handle because we are afraid to say "no." Don't feel guilty about saying "no" to tasks that don't fit in with your scheme of priorities. It is better to do a few things well than to do many things poorly.

Fourth, *delegate responsibility*. Don't feel like you have to be superwoman or supermom by doing everything yourself. Involve your family — or in church activities, other church members — in tasks that they are capable of handling. This will free you for other chores while teaching them responsibility. Even young children can help by picking up toys or putting dirty clothes in the hamper.

Fifth, *learn to relax*. Often you

deplete your energy source so much that you become physically ill. Don't get so busy with tasks that you forget how to relax. *Make time* for a hobby, reading a good book, a hot bath, a quick nap, physical exercise — anything that relaxes you and replenishes your energy. You'll be amazed at what you can accomplish after thirty minutes spent in refreshing yourself.

You may never be able to completely control your time or the stress that often accompanies busy times. By building on the foundation of the *important* things, as learned daily from your time with God, you can set priorities, learn to say "no," delegate responsibility, and learn to relax.



Joy is a pastor's wife, the mother of a young daughter, and a Christian Education Trainer. She and her family live in Monroe, North Carolina.

## Who's Responsible?

Spirited colts! Those are your Juniors. You have to keep a tight rein on them, or they'll run wild. The moment you turn your back, they're all over the room, getting into supplies, playing on the piano, teasing each other. They may show little respect for God's house or for you who are in the role of their spiritual leader.

Does this describe your experience with Juniors? If so, you may feel reluctant to let your youth assume much responsibility in Junior Action programs. The idea of letting them choose certain activities and lead their own discussions could seem totally unworkable.

Some leaders know in advance there will be discipline problems. They are programmed to expect Bill to be argumentative, Kathy to be giggly, Sue and Jill to be whispery, Jack and Scott to be competitive — all lacking the self-control needed for assuming responsibility in the programming and activities.

How can you work with such irresponsible youngsters? It has proven true that the same Juniors may show genuine interest, act with great self-control, and assume certain responsibilities for their group under a leader who works with a different set of expectations.

If we want Juniors to accept responsibility *we* need to behave responsibly with them. We can prove our responsibility by our adequate preparation for programs and our prayerful expectation that God Himself will work in Juniors' hearts. In other words, if we expect Juniors to engage in significant learning and become seriously involved in experiences meaningful to their spiritual needs, we must also expect to invest careful, prayerful preparation. Gradually assign Juniors small parts in the program or activities so they may have experience and feel success in their accomplishments.

Adapted from *Leadership Development*,  
Junior Action by Scripture Press

## Expectations!?

I knew better than to expect a 100% return on the Junior Action report forms. After all I had a JA or a KJ group for many years, but I was too busy to send in those forms! They weren't all that important (or so I thought). Now that I am on the receiving end for reports, I am trying to be understanding of your busy lives. But I want to tell you these reports are important to us!

If you have not sent in a report telling of activities of your juniors in 1985, we encourage you to do so. There is another copy of the report form in the spring packet for JA leaders. Please get it out and fill it in today — while you are thinking of it. Thanks!

I have received thirty reports and twenty-one of these received honors for 1985. Honor Junior Action groups are listed below.

### Highest Honor

Berea, Smoaks, SC	Shiloh, Monroe, NC
Garner, NC	Tabernacle, Lenoir, NC

### Special Honor

Bishopville, SC	Mount Olive, NC
Buckhead, Smoaks, SC	Mustoe, VA
Central,	Pink Hill, NC
Clifton Forge, VA	Stones Creek,
First Church,	Benson, NC
Lenoir, NC	Windsor, CT
Manchester, NH	

### Honor

Bangor, ME	Clayton, NC
Bethel, Lenoir, NC	Tallahassee, FL
Brunswick, GA	Taylorsville, NC
Cedar Bluff, AL	

*Congratulations to everyone.* Everyone who reported mentioned some good ideas and programs they had used. Keep up the good work. Let me hear from you.



## Work Day at Savannah



(l. to r.) Marjorie Provost, Theresa Randall, Bonnie Watson, Mary Newton

Concern-oriented women at Hope Advent Christian Church, Savannah, GA participate in community missions projects like the one pictured above where they make bibs and other needed items for the nursing home patients at the Advent Christian Village. They also do service projects for the local nursing home, give food to needy families, and invite nursing home residents to church dinners and functions.

These ladies are enthusiastic readers of WHFMS recommended books, observe WHFMS Sunday, and contribute to Christmas in October.

## Have You Tried This?

The new local WHFMS president, Marlene Jewett, at Eliot, Maine was concerned about raising greater interest in the WHFMS programming there. They recently sponsored a covered-dish supper for all church women and gave the women an opportunity to fill out mini-surveys. The insights and needs expressed in the survey results are helping this WHFMS revamp and up-date their program format and plan future activities that will minister to the needs of their women and involve them in ministries.

How about trying this technique in your church?

## Prayer Coffees Featured

The Goodwins Mills, Maine WHFMS sponsored a week of prayer which concluded with World Day of Prayer emphasis in both morning and evening services. Pastor Frank Sturdevant spoke in the morning and Pastor Jeffrey Tarbox of the New Life Fellowship

in Biddeford spoke in the evening.

The week began with a potluck supper at the church using WHFMS placemats and decorations consisting of missionary pictures and artifacts from the countries where our missionaries serve. Devotional thoughts were given from the week of prayer ideas in the program kit. After special musical numbers and a time of prayer, each family received a suggested prayer list to use during prayer times at home.

Joyce Goodwin and Virginia Procter hosted prayer coffees on a couple mornings during the week and Georgianna Cole had a ladies' prayer breakfast at her home on Saturday.

WHFMS secretary Jane Sturdevant concludes that this week impressed many in their church that daily prayer is necessary for spiritual growth and for effective service for our Lord.

## Week of Prayer in West Virginia

The WHFMS sponsored a prayer emphasis week prior to the World Day of Prayer celebration at First Church in Charleston, WV. The week began with a prayer breakfast on Monday. A number of the churches in the area cooperated and several pastors spoke at the evening prayer services including Harrison Pritchard, Frank Underhill, Nahum Balser, and James Coleman.

## Newsletter from United

The four WHFMS circles at United Advent Christian Church in Wilmington, NC are finalizing plans for a gala evening at their combined June meeting. They will begin the evening with a salad and dessert supper. Their newest circle, young ladies called the *Care Bears*, recently held a baby shower for a member and are inviting outside speakers for a number of their circle meetings. Circle #2 is giving a fruit basket to a worthy recipient each month and awarding a door prize at each meeting. Each circle was encouraged to have a book report in April.

We would like to recognize United as one of our churches that has active leadership for all three auxiliary groups: Kim Blackmon and Terry Ravnor for YWA; Beth Wooten for Junior Action, and Margaret White for King's Jewels.

We appreciate receiving their newsletter. Another WHFMS in Eastern North Carolina that sends us a monthly newsletter is the Salem Church in Mount Olive.

## Alabama Women

Nearly twenty women from the four WHFMS societies in the Alabama Conference met at the home of Agnes Walters and Stella Jones at Ft. Payne, AL for their annual meeting. Each lady shared in personal testimony before President Betty Cyphers presided over the business session. Monies were designated for the president and delegates to the Southern Regional Convention in April and for the leadership seminar to be held in Augusta, GA in May. Delegates to the convention are Carolyn Sims, Lois Barham, Ruby Stephens, and Mary Mackey. They voted to send \$50 to the Advent Christian Village and to continue sending money for sheets and pillowcases to the Village each year. Each local — Chattanooga, TN, Hopewell, Stevenson, and Walnut Park — will be contributing to the birthday gift for the denomination's 125th anniversary.

### IN MEMORIAM

Gladys Fillinger by Bernice L. Weaver  
Bessie Corson

### Free To Be Thin

A successful weight-loss program which links learning "how to eat" and "how to live" written by Neva Coyle is a valuable tool for spiritual growth and for reaching your goal weight. A seven cassette series to implement the plan is available through the Media Center, P.O. Box 23152, Charlotte, NC 28212 for a \$10 rental fee. The complete program utilizes a daily journal notebook and a paperback text for each participant. For more information or to order these tapes and books, please write to the Department of Women's Ministries at the same address.

### WHFMS Lapel Pins

Some women have inquired about availability of WHFMS lapel pins. Our latest information from the Balfour Company assures us a 10 karat gold filled pin with blue enamel and safety clasp. The price will depend on the current gold market value, but the price for one pin will be between \$12 and \$13.

To reserve your pin in our first limited quantity order, please send the coupon below to the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212 as soon as possible.

Please reserve \_\_\_\_\_ WHFMS lapel pin(s) for:

Name \_\_\_\_\_

Street address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## Mission Prayer Partnership



### JUNE

- 18 **Pray** for the Christians in the Philippines to remain strong in their faith.
- 19 **Pray** for **Marion Damon** as she shares with the ladies in the Eastern Region about the mission work in India.
- 20 **Praise** God for Advent Christian pastors in **India** and **pray** for the Christians to be effective witnesses.
- 21 **Pray** for wisdom for **Margaret Helms** in planning the future of Cebu work as she will soon be leaving Philippines on furlough.
- 22 **Pray** for the Christians in **Japan** that God will give them special grace as they serve Him.
- 23 **Pray** for the members of the General Conference Executive Council as they arrive for meetings at Headquarters in Charlotte, North Carolina.
- 24 **Praise** God for the progress **Frank Jewett** is making in witnessing and continue to **pray** for him in his language study.
- 25 **Praise** God for the talent **Judy Jewett** has to share a clear presentation of the gospel with the children at the Cebu International School.
- 26 **Pray** for **Timmy Jewett** on his birthday and all the missionary children and their activities.
- 27 **Pray** for **David and Melodie Dean** and their children in Live Oak, Florida.
- 28 **Pray** for **Beryl Joy Hollis** as she will have added duties while **Marion Damon** is on furlough.
- 29 **Pray** for **Alice Brown** to have an extra measure of strength to carry added duties while **Margaret Helms** is on furlough.
- 30 **Praise** God for **Wilfred Abisheganathan**, husband of Ruth Devairakkam, as he shares the Gospel with the Christian fellowship in a school



in Malaysia and pray for **Ruth Devairakkam** and **Wilfred** as they will be assisting in the Tamil ministry in Kluang.

## JULY

- 1 Pray for **Austin Warriner** as he continues to lead the work in the Asukano area in **Japan**.
- 2 Pray for **Dorothy Warriner** as she works with the Japanese women and other activities.
- 3 Praise God for **Barbara White** and her ability to proclaim the gospel to the people in **India**.
- 4 Pray for **Americans** as we celebrate our country's birthday that we might live up to our motto, "In God We Trust."
- 5 Praise God for the abilities of **Howard** and **Anna May Towne** to teach and offer leadership at Dansalan College, Philippines.
- 6 Pray for **Floyd Powers** as he shares with people during furlough about the work in **Japan**.
- 7 Praise God for the work **Musa Powers** has done as treasurer in **Japan**.
- 8 Pray for **Rev. Harold Patterson** as he takes over his duties as the new Director of World Missions.
- 9 Pray that God will inspire young people to go into the ministry and pray for the ones who have already indicated a desire to go to the mission fields.
- 10 Pray that summer camp meetings will be an inspiration to all who attend.
- 11 Praise God that **Steven Nolte** has talents he can use at Oro Bible College in Cagayan de Oro City, Philippines.
- 12 Pray that God will use **Stephanie Nolte** in a special way as missionary wife and mother on short term assignment.
- 13 Pray for **Bessie Smith** as she continues to serve God in New Hampshire.
- 14 Pray for **Steve** and **Ann Lay** to have an easy transition period as they begin their work in **Japan**.
- 15 Praise God for the work the leaders in the Nigeria Advent Christian Conference are doing.
- 16 Pray for **Thambusamy Devairakkam** and **Lucas Devasahayam** as they preach the gospel in Malaysia.
- 17 Pray for the personnel at the Advent Christian Headquarters in Charlotte, North Carolina.

## Mission Directory

### INDIA

**Barbara White** (January 14)  
Box 17, Andivilla  
Kodaikanal 62401  
Tamil Nadu  
INDIA

**Beryl Joy Hollis** (December 16)  
American Advent Mission  
Velacheri, Madras 600 042  
INDIA

### JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi — Nagano Shi  
Osaka Fu 5896  
JAPAN

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
JAPAN

### MALAYSIA

**Thambusamy Devairakkam**  
**Victoria Devairakkam**  
Advent Christian Church  
3A, Jalan Sayang Housing Trust  
86000 Kluang, Johor  
MALAYSIA

**Lucas Devasahayam**  
**Beulah Devasahayam**  
A.C. Bethel Church  
30, Taman Gembira  
Post kod-42700  
Banting, Selangor  
MALAYSIA

### PHILIPPINES

**Frank Jewett** (December 11)  
**Judy Jewett** (January 29)  
**Danny Jewett** (June 13, 1976)  
**Timmy Jewett** (June 26, 1978)  
**Letitia Jewett** (April 13, 1980)  
P.O. Box 263  
Cebu City 6401  
PHILIPPINES

**Howard Towne** (May 5)  
**Anny May Towne** June 11)  
Dansalan College Foundation  
P.O. Box 5430  
Iligan City 8801  
PHILIPPINES

**Steven Nolte** (December 2)  
**Stephanie Nolte** (October 22)  
**Daniel Nolte** (September 29, 1978)  
**Justin Nolte** (February 11, 1981)  
**Andrew Nolte** (March 28, 1985)  
Box 223  
Cagayan de Oro City 8401  
PHILIPPINES

**Alice Brown** (March 24)  
Box 223  
Cagayan de Oro City 8401  
PHILIPPINES

**Margaret Helms** (September 18)  
P.O. Box 263  
Cebu City 6401  
PHILIPPINES

### ON LEAVE

**David E. Dean** (December 20)  
**Melodie Dean** (August 9)  
**Ruth Dean** (January 24, 1979)  
**Tommy Dean** (December 4, 1982)  
**Rebekah Dean** (December 18, 1980)  
Route 8, Box 1113  
Live Oak, FL 32060

**Bessie Smith** (March 27)  
Box 657  
Waukegan St.  
Meredith, NH 03253

### ON FURLOUGH

**Marion Damon**  
Mrs. Elbert Damon  
209 Wendell Rd.  
Miller's Falls, MA 01349

**Floyd & Musa Powers**  
c/o Advent Christian Conference  
P.O. Box 23152  
Charlotte, NC 28212

\*The missionaries' birthdates follow their names.

## THE PROBLEM OF POWER

**A**fter my speech to a large evangelical convention, a secular reporter asked, "Doesn't the Bible teach born-again Christians to be loving and humble?"

"Of course," I replied.

"Well," he continued, "I've toured the convention displays, and the bigger the exhibit, the more arrogant I've found the people running it. Why?"

Though I defended my brethren, I knew there was truth in the reporter's barbed question. It is heady stuff to reach by TV into millions of living rooms—or to run big staffs and multi-million-dollar operations. That is power. And power can—yes, even among Christians—breed arrogance.

Worldly power is not inherently evil, but it is inherently corrupting. I saw how the White House transformed young political idealists into prideful "supermen," myself included. The same thing can happen to the prestige-conscious businessman, the bullying shop steward, the dominating parent.

The problem of power is especially important for evangelical Christians this year. For with polls showing more than 50 million born-again Americans, politicians are openly courting evangelicals: President Reagan, for example, kicked off his re-election campaign with a Bible-quoting speech to Christian broadcasters.

This newfound political muscle should be good news, enabling us to restore morality to government, reverse the surging tides of apostasy.

But there is a problem, one I saw from the other side. One of my assignments in the Nixon White House was liaison with special interest groups, including religious. I arranged cruises on the Presidential yacht for prominent clergymen, Oval Office sessions for evangelical leaders.

The religious leaders got the chance

to make their points with the President—though most were so in awe they didn't—but most important, those meetings paid off handsomely on election day. Religious leaders, I discovered, were the most naive about politics.

It's easy to become enthralled with access to places of supposed power. In time, however, without even knowing it, our well-intentioned attempts to influence government can become so entangled with a particular political agenda that it becomes our focus; our goal becomes maintaining our political access. When that happens, the Gospel is held hostage to a political agenda—and we become part of the very system we were seeking to change.

Friedrich Nietzsche, the 19th century philosopher who well understood the dark side of power, once wrote, "Be careful when you fight the dragon, lest you become a dragon."

So do we retreat from the political arena? Of course not. John Calvin argued the "cultural imperative," the need for Christians to make an impact in all areas of life; that includes politics.

•First, as I pointed out in this column last month, politicians lead us to believe that there are political solutions to all our ills. That is an illusion; and if we are taken in by it, it will distract us from the real problems—which are at their root spiritual.

•Second, those involved in politics need to heed Plato's words, "Only those who do not desire power are fit to hold it." This is radically opposed to the self-aggrandizing nature of our political system, but there is special wisdom in this for the Christian. For we are taught that to lead, we must serve; the call to political leadership is not one of greater self-advancement,

but of greater death of self—in service to others.

•Third, Christians need to define the real objective. The late scholar, and my beloved friend, Fran Schaeffer, summed it up: "The goal for the Christian is not power, but justice...God in His sheer power could have crushed Satan in his revolt...Instead...Christ died that justice, rooted in what God is, would be the solution."

•Fourth, Christians need to hold one another accountable. Though I know intellectually how vulnerable I am to pride and power, I am the last one to know when I succumb to their seduction. That's why spiritual Lone Rangers are so dangerous—and why we must depend on trusted brothers and sisters who love us enough to tell us the truth.

•Fifth, power and authority must not be confused. Power is the ability to affect one's ends or purposes in the world. Authority is having not only the power (might), but the **right** to affect one's purpose. Power is often maintained by naked force; authority springs from a moral foundation. Mother Teresa is the best living example. She spends her life helping the powerless die with dignity; yet few people command more authority worldwide.

So be not deluded. The evangelical movement is gaining power in American life. But that is not a cause of unrestrained rejoicing; rather it should lead us to some sober soul-searching. For worldly power—whether measured by buildings, budgets, baptisms or access to the White House—is more often the enemy than the ally of godliness. □

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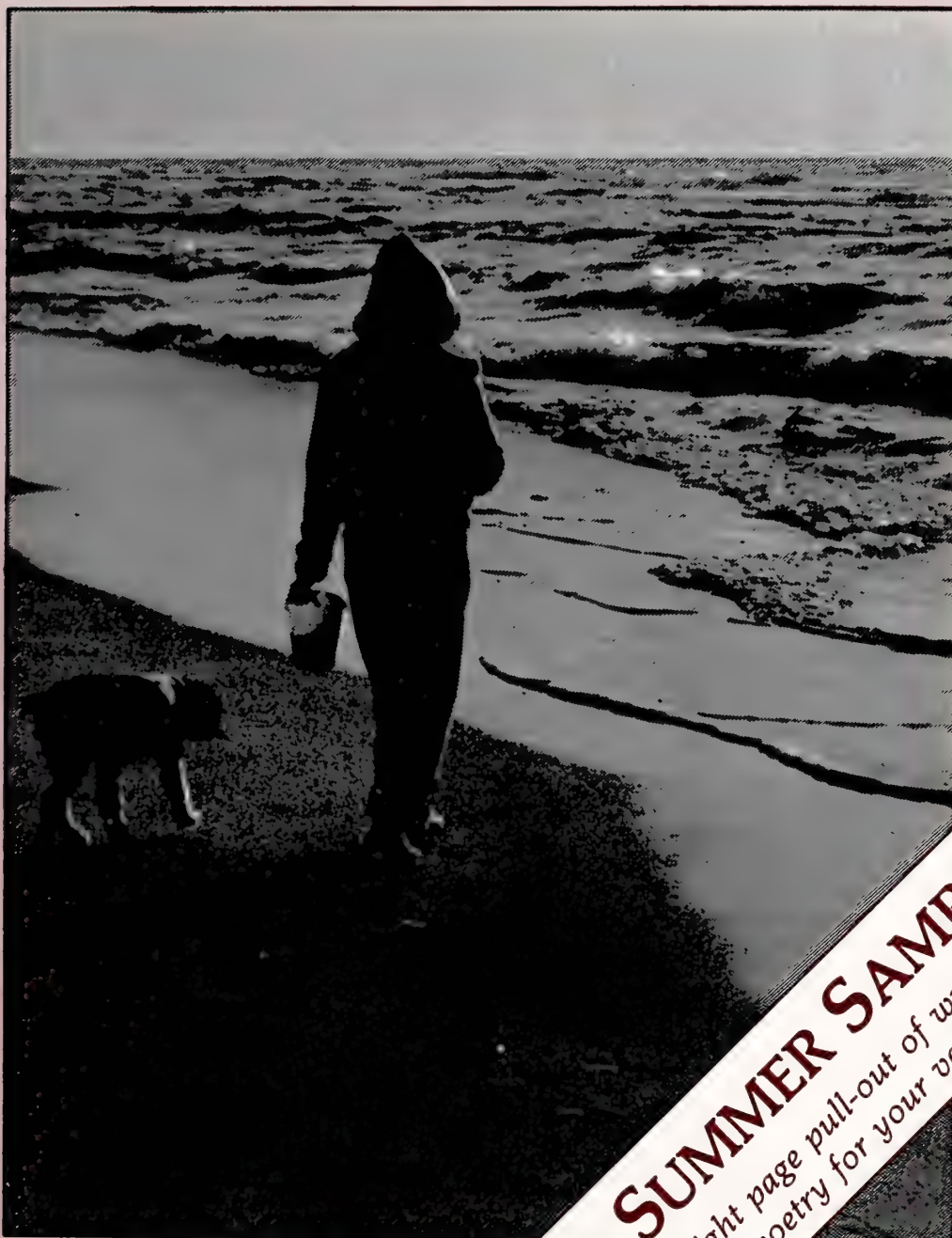
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# Advent Christian WITNESS

July/August 1986



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*The symbol of trust*

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*from the editor*



# Rethinking the Pastoral Call

"**B**ob, could you say something about this in the Witness?" asked a pastor during a group discussion. The topic? The custom practiced by many congregations of renewing a pastor's call or contract on a yearly basis, usually at each church annual meeting. A careful look shows three reasons why this practice is unhealthy and damaging to God's work.

First, the practice disregards the humanity of the pastor. Like everyone else, pastors are human. They make mistakes. If they didn't, would there have been need for Jesus to die on Calvary's cross? Renewing a call each year says to the pastor, "We expect perfection, and if we don't get it you'll be in trouble!"

The yearly call also limits the pastor's ability to spiritually lead a church. The New Testament clearly teaches that the pastor is responsible for the spiritual health and direction of the congregation. That means the pastor will at times call the church to repentance and confession for actions or customs contrary to what the Bible teaches. It also means times when he or she must choose between obeying Scripture and offending some within the congregation. The pastor's responsibility demands a long term relationship. The yearly call can provide an easy way for unrepentant people to disrupt a congregation and cover their own sin.

This procedure also causes unnecessary stress in both pastor and people. Studies show that job uncertainty places added stress on a worker and his family and decreases job effectiveness. In the local church, the pastor and laypeople can easily be diverted from God's work by worry and stress over the yearly call. Even if outward appearances look fine, you can be sure that high stress and anxiety rest underneath the surface.

Advent Christian churches need to recognize the damage the "yearly call" does to ministry and to people. It's time this practice is done away with and replaced by an indefinite term call that spells out the pastor's job description and provides guidelines for the relationship between pastor and people. □

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# A Vision of Christ's Return

David A. Dean

An old New England tale centers on a boy who lived in a valley dominated by a grand and unusual mountain. On one of its ledges, the boy could recognize in profile of stone the face of a noble man.

The boy watched the ledge often and admired the strength of character he saw in the features of that rock. He grew up with the hope that one day a man with those qualities would come to the valley. Not till his later years did he sense that he himself had become the man like the great stone face. The vision of the stone face had shaped the boy's life and determined his character as a man.

Let's turn from the boy and stone face now and look at a denomination and a doctrine. How has the vision of our Lord's return shaped our denominational life and determined our character? Over the 125 years of our history, how has the glorious truth of the Second Advent shaped us as Advent Christians?

## Dedication and sacrifice

Our vision of the nearness and glory of our Lord's return has generated a high level of dedication and sacrifice among Advent Christians. Illustrations are abundant. William Miller



preached Christ's coming full-time for four years before receiving a cent for his labors. Harriet Hastings dedicated herself to missionary work among black children in the South after the civil war. Convinced of the Lord's return, William Sheldon and John Cargile preached in school houses and in brush arbors while living on the edge of poverty. James and Lillian Russell served alone in Africa's Congo until her health broke and no one was available to join him. Clarence and Elsie Kirby lived frugally and worked tirelessly in pastorates as well as in home and foreign missions. Frank and Frances Toothe were equally at home in Maine, North Carolina, China, Japan, the Philippines, or New Zealand, always putting others first.

Those who know that their Lord is going to return personally are people determined to be "about their Father's business." They are not fooled by the glitter of this world's goods; they are too busy laying up what treasure they may possess not on earth, but in heaven. They do not value their lives too highly; they believe that Christ will raise them from the dead when He returns.

Such sacrifice and dedication explains why Advent Christians have worshipped in rented halls and in borrowed buildings. It's why we have tithed and given beyond the tithe. It's why we produced a Victory Sunday to save Berkshire Christian College in 1983. It's why we have entered new missionary fields and raised up new churches.

## Holiness and evangelism

Our vision of Christ's return has also produced a concern to prepare both ourselves and the world for the Lord's return. Long ago the aged apostle John reminded the church that everyone who has the hope of Christ's coming "purifies himself, just as she is pure" (1 John 3:3). Focusing our attention on a sinless Savior and waiting for his return produces a desire for righteous living. We can't want to be with Him without also

wanting to be like him.

And so Advent Christians have called themselves to "holiness, without which no man will see the Lord" (Hebrews 12:14). Denominational leaders throughout our history have emphasized a lifestyle which repudiates conformity to the world. Charles Fitch, Miles Grant, A. A. Phelps, Irving F. Barnes, F. Willis Temple, James A. Nichols, Jr., and Allan B. Hodges are only a few of those leading the way. In several ways, the "Deeper Life Movement" earlier and present-day charismatic emphases have continued this portion of our vision.

Knowing that we as Christ's bride need to be prepared has only intensified our efforts to reach the unsaved of the world before Christ returns. And so our evangelism has also been shaped by our vision. By the printed page, by prophetic chart, and by radio and now video we have shared the gospel. We have pressed conferences, camp-meetings, tents, maple groves, rented halls, wagons, boats, and trailers into service for evangelism. As far away as Canada, England, Ireland, Italy, Macedonia, the Congo, Nigeria, South Africa, Mexico, Malaysia, India, Japan, and the Philippines, our missionaries have gone. If Christ is really coming back, we recognize the obligation of evangelism both on a local and global scale.

### **Keeping our vision alive**

I suspect, though, that a denomination's vision is

something like that of a single person. When I first got my set of bifocals, the doctor warned me that he couldn't guarantee how long it would be before my eyesight might become poorer. When that happened, I would need to be re-examined and to get a new set of glasses.

As we Advent Christians celebrate our 125th anniversary, how is our vision? Is our vision of Christ's return as strong, our spiritual eyesight as keen as it was at first? Do we have as much sacrifice and dedication or as much zeal for holiness and global evangelism as at first? If the strength of our vision yesterday made us what we are today, only the strength of our vision today will keep us faithful tomorrow.

Certainly there is strong evidence that we are still a people of sacrifice and dedication. On every hand, we see men and women whose commitment to Christ has blotted out a self-centered life. They probably wouldn't think of their ministries as a life of sacrifice; but, they labor faithfully and devotedly. They accept the simpler life and fewer comforts of a mission field. Or, they labor in a understaffed denominational headquarters. Or, they face the loneliness and strangeness of a church-planting task. They give generously to other areas of the Lord's work out of meager salaries. Yes, there is still dedication and sacrifice within our ranks. The vision of the nearing of our Lord's return is still with us.

But, when we really look at the issue, must we not see that

the presence or absence of vision is really an individual question? A denomination, after all, is only people. The strength of our vision must be measured not in how well a few see, but in how many of us see. A few examples — however impressive their dedication, sacrifice, holiness, and evangelism — cannot be an adequate substitute for a massive spiritual movement among our people.

How is your vision? How real is the return of Christ to you? How much of a personal hope is it in the depths of your heart? Do you really want him to come back? And are you doing your best to prepare yourself and others for His return?

There will never be a better hour than right now to draw on the best elements of our heritage and to focus our attention upon our Lord who will soon return. For wherever the vision of Christ's second coming is genuinely alive, there the Advent Christian denomination becomes a church faithful to it's Lord, occupying until He comes. □



*Dr. David A. Dean teaches Theology at Berkshire Christian College in Lenox, MA.*



## Haiti: The Rise and Fall of the Duvalier Regime

**P**ort-au-Prince, Haiti — At the end of my four years of study in Providence, Rhode Island, my newlywed wife and I boarded a cargo ship in Brooklyn, New York, on Friday, 13 September 1957, and arrived back here on Friday, September 20. Two days later, on September 22, Francois Duvalier, the father of Jean-Claude Duvalier, was elected president ending a full year of civil disobedience and bloodshed in Haiti.

Francois Duvalier, a country doctor, knew his people and had the confidence of the masses. Soon after attaining power, however, his determination to become an absolute ruler became evident. Under the guise of concern for the reestablishment of law and order, he proceeded to eliminate all of his opponents by jailing and killing.

He wrote a new constitution that eliminated the Senate, claiming that a bicameral parliament is a source of trouble. Those of the elected senators who fled the country in time are the only ones alive today. He eliminated all those in the Congress who would make any trouble for him.

Duvalier created a voluntary paramilitary militia that soon extended to include most government employees. The militia became the president's private protector; each member of the militia was considered Duvalier's protege. They were free to arrest, jail, and kill anyone they wanted, with or

HAITI



without the president's order. The years from 1957 to 1985 were years of terror. There were 300,000 militia members of all sorts—from the shoeshine boy to the secretary of state. Some were clandestine, others were in the open.

The name "Tonton Macoutes" was given to them, meaning Bogie Men, because of the clandestine and mysterious ways in which they operated, taking people away at night. Who knows how many hidden corpses there are all over Haiti? The parliament, the courts, and the army existed only in name. They became totally inoperative. The country was run by the will of Duvalier and his men. Of course, everybody wanted to be on the bandwagon to gain some power or some protection. Ten attempts made against the Duvalier regime resulted only in massacres.

### **Despair and hope**

Socially, this situation drove our people to despair. You had to be a "Tonton Macoute" to prosper. The peasants were often dispossessed, beaten, and jailed by people in their

own community. No wonder that many fled. Our young people lost the habit of looking at this country as their own, but rather as Duvalier's. Misery worsened and family ties loosened; tight family bonds had been a strong aspect of Haitian culture.

Religious life flourished during this period. God became the only safe subject to talk about. In spite of that fact, some pastors were jailed for their suspicious sermons. Some in the congregations were "Tonton Macoutes"—even some of the pastors were. Most of all, people flocked to the churches seeking a message of hope and comfort. Many came also for physical help. In general, the practice of religion was not considered a problem by the regime as long as it was kept in its place.

In 1971, Francois Duvalier died of cancer. Before his death, fearing reprisals by the Haitian populace, the government mafia and the "Tonton Macoutes" found it safest to hang on to the terror-inspiring Duvalier symbol, installing his son, Jean-Claude, as president after a quick and fraudulent referendum. He was then 20 years old. Since his father was called "Papa Doc" by flatterers, the son was dubbed "Baby Doc" out of the earshot of the "Tonton Macoutes."

Baby Doc was a mild looking young man. Since at his age he was still passionate for pretty girls, expensive cars, and motorcycles, his

## al Churches of Haiti

mother and the "Macoutes" ran the government. A few well-intentioned people who were close to him, counseled him to nominate a board of advisers, of which he would be chairman. I was named to one of these boards and met several times with the president behind closed doors to discuss certain government affairs over the period of an entire year. The calibre of people on the board would have reversed the situation if they had been heeded.

But abruptly the president was married to a former girl friend he had met in high school, who meanwhile had married and then divorced another man. People were secretly scandalized. The "premiere dame" was hated by all in private, but cheered in public. From then on, any efforts to seek advice ceased; the board of advisers existed only in name. The "Tonton Macoutes" proclaimed the couple the "presidential family for life," while they continued to run the show through terror, jailing, and killings.

### A crack in the wall

Since 1984, pressure from the U.S. government made a slight crack in the strong wall of oppression. The press started doing what it had not dared to do since 1957, cautiously publishing opinions that departed from the official line. Occasionally journalists were jailed, threatened, and even found dead in their cars. The crack was widened by the Pope in his public speech during his visit to Haiti in March, 1983. The Roman Catholic priests began to speak boldly in their sermons against injustice and oppression in the nation. Of course the Catholic church had been quite

complacent before, safeguarding its position as the official religion.

Radio Soleil, the voice of the Roman Catholic Church, became the voice of the people. When civil disobedience broke out in the country in November, 1985, the Catholic church was at the center of it. This also encouraged the Protestants to become bolder and less afraid to speak out on the Biblical themes that condemn unjust and oppressive practices. Students started to stage demonstrations in the streets, and adults followed them.

### Reprisals and revolution

A group of us pastors met on January 14 and decided that we could not keep silent in the face of so much unjustified killing of unarmed civilians. We drafted a communique condemning the action of the government and declared our solidarity with the people who were defending their God-given rights. It was published both in the local and international press. The next day another pastor and I were summoned before the Ministry of Religious Affairs and severely questioned. Then all of the signers were called, two by two, and warned against meddling in government affairs.

Meanwhile the two Christian stations, Radio Soleil for the Catholic church, and Radio Lumiere, a Protestant station run by WorldTeam, were closed by the government. They were the only stations informing the people of developments during the revolution.

Reprisals by the "Tonton Macoutes" became savage, while the pressure against the government kept building. On February 7, "Baby Doc" left Haiti in a U.S.

military aircraft. A committee made up of four military and two civilians assumed control pending imminent elections. As soon as the news was out, exultation broke out among all Haitians at home and abroad.

Part of the reaction in Haiti has been the unmerciful reprisal of the people against the "Tonton Macoutes," a systematic attempt to repay them for their cruelty during the Duvalier era. Many of them were cruelly killed by the angry mob, especially here in Port-au-Prince. Expensive homes of many members of the "Tonton Macoutes" were looted.

The current situation in Haiti is unsettled. A revolution has just occurred, led by the church, school children, and the poor; yet there is no leadership. As things now stand, any strong leadership that emerges could exploit the situation. How long will the military forces remain pacified in the face of such disorderly conduct by the populace? How will the current state of flux be resolved? Will the unfolding developments work out for the good of our battered and suffering people?

The Haitian church is praying earnestly. Will you pray with us? □



*From Information Interchange, a publication of the World Evangelical Fellowship and its member association. Claude Noel is general secretary of the Council of Evangelical Churches of Haiti.*



## *The life and ministry of Orrin Singleterry*

# Portrait of a Servant

Ralph Dodge

The second son of an Advent Christian pastor and a teaching mother, Orrin Ollie Singleterry was born on a farm near Wanette, Oklahoma on December 9, 1902. Because of his father's profession, the family did not have any permanent home, moving from town to town in Texas, Oklahoma, Minnesota, Wisconsin, and Illinois. Orrin states it simply, "as a preacher's kid our family did a lot of moving around. LaValle, Wisconsin, where I grew up as a grade schooler and teenager, has always seemed most like home. We lived in the last house in town."

But in spite of it being spent in various locations, Orrin had a happy childhood playing with his older brother and the three younger siblings, including a set of twins. He also had playmates of his own age from the school and church.

Filling in the hours of the day was no problem for after helping with the chores around the home there was the open countryside to investigate in summer, or watch the ice break up in the Mississippi or Baraboo rivers in



*Orrin Singleterry, 1970*

spring, or count the cars on the Chicago and Northwestern Railroad as they whizzed by throughout the year. Then, too, there was the school library to investigate and Orrin liked to read. He recalls, "We read all the books in the school library and most of those in the village library as well."

### **Education and mission service**

Orrin finished his high school studies in the Academy of Aurora College in Illinois and remained to take a Bachelor of Arts degree with majors in English and History. But not

quite sure of what his future should be in those early depression years, he registered for a degree in Theology.

However it is possible that there was another reason for remaining at Aurora College: he had become acquainted with a young lady classmate from Canada who had a special interest in, and gift for, religious activities. Together they had studied about the need of the world for enlightenment. That interest was further stimulated when a furloughed missionary visited the college and spoke about his pioneer work in China.

A few months later the college president received a letter telling about an opening for someone to replace an Advent Christian missionary couple who badly needed a furlough. Sensing that they were waiting for an opportunity to get married and begin a career, the college president approached Orrin Singleterry and Miss Myrtle Maria Perkins and suggested that they answer this call for missionary service. They responded positively: Orrin was ordained a minister in the Northern Illinois Advent Christian Conference and he and Miss Perkins were married at the close

of the school year. Pooling their resources, they purchased the essentials for a term of service in the interior of China and set sail for the Orient in the Fall of 1926.

Assigned to a pioneer mission station in Anhwei Province in central China, they visited the work to get some idea of its scope and then proceeded to Nanking University for language study. In spite of the fact that she was now pregnant, Myrtle joined her husband in the serious study of the Chinese language. No word of English was allowed in class and even during recess Chinese was the language used in playing ping-pong. The Singleterry couple was making good progress in their language study when an incident, now recorded in world history, took place.

#### China escape

A Communist oriented group entered Anhwei Province with some undisciplined troops who began to cause confusion throughout the province. The situation became so serious that the American Consul ordered American women and children to leave the city. Myrtle was in the hospital, just having given birth to a baby boy and could not leave. When conditions rapidly deteriorated, all Americans were ordered out of the city. Under cover of darkness, mothers with small children were taken from the hospital to temporary refugee quarters. The next day all were taken to the gunboats in carriages provided by the Buddhist

Red Cross. Enroute to the ship Orrin had a narrow escape. The glorious day of missions in China was closed for the duration!

The first years after returning from China were difficult ones. Although the national economy was depressed, Orrin was fortunate enough to have a job offered to him if he could qualify as an accountant. After an intensive study of one month he became the accountant for the Strathmore Company of Aurora.

While working in Aurora, and with funds received from the Chinese government for the personal possessions left behind in the flight to safety, Orrin continued his education at the University of Chicago. After a few years in business and having furthered his education, he was invited to become a member of the Aurora College staff. Myrtle became involved in what eventually became the Woman's Home and Foreign Missionary Society, serving for a number of years as its Midwest regional president. In addition to caring for her small family, a girl, Margaret Sylvia, was born in 1931.

Myrtle served as treasurer of the Aurora Advent Christian Church for twenty years. Her untimely death in 1957 was felt throughout the denomination. Two and a half years later, Orrin married Miss Lillian Rose Walker of Clearwater, Florida, who was working in Aurora College as an assistant treasurer. She continued her work in Aurora until her retirement in 1977. At the time of Orrin's retirement in

1971, Aurora College, where he had taught and assisted in administration for forty years, awarded him the Honorary Degree of Doctor of Humane Letters.

Dr. & Mrs. Singleterry retired to the Advent Christian Village of Dowling Park, Florida, in 1981. They have been active in the life of the Bixler Memorial Advent Christian Church and other village programs. From time to time Dr. Singleterry is called upon to read some of his poetry for from his student days he has found writing a natural form of self-expression. Together Orrin and Lillian enjoy the morning or afternoon stroll along the meandering Suwannee River. Dignified, yet friendly; quiet, yet conversant; reserved, yet involved; it is people like Dr. & Mrs. Orrin Singleterry who make the Advent Christian Village such a choice retirement community. □



*Ralph Dodge is a retired United Methodist missionary and bishop who makes his home at the Advent Christian Village in Dowling Park, FL. This is the third in a series of profiles Rev. Dodge is writing on Advent Christian personalities.*



# Working Together: God's Strategy

Elwell Drew

Every Christian denomination, church, and believer shares in the Body of Christ. Allow me to invite you to become with me members of Christ's body on earth. Wherever and whenever anyone believes in Christ, they become a true member of His Body, the church. It is this visible Body of Christ within the church today that must bear a living witness to its saving faith in Christ!

Such positive witness must be given to our world now! We are "ambassadors for Christ," His personal representatives in the world. Indeed, we may be the only Bible the unbelieving world is reading. Our lives witness to our faith in Jesus Christ. Jesus prayed:

*"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (John 17:20-23).*

## Our Unity in Christ

It is our *Unity in Christ* that will entice the world to believe! In the light of Jesus' prayer, look at Paul's letter to the church in Corinth. (See I Corinthians 12:12-27) Paul describes the church as being "one body" made up of many members.



As members of His Body, there are three things we cannot do (12:12-14). First, we never act as if we were the whole body; we must always function only as a single member of branch (12:15-20). Second, we cannot take it into our own hands to secede or to excommunicate another member. Such responsibility rests with God. Our judgmental approach causes resentment and division in the body, the church. Each member is vitally necessary for the proper functioning of the Whole Body (12:21-25).

Third, within the church fellowship, we cannot live above sharing with one another. When one member suffers, all members suffer; when one member rejoices, all members rejoice. So Paul rightly concludes, "Now we are Christ's Body, the church, and individually members of it!" As in the human body, all parts, organs, are intimately related in function to pro-

duce a healthy organism; so should it be in Christ's Body, the church (12:25b-27).

## Our strategy in Christ

This leads us directly to our *Strategy in Christ!* — This new church behaving as His Body will be possessed by the Spirit of cooperation in lieu of its old spirit of competition. This calls for a new strategy for "reaching out" beyond our own borders in redemptive witness to the whole world; not only across the ocean but in our local communities and immediate neighborhoods. We need to make friends if we are to be more effective in our personal witness.

Our mission thrust works at two levels. Taking our cue from Christ, we seek to win converts who may become genuine disciples of the Kingdom enterprise. Jesus warns

Continued on page 19

# "It's Near, Right at the Door"

Relaxing in your easy chair, the television on,  
 You smell the apple pie begin to bake;  
 Convinced you've got the things you need; a wife, a home, a  
 car;  
 When suddenly, the windows start to shake.

The pictures fall, the dishes break, your wife screams in  
 alarm,  
 Please help us not to die, Oh Lord, we pray!  
 Then all is still, the danger past, the earth no longer moves,  
 Amid the street, our thanks, we never say.

The weeks have past, again you sit relaxing in that chair,  
 And on the screen the news is sad to see,  
 A little child so thin and frail is asking you for food,  
 Your heart is moved to answer his small plea.

Nation will rise against nation, wars and rumors of wars;  
 Earthquakes and famine in various lands,  
 The whole earth groans, the pains begin, the end is drawing  
 near,  
 The signs tell us the Kingdom is at hand.

The sun and moon give off no light, the stars fall from the  
 sky,  
 Look up, for your Redeemer draweth nigh.  
 A trumpet sounds, an Angel shouts, the clouds split open  
 wide;  
 The Son of Man is coming from on high.

The Angels rush to do His will and gather His elect  
 Together they will meet Him in the sky.  
 The earth will burn, all things made new,  
 the Kingdom will come down,  
 And with our Lord, we'll live, and never die.

—Catherine Welch Barnard  
 Stone Mountain, GA

## SUMMER VACATION SAMPLER

*Poems, puzzles, and reading for your summer vacation enjoyment*

*Summers are for relaxing on the beach, traveling to visit new places, or spending time with the family at home. This eight-page section is designed for your summer pleasure wherever you might go.*



# Expressions of Praise

## A Minister's Prayer

Dear Lord, hear my prayer today  
Wipe someone's tears away  
Mend someone's broken heart  
Giving their life a new start.

Lord, plant seeds of kindness in my life  
Never hate, envy, or strife  
Let your light so shine in me  
That others some goodness may see.

Lord, give me knowledge to lead  
Desire on your word to feed  
Let my heart with kindness overflow  
Help me always your love to show.

Lord, when my work on earth is ended  
I pray no one I have offended  
May we all in your kingdom dwell  
Knowing your love will never fail.

—Naomi Haigler  
Monroe, NC

## Thank You

Thank you, Lord, for the rest of the night  
And the light of the coming day.  
Thank you for your watchful care  
As we journey on our way.

Thank you for the lovely flowers,  
The salvia and daisies too,  
The coleus, gerbers, caladiums,  
And impatiens of every hue.

Thank you for our garden  
The sunshine to make it grow.  
Thank you for the welcome rain  
To water the seeds we sow.

Thank you, God, for all blessings  
Tho numerous they may be.  
We remember we didn't earn them  
They're just wonderful gifts from Thee.

—Elizabeth Dodge  
Dowling Park, FL

## From Daylight to Sonlight

"Alms! alms!" — today no such cry  
Hark, who is it that passes by?  
Blind from birth, what else is there?  
For a handicapped one who would care?

Blaming no one, yet ripe for God's glory —  
"The Father's work I do," said Jesus, "while I may"  
On blind eyes the clay you see?  
Vision restored! Why? My word he obeyed!

Hearing their questions, "I am he," the man replied.  
Of Jesus' works he freely testified  
To friend and foe combined:  
"A man from God He is; His works are divine."

Courage rewarded? Now no church home had he!  
Hark! Christ returns; what sayeth He?  
"The Son of Man awaits your heart and life;  
Peace is yours if in Him you believe!"

—From John 9  
—Nina McGinnes  
Pawtucket, RI

## What Jesus Means to Me

He's my Leader and my Savior,  
He's my Life and He's my King.

He's the one who always comforts me  
When tears come to my eyes,  
And He's always there to share with me  
My very brightest times.

He is my one Confidant  
Who knows my secrets and my dreams,  
He supplies my needs and gives me more  
Than e'er I thought could be.

He teaches me with His word,  
It is my strength and guide,  
I know He's always with me,  
Forever at my side.

To please Him fills my heart with joy,  
My trust, it has no end.  
Jesus is my greatest Love  
And my eternal Friend.

—Eileen McGrath  
Manchester, NH

## Rejoice!

Rejoice! God's children should rejoice  
And we should cherish more  
Our loving Heavenly Father Whom  
We worship and adore.  
How precious then to have this Friend!  
No matter what dismays,  
We can be glad amid our woes,  
To know Christ leads the way.  
All praise is due His Holy Name.  
As Christians we should be  
A people happy in God's love,  
From sin He sets us free.  
We can rejoice in Him here now  
And this we surely do,  
But when He comes to take us home,  
We'll then rejoice anew!

—Ella I. Brown  
Everson, WA



## The Time is Coming

The night is weary  
And the day is long,  
But soon the time is coming  
When we shall hasten on,  
We shall rise together  
To meet Jesus in the skies,  
Then we'll live in Canaan.  
Where no one ever dies.

We shall be with Jesus  
In the promised land  
Where we'll hear the singing  
Of the glorious angel band,  
We too shall sing together  
In glorious jubilee  
Praises to the Lamb  
Who set us sinners free.

—David L. Roehl  
Oakland, CA



# A Word Search



Words can appear in any direction. Look up the Bible reference and then find the word on the puzzle above. Scripture references based on the New American Standard Bible (NASB).

\_\_\_\_\_, a bond-servant of Christ Jesus... (1:1)

For the promise to Abraham...was not through the \_\_\_\_\_, but through the righteousness of faith. (4:13)

...we cry out "\_\_\_\_\_! Father!" (8:15)

...for all have sinned and fall \_\_\_\_\_ of the glory of God... (3:23)

The \_\_\_\_\_ is almost gone, and the day is at hand. (13:12)

Shall tribulation, or distress, or persecution, or famine, or nakedness, or \_\_\_\_\_, or sword? (8:35)

Greet one another with a holy \_\_\_\_\_. (16:16)

I am under obligation...both to the \_\_\_\_\_ and to the foolish. (1:14)

...present your bodies a \_\_\_\_\_ and holy sacrifice... (12:1)

# h of Romans

...the Spirit Himself intercedes for us with \_\_\_\_\_ too deep for words... (8:26)

...in order that He might make known the riches of His glory upon vessels of \_\_\_\_\_ (9:23)

...the free \_\_\_\_\_ of God is eternal life in Christ Jesus our Lord. (6:23)

...glory and honor and peace to every man who does \_\_\_\_\_ (2:10)

...if you confess with your \_\_\_\_\_ Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved... (10:9)

For to this end \_\_\_\_\_ died and lived again... (14:9)

Nevertheless death reigned from \_\_\_\_\_ until Moses... (5:14)

Now the God of \_\_\_\_\_ be with you all. (15:33)

But by their transgression \_\_\_\_\_ has come to the Gentiles... (11:11)

Abhor what is \_\_\_\_\_; cling to what is good. (12:9)

But now we have been released from the Law, having died to that which by we were \_\_\_\_\_ ... (7:6)

He who did not spare His own \_\_\_\_\_, but delivered Him up for us all... (8:32)

Therefore we have been buried with Him through \_\_\_\_\_ (6:4)

Or does not the potter have a right over the \_\_\_\_\_ (9:21)

For even Christ did not \_\_\_\_\_ Himself... (15:3)

For we maintain that a man is justified by faith apart from \_\_\_\_\_ of the Law. (3:28)

...make no provision for the \_\_\_\_\_ in regard to its lusts. (13:14)

...both Jews and \_\_\_\_\_ are all under sin... (3:9)

...through His prophets in the \_\_\_\_\_ Scriptures... (1:2)

...devoted to \_\_\_\_\_ (12:12)

...we \_\_\_\_\_ in hope of the glory of God. (5:2)

For they...worshipped and served the creature rather than the \_\_\_\_\_ (1:25)

...He who raised Christ Jesus from the dead will also give \_\_\_\_\_ to your mortal bodies through His Spirit.. (8:11)

Let \_\_\_\_\_ be without hypocrisy. (12:9)

...a contribution for the \_\_\_\_\_ among the saints... (15:26)

...whatever is not from faith is \_\_\_\_\_. (14:23)

May it never \_\_\_\_\_! (7:13)

What if God...endured with much patience \_\_\_\_\_ of wrath prepared for destruction? (9:22)

For who has known the \_\_\_\_\_ of the Lord... (11:34)

...put on the armor of \_\_\_\_\_. (13:12)

Respect what is \_\_\_\_\_ in the sight of all men. (12:17)

...waiting eagerly for our \_\_\_\_\_ as sons... (8:23)

The \_\_\_\_\_ of our Lord Jesus be with you. (16:20)

Oh, the \_\_\_\_\_ of the riches both of the wisdom and knowledge of God! (11:33)

For there is no partiality with \_\_\_\_\_. (2:11)

So \_\_\_\_\_ comes from hearing, and hearing by the word of Christ. (10:17)

Who will set me free from the \_\_\_\_\_ of this death? (7:24)

...keep your \_\_\_\_\_ on those who cause dissensions and hinderances... (16:17)

But if you do what is evil, be afraid; for it does not bear the \_\_\_\_\_ for nothing... (13:4)

I know and am convinced in the Lord \_\_\_\_\_ that nothing is unclean in itself... (14:14)

...we also exult in our \_\_\_\_\_ (5:3)

...to all who are beloved of God in \_\_\_\_\_ ... (1:7)

...to the only wise God, through Jesus Christ, be the \_\_\_\_\_ forever. Amen. (16:27)



*Don and Holly Harrison recently moved from Charlotte, NC to Richland, WA where Don has begun work at Rockwell International with nuclear waste system design.*



# The Gift of Following Jesus

David Trembley

You know very well this verse which has been swirling around inside me for weeks. I just can't get it out of my mind. Matthew 16:6: " 'Beware,' Jesus said. 'Beware of the leaven of the Pharisees.' "

What do you think he was talking about? Wouldn't it be wonderful if we could be quite sure exactly what their wrongness was? If we could only be certain, we could avoid that evil. And then what? Why, we should be justified, of course. We would have a legitimate claim upon the mercy, forgiveness and power of God.

Which is, of course, the very thing that the leaven of the Pharisees was...and is. It's not a doctrinal position Jesus doesn't agree with; it's a condition of the heart, characterized by wanting to be sure rather than daring to trust. Make no mistake about it; for Jesus Christ, trust beats out knowledge every time. The faith of a child is what he celebrated and approved. Innocence and humility were qualities he valued above wisdom and pride.

The temptation of sin is to leap to the opposite wrongness. The temptation is to say something foolish like, "It doesn't matter *what* you believe; only *that* you believe." We might counter that foolishness by arguing about it. We might remind each other that Jesus counseled the wisdom of serpents (as well as the innocence of doves) and that he



said he had come to fulfill the law (rather than to destroy it). We View from the Back Pew

might argue about it, but perhaps there's a more Christlike way to combat the foolishness of spiritual "no-nothingism."

Consider what the antinomians are attempting to accomplish with their claim that right doctrine doesn't matter. Are they not, at the deepest levels, guilty of precisely the same desire as the Pharisees in the New Testament? Are they not seeking to create a moral environment in which they will be shielded from the judgment of God?

If truth is only discernible by means of an individual's feelings, then any one person can be the "final judge" of his or her own righteousness. The circle turns one entire round. Both the legalist and the antinomian are guilty of

Debby Schulz



precisely the same thing. Both want to do away with the necessity of trusting God for salvation and to put something "more solid and trustworthy" in the place of that need to trust.

For the Pharisee, the solid something is rule and law and doctrine. For the antinomian, it's the fuzzy gray of personal opinion. For both, it winds up being a denial of the sovereignty of God (and of the inevitable imperative for each person to rest upon that sovereignty *in faith*, rather than in thought or feeling).

For most of us who call ourselves Christians, it would be quite nice to stop here. "Oh yes," we want to say, "those sinful old Pharisees; those poor, misguided enthusiasts." The hard truth, however, is that often we more resemble the Pharisees than we do the faithful. Faithfulness is gift rather than accomplishment, but most of us talk about our religious convictions as something we have worked for and achieved.

Even if we don't talk that way, all too often it is the position we hold deep in the secret places of our heart. The truth for most of us is that we are more attached to right doctrine than we are in danger of the pitfalls of enthusiasm.

Consider these things the next time you're tempted to cite a religious rule. Do you have an ironclad opinion about communion or baptism or church attendance or any other particular practice? Before you lay down the law to your brother or sister, consider Jesus at table with the tax collector, forgiving the adulterous woman and telling the rich young ruler that only one more thing is required: "to go sell everything you have, and to

come and follow me."

But it is more than all three of these put together. It is, finally, a gift. The only appropriate response for any of us is to fall on our faces in praise. Then to get up, *because*

*of the Holy Spirit empowers us, and set off to do the business of the Lord.* ☐

*David Trembley is a freelance writer living in Germantown, WI.*

## Test Your Knowledge of Ethnic Americans

1. In 25 of our major cities, racial minorities make up more than half of the population. T\_\_\_\_ F\_\_\_\_
2. In Los Angeles immigrant school children speak more than 100 languages. T\_\_\_\_ F\_\_\_\_
3. There are more Hispanics in Los Angeles than in any Central American country. T\_\_\_\_ F\_\_\_\_
4. Citizens of 200 countries attend American universities and colleges. T\_\_\_\_ F\_\_\_\_
5. In 1985 there were over half million international students in America. T\_\_\_\_ F\_\_\_\_
6. No city in the world except Warsaw has as many Polish people as Chicago. T\_\_\_\_ F\_\_\_\_
7. Ethnic groups form a larger percentage of our population than do Anglos. T\_\_\_\_ F\_\_\_\_
8. There are over five million Hindus and Muslims in America. T\_\_\_\_ F\_\_\_\_
9. Christians should regard this situation as a bountiful opportunity, not a difficult problem. T\_\_\_\_ F\_\_\_\_

*from the Seattle, WA Advent Christian Church newsletter*



# MATCH UP

Margaret Shauers

Match the description to the answer and solve the puzzle! Write the answer to each description on the line to the right. All answers should come from the word list. When you have matched all descriptions, the first letters, reading down, will spell out a Bible message.

## Word List:

Adage, Bible, cheerleaders, David, early bird, Essenes, eyesore, highway, hosanna, Israel, kangaroo, Noah, ordered, oven, overweight, rejoice, Rome, tenor, tests, tetrarch, Titus, yesterday

## Description:

## Solution:

1. Schoolboys hate them
2. Celebrate
3. Past
4. Male singer
5. Baker's necessity
6. Book of God
7. Unsightly mess
8. Australian jumper
9. Promised land
10. Made it through the flood
11. \_\_\_\_\_ and Goliath
12. Short book of Bible
13. Fat
14. Biblical sect
15. Old saying
16. Pep team
17. Glory to God!
18. Gave instructions
19. Roman official
20. Paved road
21. Gets the worm
22. City of the Caesars

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Answer on page 25

the Pharisees against traveling across sea and land to make one proselyte who turns out to be just as blind, prejudiced, and hypocritical as themselves. Jesus speaks to this danger inherent in our own sectarian attempts to make proselytes who are just as dogmatic, prejudiced, and narrow-minded as we are (Matthew 23:15). In our evangelistic thrust and in our planting of new churches, we must behave like a member of His body. If we become Christian first, we will make better, even wiser Advent Christians later.

Second—as members of Christ's Body, our churches together must launch a global strategy in world missions. For far too long, we have continued our own self-centered sectarian, divisive, competitive ways to the detriment of the worldwide mission enterprise. Our world outreach is often too narrow, too denominational, too sectarian. We need to reach out together to all the world now!

Dr. Frank Laubach's global strategy for missions suggested forty years ago remains valid for our time. (See his book on *"Prayer,"* pages 28-30). He lists nine positive steps for our reflection and challenge. This plan in detail was presented to the Foreign Missions Conference, representing sixty-two leading Protestant communions of the United States and Canada, in June 1945. Dr. E. Stanley Jones points up this kind of church cooperation in his book entitled, *"The Christ of the American Road,"* written nearly forty-one years ago. (See his treatment of *"The Emerging American Interpretation,"* chapter XV.)

Within these last forty years, an entire generation has come and

gone. The missionary enterprise has wandered across the face of our world almost as aimlessly as the children of Israel in the wilderness. Our missionaries on the field are often more willing to cooperate with other members of Christ's Body than church members here at home. It's never too late to change. As members of His Body, the church, we must obey Jesus Christ. In Christ under the direction of the Holy Spirit, we must behave as a healthy body should.

### It's happening

There is hope on the horizon for such cooperative adventuring. Note these challenging possibilities:

The three largest Christian Broadcasting Companies have voted to combine their power resources to reach the entire world for Christ via radio by the year 2000. These are HCJB, The Far East Broadcasting Company, and Trans-World Radio.

Billy Graham spearheads the World Congress on Evangelism. The first one was held in Berlin in 1966 with 1200 delegates present. The second World Congress was held in Lausanne on 16 July 1974, "as the culmination of three years work and prayer, nearly 4,000 people from more than 150 nations...!!" These world leaders in evangelism were hand-picked by Billy Graham with many from the Third World undeveloped nations. This time, they would have as much to say as those from the Western nations. Evangelicals were invited from Cuba and East Germany. "A Bolivian bishop wrote afterward to Billy that he and his countrymen had 'not only received inspiration and challenge and a large amount of materials for our task today, but also the evidence of

the amazing renewal of the churches of Christ around the world.' "

This week, Feb. 14-20, even as I write, there is a film being shown in Hemet, CA, "Cry From the Mountain." Churches are being invited to support this evangelistic thrust produced by World Wide Pictures, sponsored by the Billy Graham Evangelistic Association. Marie and I were invited to preview this film by the church we attend.

Congress '88, A National Festival of Evangelism, will be held in the summer of 1988. Our own Director of Church Expansion, Roland Griswold, is in on the planning.

Inter-Varsity Fellowship holds Missionary Conferences in Urbana, Illinois every three years. These conferences are open to all young people regardless of church affiliation.

I am simply urging that we Advent Christians become more active in participating with other Christians in the larger worldwide mission of the church! Let us pray that our churches will take up the gauntlet to find fresh new ways to become the true Body of Christ on earth! □

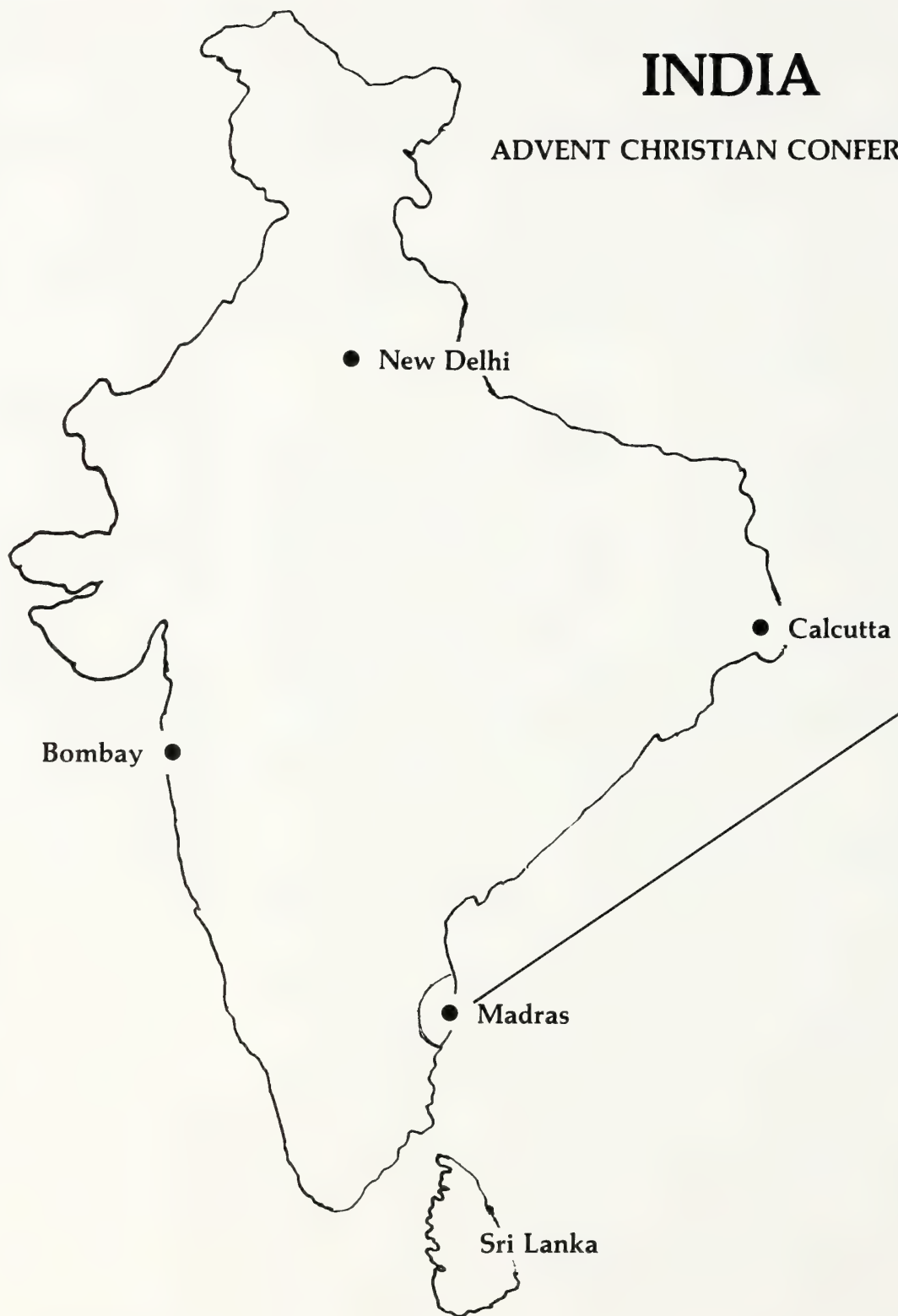


A graduate of Aurora University, Rev. Elwell "Rick" Drew has pastored Advent Christian congregations in Plainville CT, Aurora IL, West Wareham MA, and San Diego CA until his retirement. Currently Rev. Drew lives in Hemet CA where he is active in community work. He has also served as President of the Advent Christian Conference of Southern California since 1980.



# INDIA

ADVENT CHRISTIAN CONFERENCE





The map shows 10 locations served by the American Advent Mission.

Nandanam  
 Saligramam  
 Manapakkam  
 Senthil Nagar  
 Chromepet  
 Madipakkam  
 Manivakkam  
 Kodaikanal (est. 1983)  
 Palani (est. 1986)  
 Periyakulam (1986)

Madras City and southern locations are served by the Advent Christian Conference in 44 locations.

Advent Christian missions in India celebrated its 100th anniversary in 1982. Captain James Spence, already living in Madras, started a monthly Tamil newspaper, the *Bible Banner* and became the field's first superintendent.

Soon after educational work began. The first two Advent Christian schools opened in Renigunta and Egmore in 1892. Captain Spence's daughters, Minnie and Alice, served as the first missionaries while the Woman's Home and Foreign Mission Society assumed support for the schools and the mission work.

The beginning of the twentieth century saw the first organized church, First Advent Christian Church in Guindy, and the first missionaries sent to India from the United States and Canada. The growth of the India Advent Christian Conference has continued throughout this century despite Indian government strictures on the entrance and stay of missionaries.

Three Advent Christian missionaries, Beryl Joy Hollis, Barbara White, and Marion Damon, continue aggressive efforts in evangelism and church planting. In addition to the churches listed above, several Advent Christian preaching points and evangelistic ministries extend the good news of Christ's love into southern India. □





Caroline Michael  
Director

# Learning to Lean

Deb Hutchings

"Let me do it. I want to do it myself." It seems as though I hear those words over and over again throughout the day. Being the mother of three pre-schoolers, I am constantly aware of the innate need for independence. As Christians, as children of God, we are challenged to yield our will to His, depend on Him daily for strength, and allow His Spirit to lead us into the abundant life as described in John 10:10. It's almost like regressing instead of progressing—or so we sometimes think.

I oftentimes find myself struggling for independence just as my own children do. "Lord, let me handle this or that and you can handle the big stuff." Then I realize that God wants control of everything—every aspect of my life—even the little daily frustrations which perplex and unnerve me.

It's hard to imagine our Heavenly Father being truly concerned about clogged drains; yet, He is. Just this morning my handy-man-husband Al, aided by a "trustworthy trustee" from our church, was able to retrieve the yellow flag from our boys' tuppercanoe. It had been sent "out to sea" down the toilet. Now, that doesn't seem like such a great feat; yet, if they hadn't been able to remove it and open up the drain line, we could have been looking at great expense of time as well as money. So I have to say, "Thank you, Lord, for being interested in the seemingly trivial problems in our lives."

There was a time, not quite three years ago, when I wondered if I were getting through to Him at all. Our daughter, Allison, was twenty-six months old when our twin boys, Daniel and Nathaniel, were born. Needless to say, there was not much rest at our house for weeks and weeks. Most nights we averaged two to three hours of sleep and during the daytime it was nearly impossible to get all three children napping at the same time. Devotional time was sparse, too, I might add.

One particular evening I remember asking Al to stay with the children while I walked across the

driveway to our church. I needed desperately some time to think and pray alone. I thought if I could just pour all of my feelings out to the Lord, I would feel so much better. Well, I tried to pray, but the words wouldn't come out, so I just simply said, "Help me to know that You care."

I left the church and walked home to get the kids ready for bed and temporarily asleep for the night. As I was tackling the mound of dishes in the sink from supper and the sixteen bottles, nipples, and rings for the boys, I began to commune with the Lord. I looked down at my hand and in it was the answer to my earlier prayer.

I was holding a pink plastic drinking cup belonging to Allison and on the side of it was a picture of Jesus with the children gathered all around Him. There were three words under the picture... "*Jesus loves me.*"

Tears began to flow down my face and into the dishwasher. It was at that moment that I felt restored and strengthened. "I know you love me, Lord," I whispered. It was as if He was lovingly saying, "Yes, but you needed to hear it."

I am still "learning to lean on Jesus" as the song goes, but hopefully and prayerfully I am yielding more quickly and completely as I grow in Him. 1 Peter 5:6-7 (NIV) admonishes, "Humble yourselves, therefore, under God's mighty hand, that He may lift you up in due time. Cast all your anxiety on Him because He cares for you." □



Deb is from Dunbar, WV, has a B.S. in nursing from E. Central University, Ada, OK and is the mother of three pre-school children. Deb is married to Al Hutchings, pastor of the Villisca, IA Advent Christian Church.

## Listen to God

Recently I reviewed the book, *The Family Devotions Idea Book* by Evelyn Blitchington. I was intrigued by the following story that came under the heading, "Kneel in silence — let God speak to you."

The suggestion was made that parents give children time to let God speak to them. A father questioned the idea, but tried it with the following result. His four-year-old daughter had written all over the inside cover of an expensive book he had recently purchased. She knew she had done wrong and was awaiting her punishment.

Instead of spanking her, he asked her to kneel with him for prayer. She kneeled and immediately began praying out loud.

He interrupted her, saying, "This time we will be quiet and let God talk to us."

After a few moments he asked, "Has God told you anything?"

"Yes," she answered. "God told me that I should never write in your books again and that I should erase what I wrote today." What an insight the father received to his child's moral development.

The next day I shared this idea of teaching children to listen to God with a co-worker at school. We agreed that listening to God is something we all need to learn. The Psalmist reminds us, "Be still and know that I am God," (Psalm 46:10a). Be still — quiet, unoccupied, hushed, at rest.

Webster defines "still" in these words: "characterized by little or no commotion or agitation — tranquil, calm, serene."

If you are like I am, that sounds like "the impossible dream." There's just so much I have to do! Even our quiet time can become a rushed reading of God's Word followed by a hurried prayer before we embark into a crowded day.

I wonder if sometimes God feels as I do when the children whiz in and out the door — "Hi Mom, bye Mom, see you later!" I want to call, "Wait! What's the hurry? Can't we talk? What are your plans for the day?"

Does God have something to say to us? Has He a desire to be consulted about our plans? Yes, He does. He wants us to be still so we can listen to what He has to say. Perhaps He wishes to speak to us through His Word. Possibly He desires to reach us through a

Christian friend. Always His Spirit wants to commune with our spirit, instructing us in righteousness and convicting us of sin. What a shame, if in our hurry, we don't take time to listen and thus lose out on knowing God's will and His way. How He must be hurt when we don't spend time with Him.

Many eastern religions teach the value of meditation and communion. While their conclusions are often erroneous there is a basic kernel of truth. We need to spend time with God if we are really going to know Him.

Summer vacation may be your ideal time for planning to get alone with God — to take time to talk to Him in prayer, to meditate on His Word, and then to listen! I wonder what He might have to say to you? — to me? Could it make a difference in our lives, our WHFMS circles, our churches, our world?

### The Family Devotions Idea Book

It is a must for all parents who wish to lead their family in meaningful devotions. One section deals with the use of Scripture, prayer, music, dialogue, and visual aids in family worship. Another section is chock full of creative ideas for making worship meaningful to each age group. It is tops!

It may be ordered from Venture Bookstore, P.O. Box 23152, Charlotte, NC 28212 for \$4.95 plus postage and handling.

## When God Talks Back

Eastern Regional WHFMS President Barbara Schaeffner and her husband, Dale, presented a devotional titled, "When God Talks Back" at the annual Massachusetts WHFMS Convention. Barbara White, missionary to India, presented a slide program showing the faces of India. New officers are: President Nina McGinnes, Secretary Nancy Pritchard, and Treasurer Phyllis Nichols. Their offering was for "Project Big" — equal amounts going to the Kodaikanal Church in Southern India, to the Hollis Team outreach in the Madras area of India, and for the new church in Cebu, Philippines.



## He is Lord



*Pastors Kelvin Friebe and David Bakken*

To implement the theme of the North Central Conference's biennial session, "He is Lord," Rev. Kelvin Friebe of Madison, WI spoke on the subject of "Christ's Lordship in the Home," and Rev. Lloyd Sharpe of Watertown, WI addressed the subject of "Christ's Lordship in the Church." Rev. David Bakken, new pastor of the Chetek, WI Advent Christian Church, led the opening service as host pastor.

Central Regional Superintendent Richard Thurston was the featured speaker on Saturday evening and Sunday morning. Other churches participating included the Advent Christian churches in Baraboo, LaValle, and Evansville, WI, and Minneapolis, MN.

National Director of Women's Ministries Caroline Michael presented a seminar on everyday evangelism and involved the attendees in small group discussions during an afternoon meeting of the North Central Conference WHFMS. Conference officers were reelected for another two-year term: President Verona Fredrich, Vice-president Elsie Kelly, Secretary Joyce Johnson, and Treasurer Virginia Mauerman.



*Chetek WHFMS officers: Audrey Massie, Abbie Garner, Ruth Schofield, Marlyce Olson, and Charlotte Dreysee. (left to right)*

## Retreat Attracts Many

Fifty-four women of all age groups gathered at a motel beautifully situated on an island in Puget Sound for the annual spring retreat of the Western Washington British Columbia WHFMS Conference. President Nancy Winslow reports that the retreat, led by Char Dillon of Aurora, Illinois, focused on developing and building adult relationships.

The women were given an opportunity to reflect on the quality of relationships in their lives and to investigate both psychological and Christian principles that can enhance adult friendships.

God through His Holy Spirit worked in the lives of the women who participated and life-time relationships were developed.

Nancy said she had visited each local WHFMS personally to promote the retreat. The results were positive and many attended who were not presently members of WHFMS.

## Fiftieth

After the singing of *Macedonia*, President Janie Ross opened the fiftieth annual session of the Georgia Women's Home and Foreign Mission Society with inspiring thoughts on *Faith*. Thirty delegates and nine visitors convened at the Stone Mountain Church with eleven locals



*Janie Ross*

represented. The highlight of the morning was a play, "Who Is My Neighbor?" presented by ladies from First Advent Christian Church, Augusta, GA.

The delegates voted to pay up to \$150 for the president's expense to attend the regional convention and board meetings, to send a gift of \$25 to the Present Truth Messenger (PTM), and to recommend that each local give at least \$1.25 per member for the denomination's 125th Anniversary Celebration.

The following officers were installed: President Janie Ross, Vice-presidents Marjorie Provost and Marilyn Hamilton, Secretary Gloria Gray, Treasurer LaVerne Alford, and Auxiliary Superintendents Rhonda Worth, Nanette Jones, and Mildred Brown.

## News From Bixler

David E. Dean, former missionary to the Philippines, presented a fascinating and colorful slide program including many new pictures of that country. He told of the tremendous growth in the Filipino Advent Christian churches. This program was sponsored by the WHFMS at A.C. Village in Florida.



## 125th Birthday Celebration



*Gertrude Wren cutting the cake made by Lois Brannan (right)*

A festive occasion to celebrate the 125th anniversary of our denomination climaxed the opening evening of the Southern Regional WHFMS Convention at the Advent Christian Village. The enthusiastic response to the Birthday Celebration brought in \$2570, which was sent to our headquarters in Charlotte, NC. Janie Ross, President of the Georgia WHFMS, was chairman of the event.

The Convention program featured two half-hour films from the series, *The Christian Family — A Woman's Perspective*. Elisabeth Elliot was the spokesperson in the film, "Men's and Women's Roles."

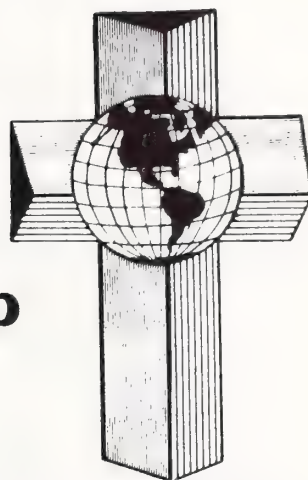
The second film focused on "Prayer in the Home" with a panel of women discussing aspects of this topic with Evelyn Christenson. Southern Regional President Eloise Robertson led brief panel discussions utilizing several of the regional board members at the conclusion of each film.

President Pomeroy Carter of the Advent Christian Village gave a comprehensive report of the Village status and told of his trip to Taiwan to speak on the styles of geriatric care offered at the Village. Both National WHFMS President Marian Wrigley and Director of Women's Ministries Caroline Michael addressed the women and gave inspirational challenges. Mrs. Wrigley installed the officers including: President Eloise Robertson, Vice-president Ann Jackson, Secretary Sara Baker, Treasurer Peggy Boston, and Auxiliary Superintendents Annie Page, Frances Adams, and Marjorie Provost.



*National WHFMS President Marian Wrigley addressing So. Reg. WHFMS Convention*

## Mission Prayer Partnership



### JULY

- 18 Praise God for the working of the Holy Spirit in the hearts of people throughout the world.
- 19 Pray for **Marion Damon** as she has begun deputation work and for the people with whom she comes in contact.
- 20 The turnover in the government in the Philippines has brought hope for people. Pray that the missionaries and pastors will have the opportunity to offer them the true "blessed hope" found only through the blood of Jesus.
- 21 Praise God for the response to the Penny Crusade. Monies are still coming in and each "penny" is appreciated.
- 22 Praise the Lord for the Christians in China and pray for them as they continue to spread the gospel of Christ.
- 23 Pray for **Margaret Helms** as she is preparing to come home on furlough next month.
- 24 Pray for **Harold Patterson** as he begins the work of Director of World Missions.
- 25 Pray for **Floyd and Musa Powers** as they travel from place to place sharing the work of preaching the gospel in Japan to the people in New England.
- 26 Praise God for the opportunity that **Shinichi Masuda**, new Chairman of Japan Advent Christian Conference, had to visit and observe worship services in the United States.
- 27 Continue to pray for **Beryl Joy Hollis** as she spreads the gospel of Christ to the people of India.
- 28 Pray for **Alice Brown** as she is home following the death of her father and as she takes care of her mother.
- 29 Praise God for the work **Dan and Marjorie Goodwin** have been able to do in Japan and ask for guidance as they go on to other activities.
- 30 Praise God for the work that **Cameron Ainsworth** was able to do in Memphis, and ask His blessing as the Ainsworths begin their work in Fort Worth, TX.
- 31 Pray for the church at Memphis, TN as **Francis Ssebikindu** and family have already started their ministry there.

### Match-up solution:

*Answer: Try to be kind to each other  
—1 Thessalonians 5:15*

*Source: New International Version*



## AUGUST

- 1 **Pray** for missionaries and pastors in Japan as they endeavor to give discipleship training to the members of their church.
- 2 **Pray** for **Frank** and **Judy Jewett** as they witness to the people in Cebu.
- 3 **Praise** God that **Timmy Jewett's** ear problem is relieved by the moist climate of Cebu.
- 4 **Pray** for **Austin** and **Dorothy Warriner** as they continue their activities among the Japanese people in Asukano and Shinobugaoka.
- 5 **Pray** for **Barbara White** in India as she assumes added duties while Marion is on furlough.
- 6 **Pray** that God has already found the building needed for the worshipers in Malaysia.
- 7 **Praise** God for the work that **Lucas Devasahayam** and **Thambusamy Devairakkam** are doing in Malaysia.
- 8 **Pray** for **Steve** and **Ann Lay** as they continue their orientation and ministry in Japan.
- 9 **Praise** God for the contribution of the **David Deans** during their time in the Philippines, especially remembering **Melodie** on her birthday today.
- 10 **Pray** for the missionary children who are getting ready for school that they might be a Christian example to their classmates.
- 11 **Praise** God for the Oro Bible School and the students and graduates.
- 12 **Pray** for **Steve** and **Stephanie Nolte** as they come towards the end of their mission work in the Philippines.
- 13 **Pray** for pastors and other Christians in **Nigeria** to be willing to continue their witness.
- 14 **Pray** that the Holy Spirit will speak to men and women He has chosen to be willing to answer the call to missionary service.
- 15 **Praise** God for the work that **Howard** and **Anna May Towne** have done through the years and **pray** that they will be blessed as they continue at Dansalan College.
- 16 **Praise** God for the church planters in the United States as well as those in India, Japan and the Philippines that His kingdom will be enlarged.
- 17 **Praise** God the **Powers** have a house in the Kobi area which is very convenient to the Canadian Academy where Rebecca will attend.
- 18 **Praise** God for the stirring of the Holy Spirit in the lives of people throughout the world and **pray** that others may see Jesus in them.
- 19 **Pray** for **Margaret Helms** as she labors in the **Philippines** that she may have added strength and guidance as she prepares to come home on furlough.
- 20 **Praise** God for **Steve** and **Stephanie Nolte** as they have worked as volunteer short-termers among the people in the Philippines.
- 21 **Praise** God that He has guided **David Vignali** to go to the Philippines at this time when so many others will be gone.
- 22 **Praise** God for the work that **Marion Damon** has been doing on furlough and **pray** that He will speak through her to the people she meets.
- 23 **Pray** for students who are willing to answer God's call for the ministry to enroll in a Christian Bible school in the United States, India, Japan, and the Philippines.

- 24 **Pray** for **Floyd** and **Musa Powers** as they are speaking in California.
- 25 **Pray** that the **Powers** will have a safe journey back to Japan.
- 26 **Pray** for the Executive Vice-president **David Northup** as he leads the denomination through his office at Charlotte, NC.
- 27 **Pray** for **Beryl Joy Hollis** as she labors in India with the added duties while **Marion Damon** is on furlough.
- 28 **Pray** for **Alice Brown** that God will use her in every situation and that everyone will respond to her Savior.
- 29 **Praise** God for the Christians in Malaysia and **pray** that their leaders will seek God's will and guidance.
- 30 **Pray** for **Frank Jewett** as he carries on the work he has to do in Cebu.
- 31 **Praise** God for **Judy Jewett** as she works with Frank and the children.

## SEPTEMBER

- 1 **Praise** God for His people throughout the world and **pray** that each Christian will become more bold in witnessing to the saving knowledge of Jesus Christ.
- 2 **Pray** for **Barbara White** as she carries on the spreading of the gospel in Kodaikanal.
- 3 **Pray** for the directors in the denominational headquarters that they may have insight into the needs of the people as they lead the work of their departments.
- 4 **Pray** for **Austin Warriner** as he works with the Japanese leaders and pastors to further the gospel in Japan.
- 5 **Pray** for **Dorothy Warriner** as she speaks to, and works with the many Japanese people in her daily life.
- 6 **Praise** God for the added numbers of Christians in India and **pray** that He will keep them faithful as witnesses to the gospel of Christ.
- 7 **Pray** for **Howard** and **Anna Mae Towne** as they continue their work among the people in Iligan.
- 8 **Pray** for **Dr. Lloyd Richardson** and all the teachers at Berkshire Christian College that they may bring the wholeness of the gospel to the students.
- 9 **Pray** for the Christians in Nigeria and for the pastors and leaders there.
- 10 **Pray** for **Steve Lay** as he teaches English language classes and presents travelogue slides of the United States as a method of opening doors of witness to the Japanese people.
- 11 **Pray** for **Ann Lay** as she helps with the English language classes and presents American style cooking classes to people in Japan as a means of witness.
- 12 **Pray** for the retired missionaries and **praise** God for their contribution to His work and the furtherance of the gospel.
- 13 **Pray** for the staff of workers in the Headquarters building in Charlotte that they may be able to carry on the work that is needed for the denomination.
- 14 **Pray** for the Christians in Japan that they will be strong in their faith and be willing to witness to others.
- 15 **Pray** for the people who are involved in all phases of ministry at the Advent Christian Village, Aurora University and Vernon Homes.
- 16 **Praise** God for new optimism among Filipino people and **pray** that this will help in reaching their goals.
- 17 **Pray** that the Holy Spirit will work in the lives of more people to desire baptism.

## Prisons and Punishment

After I addressed a state legislature, advocating alternatives to prison for non-violent offenders, a bewildered representative accosted me. "As a fellow conservative, Mr. Colson, how can you be *against* punishment?"

It's a question I'm often asked—and a telling commentary on the practice of so many who consider prison and punishment synonymous. This serious confusion can undermine our most basic concepts of justice.



As a Christian, I most certainly believe in punishment. Biblical justice demands that individuals be held accountable. Throughout the history of ancient Israel, to break God's law was to invite, swift, specific, and certain punishment. When a law was broken the resulting imbalance could be righted only when the transgressor was punished, and thus made to "pay" for his wrong.

### Modern thinking

Though modern sociologists take offense at this elemental concept of retribution, it is essential: If justice means getting one's due, then justice is denied when deserved punishment is not received. And ultimately this undermines one's role as a moral, responsible human being.

C.S. Lewis summed this up in his brilliant essay, "The Humanitarian Theory of Punishment," which assails the view that lawbreakers should be "cured" or "treated" rather than punished. "To be punished, however severely, because we have deserved it, because we 'ought to have known better,' is to be treated as a human person made in God's image," says Lewis. In

this Biblical sense, punishment is not only just, it is very often redemptive—to the offender, the victim, and society at large.

This is why the distinction between prison and punishment is so crucial. Prisons, though necessary to confine violent offenders, can hardly be considered redemptive. (I'll deal more with this in subsequent articles.)

And while punishment is clearly Biblical, American penal philosophy is not based on the Biblical principle of just desserts that Lewis cited; it is founded on a humanistic view that crime is an illness to be cured.

The pattern for American prisons was established two centuries ago when well-meaning Quakers converted Philadelphia's Walnut Street jail into a facility where offenders were confined in order to repent and be rehabilitated.

Though a number of those early "penitents" simply went mad, the idea caught on and flourished. Soothed by the comforting illusion that these miscreants were in reality being "treated," the public conscience could ignore the harsh conditions of their confinement. Thus such places came to be called, not prisons, but *penitentiaries*, *reformatories* and *correctional* institutions.

This illusion was reinforced in the twentieth century when a school of liberal sociologists argued that crime was not the individual's fault, but society's. Societal failures like poverty, racism, and unemployment were to blame.

Former Attorney General Ramsey Clark summed up this fashionable view when he asserted unequivocally that poverty is "the cause of crime."

If the criminal was but a victim of the system, prisons were therefore places for him or her to be vocationally trained, "socialized" and educated. Society, which had caused the disease

of crime, would not cure it—and so ever-increasing thousands were packed into institutions as wards of the state.

Thus two centuries of the "humanitarian tradition" left America with more than one half million of its citizens incarcerated—the third largest per capita prison population in the world—as well as the staggering recidivism statistics of the 1970s: 74 percent of ex-prisoners re-arrested within four years of release. Prisons proved themselves no place of rehabilitation, but breeding grounds for further crime.

### Biblical perspective

It's a travesty that in this so-called Christian nation, we consistently ignore the most basic of Christ's teaching: sin comes from within the individual (Mark 7:20). It can't be foisted off on germs, genes, a bad neighborhood, or some impersonal entity called society.

Crime is the result of morally responsible people making wrong moral decisions, for which they must be held accountable. The just and necessary response to such behavior is redemptive punishment, which may include, as the Bible prescribes, restitution or community service, stiff fines, loss of rights, or in cases where the offender is dangerous, prison. But let's not kid ourselves any longer. Prison isn't to cure the individual. It's to lock him or her up.

But we continue building more prisons and filling them up. Why? Because public passions discern no difference between prisons and punishment. As long as that mindset flourishes, the Biblical concept of justice cannot. And it will be society which will suffer the real punishment: \$80,000 per cell for new prison construction, and spiraling crime and recidivism rates as well. □



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# Advent Christian WITNESS

September 1986



OUR CHILDREN:  
IS THERE HOPE?



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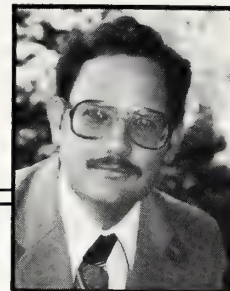
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*The symbol of trust*

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*from the editor*



# Superstars and Hired Hands

"Sports and Westerns. That's all he ever watches!" I remember complaining to myself about my dad's television viewing. I enjoyed sports but old western movies? Yuk.

I still enjoy sports. And all those years of viewing Gene Autry, Roy Rogers, and Clint Eastwood have somehow rubbed off. I actually enjoy watching westerns now.

Sports and westerns have given us two phrases that describe how many Advent Christians view their pastors: Superstars and Hired Hands. We want our pastor to be the superstar; the one who can preach, counsel, administrate, visit, lead the youth group, teach an adult class, and direct traffic in the parking lot. The ministry is his job. Our job is to show up on Sunday morning and cheer him on.

But he better do it our way! After all, it's our church and we hired him. And if he doesn't do it right, we'll make life so miserable for him that he'll leave. We can always get someone else.

Is it any wonder why many Advent Christian pastors move from church to church every three or four years? Have you ever thought about why Advent Christian young people seem so reluctant to consider the pastorate as a career?

The Bible teaches that pastors are not superstars and hired hands, but spiritual leaders worthy of our respect, our spiritual and financial support, and our trust. Moreover, Paul teaches that we are more than spectators who cheer the minister on. God calls every Advent Christian lay person, you and me, to serve him as ministers of Christ's gospel. With our pastors providing spiritual leadership and guidance, we minister together for Jesus.

Advent Christians claim to be people of the Bible! If that's true, then let's treat our pastors as the Bible teaches we should. Leave the superstars and the hired hands to sports and western movies. Allow your pastor his God-given position of spiritual leadership and guidance for your church. Accept your God-given call to serve Jesus Christ in your home, job, community, and church. □

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## ON THE COVER

Young people face pressures most parents are unaware of. The job of providing Christian upbringing is made more difficult in a world of mounting peer pressure, drugs, moral ambiguity, and future uncertainty.

*Jim Whitmer photo*

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# Our Children: Is There Hope?

Scott Linscott

**"K**ids, today, have it easy."

I get quite upset each time I hear someone say it and I imagine I will continue to be angered until it becomes true. The day when children have it easy is a long way off, so, for now it is an untruth, a lie.

It is true that the age of technology has made many things easier for today's children than they were for their parents but things are not quite as simple as some adults would like to suggest.

Several months ago, at an Advent Christian campmeeting on the coast of Massachusetts, I found myself sitting with a group of adults discussing all the advantages children of today have. I cautiously suggested that many disadvantages exist as well. From their reaction you would have guessed that I had said that Hitler was right!

One father, thoroughly disgusted with my opinion, informed me, "All my boy has to do to figure out his math is push a few buttons on a computer. I remember spending hours doing my math homework. He has it too easy."

When I suggested that programming his computer probably demanded as much thought, if not more, from his son, the man



Jim Whitmer photo

laughed.

"When I was young I had to work to help my family survive. Today's children don't have any pressure on them. They know they're going to get supper every night no matter what," a grandmother told me.

## No pressure?

I find it hard to believe people can talk that way. No pressure? Most of today's American and Canadian children, older than eight years, believe the world will end during their lifetime in a nuclear holocaust. No worries? Ask a child what happens when a nuclear bomb explodes and listen to his answer:

"First it blows up and kills everything for a few miles and then a giant, black cloud floats around killing everything it touches. You CAN'T get away."

—Ryan, age 7

"It makes your skin burn and your hair fall out and your eyes hurt and it poisons your food and water and makes you die very slow."

—Holly, age 12

"What happens? You die...if you're lucky you die fast or else you just rot."

—Joey, age 9

Many of today's children have accepted the fact that the world

could end at any moment.

But even more threatening than the cloud of doom that many children sense is the threat of divorce that most live with day in and day out. Only a few decades ago most children didn't know what the word "divorce" meant. How sadly times have changed. Children of today recognize divorce as a painful part of life.

"I don't know how long this daddy's here for but Mommy says I should try and like him."

—Tonya, age 4

"I live with Daddy in winter and Mommy and Daddy...I mean my other daddy, I have two now, in summer."

—Josee, age 6

Those children who are fortunate enough to be the product of a stable marriage must face the pressures common to today's family. The U.S. Bureau of Labor

Statistics reported at the start of the 1980s that the average American worker holds each job only 3.8 years. This figure translates into family employment pressures and frequent relocation which can be traumatic to children.

### Everything changes

The bottom line is that today's children come far from having it easy. I've had the opportunity to work with thousands of children and teenagers during my six years in youth ministry and have found most longing for stability in their lives. During the summer of 1983 I conducted a rough survey of a few hundred children who were involved in Advent Christian Vacation Bible Schools or camps in southern California. One question I frequently asked of the children was, "Can you think of one thing that will be the same 20 years from now?" As you can probably imagine such a general question brought a variety of responses, but the following is a sample of answers I received most often.

"Nothing's going to be the same. Everything changes all the time."

—*Jessica, age 6*

"I wish I could say my mom and dad will still be together, but I can't *KNOW* that. I really can't think of anything that will definitely be the same."

—*Shawn, age 15*

"People will still be fighting and the news will still show pictures of bombs blowing up. Unless everybody's dead by then."

—*David, age 12*

Not too many answers con-

tained an element of hope. In fact, only six answers contained the element I was looking for, Jesus Christ.

"Only one thing is certain, God will be the same. Jesus is the same yesterday, today and forever. It's the only thing you can count on."

—*Honey, age 15*

Out of all the young people I asked only six responded the way Honey did. And all who responded this way were older than 13 and *only two of the six told me they had been taught to think that way.* The other four came to the conclusion on their own.

---

**I wish I could say  
my mom and dad  
will still be together  
but I can't know that!**

---

### Our responsibility

These responses offered some valuable information. Many of us, as Christian adults, youthworkers, and parents are failing to pass the stability of Christ on to our young people!

Today's children do not have it easy. Pressures abound and most have nothing stable to cling to. It is our responsibility to teach the young people we come into contact with that there is hope in Jesus Christ! There is nothing more stable. The Living Bible sums up the value of hope quite nicely in Hebrews 6:19, "This certain hope of being saved is a strong and trustworthy an-

chor for our souls, connecting us with God Himself behind the sacred curtains of heaven."

Young people need to know that they have a strong and trustworthy anchor to hang on-to. We have a responsibility to tell them of this hope, to teach them of the stability of the Lord Jesus and to teach them to live as God planned for children to live — carefree. The Matthew Henry Bible Commentary says that when Jesus told men that they must be converted and become as little children in order to see the kingdom of heaven (Mt. 18:3), he was implying that children were careful of nothing, leaving everything up to their parents to care for them. I can't say that children of today are careful of nothing! Today parents must deal with teaching their children what to do if even a relative touches them unnaturally.

It has been said that young people are an investment in the future. If this be the case, and I believe it is, I would much rather base my investment on hope than doom.

Young hearts are aching but few adults feel called into youth work. It requires patience, commitment and unconditional love. It requires undying enthusiasm. But most of all, youth work demands a heart of hope for the future and confidence that the Lord Jesus can bring stability to a young life. □

*Scott Linscott is the youth director at the New Life Fellowship Advent Christian Church in Biddeford, Maine.*



# A Life of Service and a Gift of Love

Luella Johnson

Events on September 2, 1945 signaled the end of the most destructive war mankind has known. General Douglas MacArthur received the surrender of Japan aboard the USS Missouri. As he accepted the signatures of the Emperor's personal representatives, MacArthur declared, "It is my earnest hope that from this solemn occasion, a better world shall emerge."

Like millions of Americans, Mrs. Barbara Palmer followed events with great interest. Her son, John, was one of thousands of sailors fighting in the Pacific theatre. In addition, Mrs. Palmer carried a special burden for the Japanese people in that her youngest brother, who died fighting in the first world war, had desired after that war to serve Jesus Christ as a missionary in Japan.

Later that month, Barbara Palmer received a letter from her son that God used to speak to her in a special way. He wrote: "If the Christian people had put as much effort into missionary work in Japan in past years as they have in this war effort, I dare say there would have been no war at all. Right now, I believe there is a wonderful opportunity to spread the Gospel because these doors are wide open.

It is a sure fact that these people need Christ, and of course not here alone but in China and the Philippines as well. There is a real challenge facing the Christian

church today. I wonder if we will meet it! If all professing Christians would get down on their knees, humble themselves before Almighty God, and ask Him to use them to His glory, there would be a mighty world revival. May God help us."

These private reflections from son to mother were echoed by General MacArthur's public call for the United States to send as many missionaries to Japan as possible.

## A fifty year commitment

Mrs. Palmer belonged to the Advent Christian Church, a denomination that fifty years earlier had committed itself to evangelism and mission work in Japan. The Advent Christian commitment to Japanese missions began as God worked through a series of

unexpected events beginning in Oakland, California during 1891.

Mr. Masador Iwagoye, a Japanese national born in 1863 and the son of well-to-do parents, journeyed to Oakland where he heard the gospel and committed his life to Jesus Christ. Two years after his commitment, he heard the truth of Christ's personal coming and reign.

Elder Miles Grant was in Oakland holding a series of meetings. Elder Grant declared the gospel and proclaimed the great Advent Christian truths, life only in Christ, his soon return, and the unconscious state of the dead. Touched by Elder Grant's teaching, Mr. Iwagoye united with Oakland Advent Christian Church and sensed God's call to Christian ministry.

Two years later, God's call



Mrs. Barbara Palmer celebrating her 95th birthday in 1981.



became even more clear. Mr. Iwagoye knew the Lord wanted him to return to his native Japan to preach the Gospel of Jesus Christ. The area Advent Christian Conference affirmed his call and ordained Mr. Iwagoye on April 10, 1898 at the Santa Cruz, California Advent Christian Church. Two days later, he set sail for Japan arriving home on June 12.

Mr. Iwagoye writes of the journey home: "On deck, one hundred and fifty Japanese. I preach every Sunday morning. One young man converted and another receives the Holy Spirit...My whole family all right, my children do not remember me. Praise the Lord! He keep my family eight years."

Upon his arrival, Masador Iwagoye immediately began proclaiming the good news of Christ's love. He went door to door and invited men to his home for Bible studies. First, his entire family accepted Christ as their Lord and Savior. Then God gave him ten young men who embraced the Christian faith.

Opposition and indifference to Mr. Iwagoye's work abounded. But missionaries who observed him noted, "Mr. Iwagoye's faith wins the reverence of everyone. His most signal virtues are, that he never boasts nor speaks ill of others." He was known for his upright character and "spiritual force."

The first Japanese Advent Christian congregation, the Kurayoshi Advent Christian Church, was organized by Masador Iwagoye and Advent Christian missions established a firm foundation under his leadership. When organized, the church had between 35 and 40 active followers of Christ and ministered to over 100 through the Sunday school.



*Mr. Masador Iwagoye, his wife, two grandchildren (front) with three Sunday school workers (standing in rear)*

### **Rebuilding the dream**

Fifty years later, much of Japan lay in ruins. Advent Christians had lost contact with their Japanese brothers and sisters. Would there be the opportunity for the Advent Christian Church to work again in that land?

Three years later in 1948, Advent Christian mission work in China was threatened and eventually terminated because of the triumph of Mao Tse Tung and the Chinese Communist Party. During that time, contact had been restored with Advent Christians in Japan and mission work was resumed. The American Advent Mission Society had established the Iwagoye Advent Christian Memorial to extend the work of the Japan Advent Christian Mission.

During this time, God had impressed upon Barbara Palmer the desire to make a significant material contribution to His kingdom. Mrs. Palmer recalled this in a letter to Rev. H. L. Faulkingham: "Some years ago, I felt led to give to the

Lord, for the furtherance of the Gospel, my engagement ring. It was not easy for me to do, for that ring meant much to me. Nothing in this world would have caused me to part with it, except the desire of the Heavenly Bridegroom, and it seemed to me He was asking for my very best!"

While Mrs. Palmer had arranged to sell the ring, she did not immediately sense God's leading as to what cause the money should go. She continued to seek guidance from the Lord and at times wondered if she had made a mistake. But she waited on God to reveal his purpose for the money.

When the Iwagoye Advent Christian Memorial was announced, Mrs. Palmer knew that God was speaking. This is where the money should go. She writes: "I feel definitely now that this is the place where the Lord would have me send my gift, so I have no hesitancy in sending it, indeed I gladly send it. My husband feels the same way...it is our prayer that the Lord will so stir the hearts of His people that we shall pray and give and go in a manner becoming those who are looking for his soon return."

### **He leadeth me**

One of the great hymns of the Christian faith declares a great Biblical truth:

He leadeth me, O blessed thought  
O words with heav'nly comfort wrought

What eer I do, where err I be  
Still 'tis God's hand that leadeth me.

Both Masador Iwagoye and Barbara Palmer illustrated those words



# An Unwavering Faith

**D**o people who deal well with personal tragedy have a secret? Have you viewed their peace with envy? Have you wondered how you would cope with a similar trial?

George Curtis arrested listeners across Southern Maine with the questions. The dialogue that follows is one man's answer. His response is not dusty theory. It is an affirmation of faith in the valley of the shadow of death.

Tim Story pastored the Advent Christian Church in Oxford, Maine, from his graduation from Berkshire Christian College in 1973 until his death in February, 1986.

Clayton Blackstone, Pastor of the Neighborhood Advent Christian Church and a close friend of Tim's, edited this interview for publication.

**Tim would you please highlight the past thirty-four years of your life?**

I was born in Bridgton, Maine. My dad, now a retired clergyman, served several parishes. So,



*Pastor Tim Story with his family in December 1985*

in addition to Bridgeton, we lived in Loudon Ridge, New Hampshire and Bristol, Connecticut.

I graduated in 1969 from Bristol Central High School. I entered Berkshire Christian College in 1969 because I sensed God's call to professional Christian service.

It was there that I met the gal of my dreams. We started to date seriously shortly after we began college life. We were married in Auburn, Maine three years later. It was after our graduation in 1973 that we felt called to the Oxford area. It is the only church which I have served as pastor.

We have two boys. Mark is 11 and Micah is 9.

Tim, I understand that you received some bad news last summer.

I began to have a problem that I associated with indigestion while at Washington Campground (Washington, ME). Since it is such a common problem I dismissed it. I was enjoying the campmeeting setting and my Bible teaching responsibilities and did not seek any kind of medical at-

tention, even though the discomfort was quite pronounced.

The week following Washington Camp was our annual Maine State Conference in Ashland, so I was absent from the home for 2 or 3 days. Because the painful sensation in my chest and the problem with indigestion continued, I decided it was time to see my family doctor. He thought perhaps I had some kind of ulcer or hiatal hernia. A battery of tests including an upper GI series was ordered to diagnose my problem.

Since my family and I have always enjoyed excellent health, the testing experience was a new one. The upper GI series showed an irregularity in the upper part of my stomach.

The test could not identify the nature of the abnormality so I had to have a gastroscopy performed just days after the upper GI series. During the gastroscopy, the internist performed a biopsy of the affected areas of my stomach and esophagus. A pathology report of the biopsy revealed the presence of cancer in both areas.

The diagnosis led the doctors to do further tests to see if the cancer metastasized to other others of the body. A series of scans and tests revealed a diseased liver as well.

### **What is the medical prognosis?**

I have been told that once the cancer has metastasized to the affected areas there is, medically speaking, no hope. I am both incurable and inoperable at this time.

**The news must have come as a terrible shock.**

We certainly were not prepared for the diagnosis. We were hoping for an ulcer. As the initial trauma passed, God gave a large sense of peace to our family. It has been exciting to see Him at work in our lives through the trauma.

The Oxford Hills area is a fairly small community, and I have been there for many years. I am well known in medical, community and church circles. We've all been caught off guard.

### **What about your reaction to this? Do you blame God?**

Certainly not! God is not the author of this kind of thing. I believe God sometimes permits

sickness, disease, tragedy, and trauma. I can't say as I understand why, but He is in no sense of the word to blame.

### **How do you continue to function, knowing the grim prognosis?**

Again I refer to the strength God has given us. Fortunately, I experienced an upbringing centered on Christian principles. I have usually held an unwavering faith and trust in God my creator.

I preached recently on the story in Jeremiah about the potter and the clay. I shared my conviction that God is the potter and I am the clay. He has the rights of ownership over me. I do not have to understand everything to have an active faith in the sovereignty of God. I know that I can trust God to do what is right for me and my family.

**The Christian believer may understand your faith but what about the person who sees such tragedy and concludes that there must be no God.**

From the time man was created and chose to sin we know that a series of curses were placed on mankind and the earth. I believe that all of these things are related to the curse that God has placed upon us.

Scripture tells us that Satan is the god of this age. There are times when he has a real heyday, but his days are limited. He is the one to blame for tragedy. He is the one to blame for trauma and sickness. Fortunately Satan has been defeated. Someday he will be crushed. Until then we are to walk with God, looking forward

by faith to ultimate victory when Christ returns.

### **What possible good could come out of the death of a young man with a family who is working for God?**

Well, I would like to believe that God is going to heal me. That would be the greatest good in my estimation. If I could call the shots in this thing, I would say "Lord, let me deteriorate to whatever extent, speak the word and I will be well." God could cause great glory to come from that.

There is scriptural precedent for such a scenario. At one point Jesus came upon a blind man. His disciples asked, "Who sinned, this man or his parents that he was born blind?" Jesus said neither. The reason he was blind was that God would receive glory from his healing. Jesus then healed the man.

Other good could be that I am having a chance to share with a large number of people that having Jesus Christ in my life makes a difference. I have received many letters, phone calls, and visits from people who are concerned for me. These folks realize that God's presence is making a difference in my life.

I received a note from a lady in my congregation whose brother is dying with cancer. He is angry and bitter against God for that. She heard me preach and testify and observed that she could see what a difference having God in a person's life makes. It would not have happened apart from the cancer that I have.

I also suggested another



possibility to my own congregation on the day I announced to them that I have cancer. I suggested that God may want to demonstrate to the Oxford Hills area what it is like to have His presence in the valley of the shadow of death and to learn what it is to die properly related to Jesus Christ. If God wants to demonstrate his presence through me in that fashion, I am willing. I am not angry about such a prospect. I trust Him and pray that I will do that well with His strength.

**Tim, what can we say to the non-Christian who is facing something similar?**

I would suggest that one become a member of the family of God. Jesus Christ gave his life so that we can be adopted into God's family. To enter, I simply tell the Lord Jesus I need him. I realize that I can't cope with things by myself. I need his presence to help me be strong in weakness. I need his presence to forgive my sinfulness. I need his presence to give me hope.

My single most comforting source has been the family of God. I am fortunate that God has placed me in a loving and caring church. I have also received love and support from various churches throughout Oxford Hills. They have all opened their hearts and their pocketbooks to me.

It has been a phenomenal thing to see the family of God at work. It has been a dream of mine and of my family to go to the Magic Kingdom and Epcot Center in Disney World. When people became aware of my need and the desire to be able to do that, they started taking collections and forwarding them to the church. We concluded a two-week visit to

Florida in late November. It was absolutely a dream-come-true vacation.

Certainly my greatest support and strength has come first of all from Christ's personal presence. I can honestly say that I don't recall a time in my life when he has been any more precious or close to me than he is right now.

The family of God throughout the country has encouraged me. I have had people send notes of prayer and of concern. I don't know anybody that lives in Oklahoma, yet we had a prayer-gram come in the mail from a little Baptist congregation saying, "We prayed for you today and are praying for you every day." Other people have written and said, "You don't know me but I've heard of your need. I'm a brother in Christ and am praying for you."

I can't honestly imagine what it would be like to go through this alone. I'm not! There is a large caring network of brothers and sisters in Christ that help share the load.

**Tell us a little about how your wife is responding to the news.**

My wife has experienced the same kind of peace and presence of God that I have. Catherine was raised in a Christian family also. Her mom and dad are still living and are members of my church. I'm not going to sit here and tell you that it's been all very easy because we have had our weak moments.

**I can understand that. When this kind of trauma comes, even with a tremendous faith in God, there are moments when we wish things were different. Tim, how do you respond to someone who says that**

**you could be healed (because all illnesses are of Satan) and that God wants everybody well?**

This is a very prominent and popular theology in certain circles today. I have had well meaning and sincere people indicate exactly those things to me.

A couple of years ago I did an exhaustive study on some of the popular theologies of the day. I wrestled in that study with the question: "Is perfect health and healing in the atonement?"

From an exegetical view of the Scriptures I did not find evidence that we are going to be exempt from sorrow, suffering, and sickness until Christ's return.

In the funeral I had today, I shared from Revelation 21. John says that there shall be no more sadness, sorrow, crying, pain or mourning in the New Jerusalem. That's going to be the time when we will be exempt. I simply do not find scriptural support to indicate that we are exempt from the trials of life.

For me the critical verse is in 1 John where it says we know we have the things we ask if we ask according to his will. I'm not afraid to say, "Lord Jesus, I know you can heal me." I'm hoping He does, but I'm not afraid of His will. Whether I live or die, it is o.k. with me. I can trust God.

**Apparently you have never had doubt that God exists. I also gather you accept the Bible of God's divinely inspired Word.**

There is no question in my mind. It is the only authoritative standard we have.

**How have you found this reliance on the authority of Scrip-**

ture to be helpful to you in the circumstance that you are now in?

Well, my wife says I am preaching better now. (laughter)

I'm saying the same things that I have said and believed for years. Since people know what's going on with me, my sermons have more of a ring of validity. For example, I have said for years that I am not afraid of dying. Now I read passages such as the one in Philip-pines where Paul speaks about his living or dying and I can say that I identify with Paul. I am really not afraid.

Frankly, Tim, your situation makes me wonder if I could handle things as you are.

I have always said that when unusual pressures come, God will give unusual grace and strength to cope with them. Paul says that in weakness Christ's strength is made perfect.

What would you leave as a word for people who are struggling with this kind of thing? Do you have a word for them that might help them overcome some of these besetting problems?

I guess I would first recommend that they get a Bible and search for appropriate passages that would speak to the situation from God's perspective.

In addition, I would recommend that they enlist the help of a Christian counselor who can direct them through the traumatic times.

Then, being a Christian is a way of life that helps you to handle everything?

Yes sir, that's the way God intended it. ☐

## Remembering a Beloved Friend

**M**emories of "Cousin Tim" resemble a montage on the canvas of my mind. The anxious student preparing to face his peers with the dreaded "senior sermon"...the relieved candidate following the Oxford Church's decision to extend a call...the member of the Maine State Ministerial Committee who assumed Bob Hewitt's mantle in ordination exams...my partner in many a late night Rook match...shared family experiences...a three-day cross country trip in a Ryder truck...his thrill at being asked to help drive "because he might never have the chance again."

The news of his cancer jolted me. His confidence in the master potter lessened my anxiety as I walked (from a distance) with him through the valley of the shadow of death.

Yet, death in the end robbed me of a beloved friend, a trusted confidant, and a respected colleague.

Of all the questions that I have struggled with during the past seven months, one dominates. How can God be glorified in this experience? In the interview Tim suggests three possibilities he considered in reflecting on the question.

The answer proved to be the one we so fervently prayed would never materialize. Yet even here, Tim's unshakable faith in the wisdom of God vibrated with confidence. "If God wants to demonstrate through me what it is like to have His presence in the valley of the shadow of death, I am willing. I am not angry about such a prospect."

His resolve seemed tested as his life ebbed. Family members observed a struggle of Gethsemane proportions as he battled between God's will and his own. He seemed to be in constant prayer during the last two and a half days of his life. As he slipped in and out of consciousness, it was clear that he was praying for his family, friends, and beloved congregation.

Rest for now, cherished friend. You brought glory to God in your death as you wished to do. You laid down your life in faith, so we will follow your example and grieve in faith.

Since we have observed in Tim the life of faith, "let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the Originator and Perfecter of our faith..." (Hebrews 12:1, 2) ☐

—Clayton Blackstone  
Lewiston, Idaho



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# A Man of Vision

Pastor Frank Turnage's favorite passage of scripture was found in God's words to the prophet Jeremiah:

*Before I formed you from the womb, I knew you. Before you were born, I set you apart...Do not say, "I'm only a child." You must go to everyone I send you and say what I command you. Do not be afraid of them for I am with you and will rescue you.*

—Jeremiah 1:4,7-8

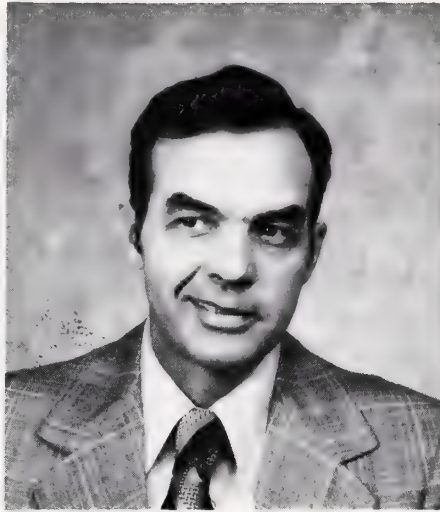
His life was rooted in those words for Pastor Turnage desired to proclaim the gospel of Jesus Christ. He was committed to go wherever God led.

Pastor Turnage, and his wife Francis, provided leadership for the organizing of the Hollandale Advent Christian Church near Spring Lake, North Carolina. For ten years, from 1960 to 1970, they ministered with this congregation to the nearby Fort Bragg military community. Mrs. Turnage summed up those years:

"We started out with the attendance for all meetings of 18. After beginning in a storage building, the group moved a donated barracks building from Fort Bragg onto an empty lot. Soon after, the Sunday school began growing eventually reaching nearly 170 enrolled just before permanent facilities were completed.

"For eight years, unselfish giving and hard work marked the life of the congregation and the new building was completed. The church of 18,000 square feet, with three levels, became an asset and has ministered to many."

In 1970, God called Frank Turnage to the Advent Christian Church of the Highlands in



LaGrange, Illinois. He engaged in active denominational service through conference and national committees as well as through the Aurora College Board of Directors.

Mrs. Turnage remembers an idea that grew out of a conversation with Frank about how the church could make payments on their new building:

"I thought of the downstairs, and the Sunday school rooms, and mentioned something about a day care center. Frank took that suggestion to the church board. They felt if "Pastor" thought that was the way to go, then they would support it too. After some time, the day care ministry was operating at capacity."

Several years later, the Turnage family returned to North Carolina for a brief pastorate in Fayetteville, North Carolina. Declining health caused him to retire from pastoral ministry but did not stop his vision. The Turnages founded *Faith in Action*, a ministry which included an industrial chaplaincy and a desire to provide support for those in need.

Frank Turnage fell asleep in Jesus Christ on November 9, 1985. In

reflecting on the many years he struggled with his health, Francis Turnage remembers how the Lord was the center of his life:

"The inner strength that he kept while experiencing so much pain and so many complications inspired many, especially the professionals who treated him. He had his prayer list, and his Bible there where he spent so much time. Truly, the Lord Jesus was his strength and support."

The Board of Directors of *Faith in Action* have decided to continue this ministry in the desire to fulfill Rev. Turnage's God-given vision. His family and friends praise God for the testimony Rev. Turnage's life demonstrated to the truth of Christ's gospel. □

A Life

From pg. 7

in their decisions to follow God no matter where or what he might lead them to go or do. Their lives remind us of God's will for each of us: To walk so closely with him that we sense his prompting and to actively involve ourselves making disciples for Jesus Christ in Canada, the United States, Japan, the Philippines, and throughout the world. □



Luella Johnson serves on the Advent Christian Missions Advisory Committee and recently completed six months as Interim Assistant for World Missions at the Advent Christian denominational office. She and her husband Max make their home in Bellingham, Washington.





*Rev. J. Jeevanandan, Treasurer of the Advent Christian Conference of India, turns on the electric lights and fans.*



*On the platform at the dedication service. Joy Hollis sits with a group of pastors.*

## India Cong Dedica New M

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# Congregation Debates Building

Advent Christian Church building. The members and hard. In March, they opened church. Members rejoice with them, and including the porch, could one. The sanctuary of the church had been done by small matter in a coun- work week. They often the materials cost them they raised Rs 30,000. Conference of India 00. Advent Christians States, with the funds Capital Funds Drive, 0,000.



*Entering the church. From left to right: Rev. J. Jeevanandan, Rev. V. Paul Jacob, President of the Conference, Rev. Jeyapaul, the local pastor, Miss Joy Hollis, and two of the church elders.*



*The newly unveiled notice board reads, "Advent Christian Church, Old Pallavaram, Madras, 601303". Behind the notice board the church can be seen.*



## Can God Be Real When You're Waiting to Die?

**M**onday, January 3, 1983. David Watson, pastor, evangelist, and teacher, took time out from packing for a ministry trip to stop at the doctor's office for some asthma medication. Little did he realize this would mark the beginning of a fourteen-month struggle with colon cancer that would end with his death in February 1984.

Pastor Watson's mind filled with questions. The news couldn't have come at a worse time. God had led this British clergyman into a worldwide teaching, evangelism, and renewal ministry. He and his team of Christian young people were scheduled to leave London for six weeks at Fuller Theological Seminary in Pasadena, California, combined with ministry in several American cities. Now, those and other plans would change as David Watson entered the hospital for surgery and an unknown future.

During the surgery, the doctors discovered the cancer had spread into the liver and that Pastor Watson's condition was terminal. *Fear No Evil* (Harold Shaw Publishers \$4.95) chronicles his last year of life and grapples with the personal and theological issues Pastor Watson emotionally and intellectually struggled with.

Is God real? Did Christ rise from the dead? Can I trust Jesus Christ with my life? If God can heal so

many others, why doesn't he heal me? Why is God allowing this to happen to me? For what purpose does God allow suffering to enter our lives? Is suffering punishment for my sins?

The answers are far more than an intellectual exercise. They grow out of Pastor Watson's deep encounter with the living God during this last year. In fact, David Watson discovers that all of his questions do not have neat solutions. But he finds confidence in the risen Lord Jesus Christ. Life is God's gift to be lived every moment for His glory.

Death is a reality that none of us enjoy thinking about. But God ordains that, barring his return during our lives, we will face death be it one year from now or fifty. Many Christians, this reviewer included, feel a person's attitude about their death goes far in determining the quality of life and service to Jesus Christ they experience. In that sense, Pastor Watson has written not just for those experiencing or with loved ones experiencing terminal illness. He's written for all of us. In a book rich with Biblical questions, the last two sentences of the epilogue written by his wife touched this reviewer deeply: "David Watson died peacefully very early next morning, February 18. The Lord Reigns!"

## Recent Releases

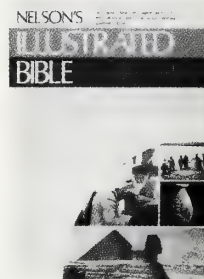
**Forever Music: A Tribute to the Gift of Creativity** (Thomas Nelson \$14.95) is Edith Schaeffer's tribute to creativity expressed through



great music. Two parallel accounts run through this well-written book. First, she traces the life of a Steinway piano manufactured in 1935, the same year of Edith Schaeffer's marriage to her late husband, Francis. Paralleling this are recollections of intensely personal experiences including the moments surrounding her husband's death in 1984. Schaeffer also discusses how creativity happens, how and what inspires it, and why we appreciate it. One piano, two people and a fascinating glimpse of their journeys to maturity. A good book for Christians with a love for music and the arts. Those who have appreciated Edith Schaeffer's previous writings will especially enjoy this.

## Nelson's Illustrated Bible Dictionary

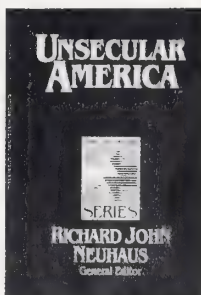
(Thomas Nelson \$26.95) is written specifically for laymen without the advantage of formal training in Bible. With over 1,000 pages and 500 color photographs, charts, and maps, this dictionary contains an easy-to-read text designed so Bible students and teachers can discover the origins of nearly any person, place, thing, or doctrine mentioned in the Bible. Happily, the authors are not hostile to Advent Christian doctrinal distinctives. Topics relating to Advent Christian beliefs in the areas of immortality, eternal punishment, and Christ's second coming are handled biblically with a minimal amount of subjective speculation. Sunday school teachers and Bible study leaders will especially profit from this volume. Any layman with an in-



terest in the Bible will find this dictionary a good investment.

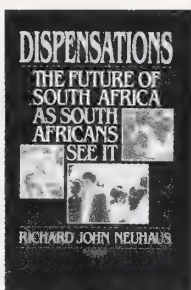
## Unsecular

**America**, edited by Richard John Neuhaus (Eerdmans \$8.95) focuses on a major issue in current church-state relations: Is the United States, as many people think, a secular society? This book presents the results of a conference, sponsored by the Center on Religion and Society, dealing with poll results from organizations like Gallup, CBS News, and the Princeton Religious Research Center. The essays explore the unique role that religion has played in America since the Massachusetts Bay Colony of the 1630's. The participants agree that Judeo-Christian values must play an important role in American government, law, and life. Interesting reading for those interested in government, law, politics, and church state issues.



## Dispensations:

**The Future of South Africa as South Africans See It** (Eerdmans \$16.95) explores how South African leaders of all races and cultural groups view the future of that troubled land. Author Richard John Neuhaus, Director of the Rockford Institute Center on Religion and Society, gives readers insights into the complexities of South African life and politics. In interviewing the leaders of the several factions, Neuhaus provides needed historical background and explores the tensions and conflicts



between the groups. The reader discovers that South Africa is much more than black/white controversy and that solutions to her problems demand satisfactory understandings between all the parties. Neuhaus also explores the role Christianity plays in South African society and how all groups use Christianity to justify their viewpoints. A splendid introduction to South African politics for people wanting to form opinions about its future.

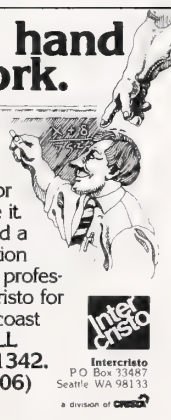
## Imagination: Embracing a Theology of Wonder

(Multnomah Press) Longtime Christian writer Cheryl Forbes writes that our imagination and ability to think creatively can be tools that deepen our relationships with God and cause us to realize His presence every day. A book for Christians interested in exploring how Christianity relates to the emotional aspect of thinking. Also, lovers of good English literature will appreciate the author's use of literature as a tool for stimulating the imagination. ☐



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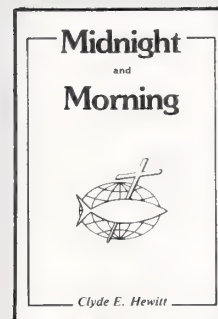
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# RAJNEESH: THE GALLOPING GURU

Andy Bjorklund

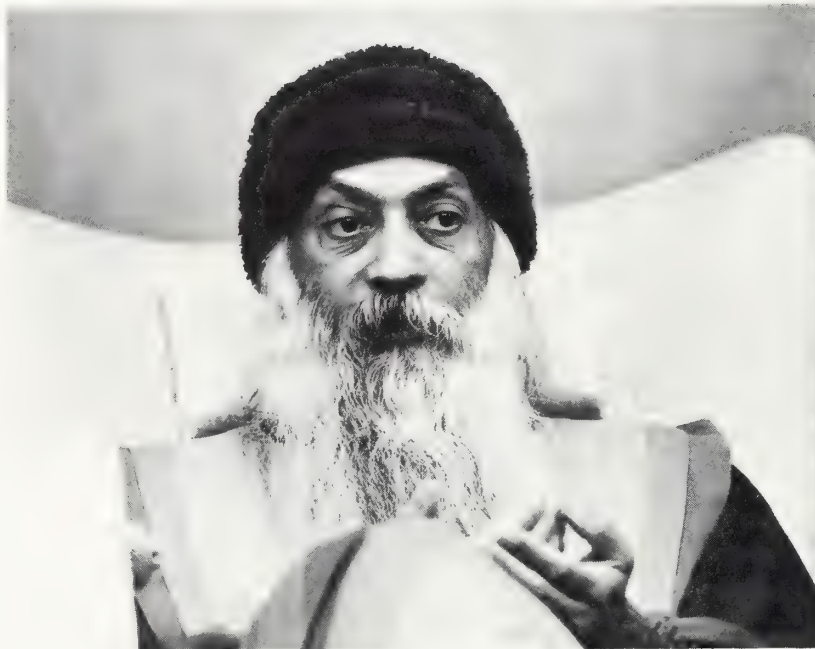
**M**onday, October 29, 1985. Douglas Airport, Charlotte, North Carolina. A private jet on a journey from central Oregon to an unknown destination stops for refueling. A second plane still in the air prepares for final approach. On board the Bhagwan Shree Rajneesh and several advisors.

The Bhagwan's journey from the Rajneeshpuram commune abruptly ends in Charlotte as FBI agents arrest him and impound the planes. For the next week, the Bhagwan Shree Rajneesh waits in the Mecklenburg County jail while Federal courts wrestle with charges and extradition. Amidst the press attention and the jokes filling the morning radio, many wonder "Who is this funny dressed man?"

Who is Rajneesh, what does he teach, and how does his teaching contrast with the Christian faith?

## **Image and impact**

The flurry of events that surrounded Rajneesh's growing community near Antelope, Oregon from 1981-85 drew significant attention from every direction. The



author's private collection of one hundred seventy-four related newspaper articles are but one sign of the Rajneesh influence. How did he command such interest when many Hindu gurus in search of disciples had already preceded him to the United States?

Four primary factors should be considered when attempting to provide an answer. First, Rajneesh had combined Hindu beliefs with pleasure seeking practices rather than the more traditional Hindu disciplines of physical self-denial. Thousands of people from around the globe flocked to his training center in Poona, India from 1974-81 to pay even more thousands of dollars

for such an experience.

This first factor gave birth to the second—a support base of approximately 250,000 followers who made Rajneesh a multi-millionaire. After acquiring the six million dollar 64,000-acre ranch in Oregon, he spent an additional sixty-three million on it in two and one-half years.

A third factor:

The ranch itself, Rajneeshpuram (meaning The Expression of Rajneesh) represented Rajneesh's effort to establish a model community for the world to see. American history is filled with similar utopian experiments, but this certainly did little to curb the hostilities that arose from the understandable culture clash between fervent Eastern style cultists and provincial Western ranchers. Perhaps Rajneesh should have previewed a few more cowboy movies to foresee the likely effects of mixing two such contrasting temperaments. The related legal and political battles sent shock waves through the Pacific Northwest.

Finally, on a less noticeable,

but equally profound level, Rajneesh's Oregon project was rooted in New Age expectations. Those who were in tune with New Age thinking and values readily understood his preferred plan for a future society and responded enthusiastically. Many well educated and affluent people weary of life in the Western world found new hope in Rajneesh's prophetic voice and alternative approach to living.

### Origin

Rajneesh was born Rajneesh Chandra Mohan. He is known by followers as Bhagwan Shree Rajneesh which means Sir God Rajneesh. (Those who prefer to not give credibility to his claim to divinity simply call him Rajneesh.) His trauma over his grandfather's death began his relentless search for the truth about life. Along this path he acquired a master of philosophy degree in 1957. By 1966 he had earned a reputation in India as a college professor with a wide range of unconventional teachings. With a growing desire to spread his message, he pursued an independent career as a traveling lecturer. This later led to his establishment of the Poona community in 1974. Rajneesh is driven by his belief that he is the reincarnation of a great religious teacher who arranged his own murder 700 years ago so that he could reappear now to lead even more souls to Hindu enlightenment.

### Program

After his days in Poona, Rajneesh's main goal was to establish

a critical concentration of spiritual energy in a community which would help participants discover their own divine nature. This quest continued when he moved to Oregon. Rajneesh's Oregon training included three important dimensions. First, a member was required to commit his or her life to Rajneesh's total control. This relationship was expressed in such things as the use of a new name, the wearing of sunrise colors, and long work hours at Rajneeshpuram.

Second, Rajneesh emphasized through his instruction that the human mind cannot be trusted for understanding truth. He has regarded rational thinking as an obstacle to understanding truth and demonstrated this concept in his sacriligious humor, mindless meditation techniques, and contradictory examples for living.

Third, to accelerate the discovery of one's divine nature, Rajneesh promoted encounter group therapies that concentrated on the release of individual restraint and accountability. Violence and sexual license were well known in Poona, but appear to have been curtailed in Oregon due to the watchful public eye.

### Doctrinal errors

Rajneesh's teaching is not surprising when compared to the fundamentals of Hinduism. Rajneesh promotes the monist view that everything is God in contrast to the biblical understanding that we and the Creator are distinctively separate beings. Rajneesh teaches that each individual is inherently divine whereas the

Biblical perspective recognizes humanity in a fallen state separated from God.

Rajneesh teaches that life is a cosmic joke and that concern about ethical choices is merely confusion caused by too much thinking. Biblical guidelines call us to a different accountability. In typical Hindu tradition, Rajneesh proclaims salvation as a self-directed process that begins in recognizing one's hidden divine nature. This is in stark contrast to the Biblical proclamations of Jesus Christ as the only way to restoration with the true God.

### Recent demise

The Rajneesh empire was rocked hard by the defection of his most powerful administrator, Anand Sheela, who fled to Europe in November 1985 with co-conspirators and an unknown fortune. As of May 1986, Rajneesh is wandering the globe with tons of luggage in search of a new home. □



*Long active in research involving New Age and Eastern religious movements, Andy Bjorklund lives in San Diego, CA and worships at North Park Community Advent Christian Church.*



# Expounding the Word for a Needy World

Clayton Blackstone

"Daddy, have you been to Disneyland?" The voice on the other end of the line exploded with enthusiasm.

"No honey, but I can see it across the street."

"But why haven't you gone? Aren't you going to go?" There was obvious confusion in her voice.

Why would anyone be so close to the home of Mickey Mouse and Donald Duck and not even pay a courtesy call? For me the answer is an uncomplicated one, although somewhat incomprehensible to an eight-year-old.

I have been preaching for eighteen years, and am still driven to do it better. I shudder at the sermons I have subjected patient and loving congregations to over the years. Some years ago I began to understand that while one may possess the gift of preaching, it must never be neglected. The art of effective communication must be honed as a knife on a whetstone.

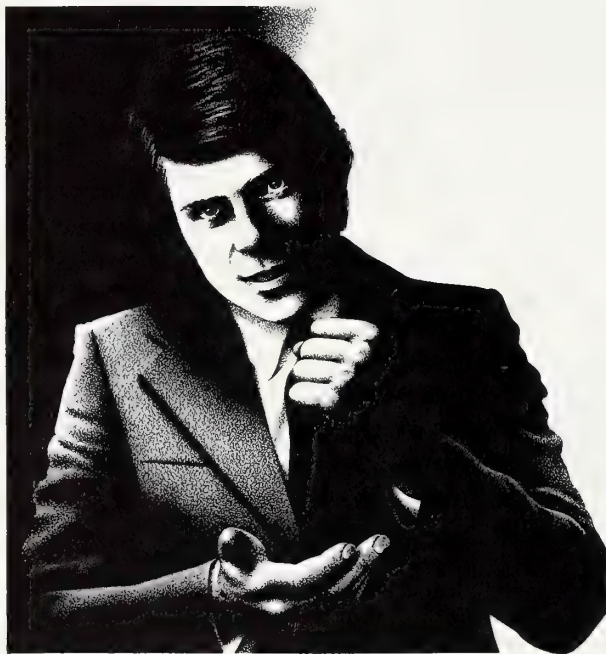
Jack Parr once observed that the greatest public sin one can commit is to be boring. Since I already have enough other problems for people to be troubled about, I decided two and one half years ago to attend the Congress on Biblical Exposition in Anaheim, California, on March 3-6, 1986.

As I sat with 3,000 others in the Convention Center Arena, I was still not quite cognizant of the fact that a dream was about to become reality.

## Setting the agenda

"We are drifting toward a religion that has its eyes on man instead of on God. It is the intent of this Congress to do all it can to arrest this drift."

Ray Stedman's words set the agenda. For the next



three days, fifty-eight speakers and workshop leaders set out to accomplish their assigned tasks.

During those days my mind fought to find enough nooks and crannies to deposit the information for safe keeping. Now, as I slow my mental pace to take inventory, I see three themes which intertwined to accomplish the stated objective.

The first is one frequently ignored in the process of teaching Biblical communicators to communicate. *We must earn the right to be heard by the quality of the life we live.*

The celebrity status of the headliners was apparent. Books were being autographed. There were long lines of people anxious to touch the garments of our evangelical gurus.

Such adulation was neither sought nor encouraged. The speakers took pains to remind us that they were mere men. They, like us, struggle to keep preaching from becoming an ego trip.

J. I. Packer recalled Andrew Murray McCheyne's observation that "My people's greatest need is my personal holiness." He went on to notice that after three years in the ministry we "can simulate about everything but personal holiness."

The Congress was more than a workshop designed to enhance the skills of effective communication. It issued a clarion call I don't recall hearing very often in college, my ordination process, or the pastor's conferences that have been a regular part of my continuing education process. Character must always precede communication.

Howard Hendricks underscored the critical nature of the issue when he observed that "If we are not in

the process of being changed, we cannot be agents of change."

The second theme is one that communicators of Biblical truth need to be reminded of frequently. *We must hover in the text until we have extracted all its nectar.*

The pastor struggles daily with the demands of being an administrator, counselor, friend, discipler (not to mention janitor and mimeographer) in addition to his call to be preacher and teacher. Since the former things yield more immediate and visible results, the expositor must wage a daily battle with the enemy of slothfulness in study.

John Stott reinforced our need to be diligent workmen, observing that the Scriptures are in part closed and in need of being opened. While the Gospel of faith in Jesus Christ is clearly plain, other truths must be mined from the holy writings. Since Peter did not always understand Paul, we should not assume that every section of Scripture will be readily understood after a casual glance.

### A variety of styles

A rich variety of expository styles was evident throughout the Congress. The contrast was never more sharp than during the Plenary Session that paired British Anglican John Stott with black evangelist Tony Evans.

Stylistic differences were apparent at every turn of a phrase, yet they shared a common point of beginning. Both men had lived in their texts for so long that the written Word became the living Word. Stott and Evans demonstrated in radically different ways that great preachers so saturate themselves with the text that even the common things sparkle with life.

The flower of the Word was appreciated for its beauty, taken apart petal by petal to help us comprehend its intricate design and put back together to be offered as a gift to lift our sagging spirits.

The third theme remains perhaps the greatest challenge to contemporary expository preaching. *We must be able to understand our culture with the same skill that we handle the Scriptures if we are to impact our world with the Good News.*

Every sermon must land on the runway of our times. A sermon that fails at the point of application fails.

Chuck Colson, in an analysis of our culture, observed that the greatest danger to the advance of the Gospel was not moral decline or secular humanism but the evolution of a values-free society where everyone does what is right in his own eyes. Our culture is without any frame of reference to insure its stability.

We hasten the process of devaluation by conferring

on our celebrities the privilege of speaking with authority on every issue.

It falls to the spokespersons of God, said Colson, to alert our hearers to the insidious ways in which values-free thinking surfaces. We must resist the temptation to preach values-free sermons just to gain an audience. "Thus saith the LORD," is our message to a culture adrift in the '80's.

True expository preaching does not simply answer the question "What does the text say?" The listener and the preacher must come to terms with "What does this text mean to me and what am I going to do about it?"

I did not discover a great deal of new truth at COBE. No one can make preaching easy for me. The development of integrity, understanding the text, and understanding society will always be exacting taskmasters. Communicating well is endless in its double demand of hard work and the honing of skills.

Yet as I reflect on the experience, I'm certain that I return home having gained what I sought. I am not to duplicate the style of Tony Evans. The congregation I serve will never see the incarnation of Chuck Swindoll. I lack the mental and reasoning capabilities of Earl Palmer.

Style is as varied as people are. Yet there is a quality I can impart to others. J. I. Packer called it *unction*. He defined it as "the anointing of the Spirit of God that gives power to His Word."

Packer's appearance is unassuming. His presentation, although excellent, lacked the stylistic appeal of Chuck Swindoll or Tony Evans. His brilliance in his ability to be simple yet profound.

But when he stepped back from the pulpit, I not only knew the definition of unction, I had experienced it. I felt rested in my inner man. I knew at that moment what I should have known all along...unction, not style, is the greatest need of my preaching ministry.

I return to the flock entrusted to me with my passion re-ignited. More than ever, I hunger to be a man of God committed to excellence in the handling of the Scriptures and their direct application to the world in which we are called to minister. □



Clayton Blackstone pastors New Hope Community Advent Christian Church in Lewiston, ID.





Caroline Michael  
Director

# Witnessing: A Joy

by Sherry Jensen

**I**t was the spring of 1975. We lived in a small farming community in New Hampshire where my husband was the pastor of a growing country church. Reaching the lost was heavy on my heart, so I joined with a group of women from our community (some were Christians, most were not) in a one-day-a-week get-together call "playgroup." The purpose of the group was to create a play atmosphere for our children and a fellowship time for the ladies. We met at one of our homes where the hostess had prepared snacks and drinks. As you can guess, much of our conversation centered around raising children. At times I had a chance to share tidbits of what I believed about the Lord especially in relationship to child-rearing.

After being in this group for about a year, God burdened my heart to ask some of the women if they'd like to come to a Bible study. I hesitated for a while, putting off the idea because I wondered if I'd turn people off. But God didn't hesitate to keep convicting me. One day during my devotional time, the burden grew so heavy it seemed to push me to the telephone where I called one of my friends and asked her if she'd be interested. She said she'd rather not. That disappointed me a little but a few minutes later I called another. She said she would! I could hardly believe it!

With much prayer and some fear, I began to study God's Word with her and another friend who was a new Christian. From study to study, I could see God dealing with her. As I look back now, there was a yearning inside of me to become a closer friend with her than with some of the rest. I realize now that it was the Holy Spirit working within me drawing me to her because He had already been working in her for years. She had majored in religion for four years at a well-known women's college but never found Jesus.

As summer came with its change of pace, we stopped the studies. I continued to pray for her salvation and asked God to open up the Bible study again



in the fall—and that He did! This time, God told me to broaden the outreach to more of the women. I could sense that my friend didn't want to be alone, so with all the courage I could muster, I invited the entire playgroup to the study. Four other women joined us along with some Christian friends. That fall was one of the most exciting times of my Christian life! I came home from each study so excited to see God at work! I'd wake up my husband and talk his ear off asking him all the questions they would bring up for which I had no answers.

As one question after another was answered, my dear friend became a Christian along with another woman and eventually this woman's husband. So with much thanksgiving and praise in my heart, I rejoiced over their salvation and my spiritual growth. God knew all along who was going to accept Him...I just needed to follow His leading and obey Him by sharing His Word at the appropriate time. □

*Sherry Jensen, RN is a former U-2 missionary to the Philippines. Mother of four children, she is the wife of James Jensen, pastor of the Prophetstown, Illinois Advent Christian Church.*

# WHAT IS A TRP?

Yes, we have coined a new term, but one we expect to be quickly appropriated throughout our denomination, and especially in our women's circles. TRP stands for a *Trained Resource Person*.

Next, we will answer your questions of *why*, *who*, and *when*. We are developing *Trained Resource Persons* in all five regions. Each TRP will be matched with one (or more) local WHFM society to help revitalize or increase the ministry potential of that local group(s).

TRPs will be prepared to offer resources and workshops especially relating to the following topics: developing new interest groups to meet the needs of today's women, involving more women from the local congregation, helping women get a vision and readiness for everyday evangelism, and planning a successful WHFMS meeting.

Women are being selected from every conference to attend a two-day training event which is being coordinated by Director of Women's Ministries Caroline Michael. The Southern and Eastern Regions have had their training events and dates are being planned for the other three regions. Because of the vast geographical area of the Central and Western Regions, there will be two sites for the TRP Seminar in these regions.

Criteria that are taken into consideration in the selection of the trainees include: a strong Christian commitment, a willingness to commit two days for the training, good communication skills, and willingness to take assigned responsibility for working with one or more local groups for one to two years.

We are expecting this program to be in operation by the beginning of 1987. Letters are being sent to each local WHFMS president giving her the opportunity to respond and to state the priority of need(s) for being serviced by a *Trained Resource Person*. All requests will be handled by the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212.

We are excited about the possibilities our TRPs will offer to increase the potential in ministry through the women of our churches. A church does not have to have an active WHFM society to participate in utilizing the TRPs. It is our aim to be able to offer this service to every Advent Christian church.

Leadership development has been a long-standing goal of WHFMS. A national committee was named in 1981 and they reported to the national WHFMS Executive Board in 1982. During the WHFMS Executive Board meeting in 1985, the Director of Women's Ministries made a proposal for developing leadership and for the dissemination of information and ideas to the local level. The Board accepted the proposal and during the past year the ideas of the proposal have been refined, developed, and are now being implemented.

The first training event was held at First Advent Christian Church, Augusta, Georgia, at the end of May. Approximately a dozen women from that session will be used as TRPs. Joan M. Cole, a Christian Education Trainer and the Piedmont Conference DCE, ably assisted Caroline Michael in the two-day seminar.

The second seminar was held in August at the Bible Conference Center, Alton Bay, New Hampshire, for women of the Eastern Region. Carol Waterman, a Christian Education Trainer and pastor's wife at Haverhill, Massachusetts, worked with the Director of Women's Ministries during the training event. □





## Christmas in October

Christmas in October/Heart of Missions bulletin inserts will help your church be informed about this important annual project sponsored by the WHFM societies. The bulletin inserts were mailed in late August to every pastor (or the clerk if you have no pastor). Please utilize the information on these inserts when you promote Christmas in October in your church.



We will be sending \$300 to each career missionary, \$150 to each retired missionary, \$100 to each short-term missionary, and \$35 for each missionary child. Funds are also sent to India nationals.

Your Christmas in October emphasis may be planned for any Sunday in October or may run for the entire month. We encourage you to use this time to inform your church family about Advent Christian world missions and to present interesting and up-to-date information about Advent Christian missionaries.

There is a humorous skit in the program kit to introduce Christmas in October. If you need additional information, please write to the Department of World Missions or to the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212.

## Wilmington YWAs

The YWAs of the United Advent Christian Church in Wilmington, North Carolina have continued their activities through the summer with such events as: a parents' appreciation banquet, a fund-raising car wash, and their annual summer retreat.

## Elbert Hosts Pocahontas WHFMS Rally

Chalk artist Altha Baker of Danville, West Virginia was the featured inspirational speaker for the Pocahontas Rally and drew a gorgeous chalk drawing based on her topic, "Our Hope is Built on Jesus Christ." This was followed by a beautiful time of sharing and praising our Lord.

President Alma Harvey presided, Mary White of Princeton led in devotions, Bobby Orr of Elbert gave a welcome, Nora Tiller of War offered prayer, and Nancy Okes and Carol Chambers coordinated and presented the business items.

The conference project is support for Camp Pocahontas. Their fall rally will be at Princeton, West Virginia on October 4.

## Children's Bazaar

The Salem WHFM women at Mount Olive, North Carolina have a work meeting during the summer to make items for the Children's Bazaar. This is a non-profit event to sell the handmade items to the small children of the church during the fall. The children buy the items as gifts for their parent's Christmas. Gift wrapping is included!

## Evening Extraordinaire

Special thanks go to Joan Griffin for helping coordinate this memorable evening for the four combined WHFMS circles at United Church in Wilmington, North Carolina. She had made a wall arrangement featuring a missions chart and maps. After a scrumptious feast, Sandra Hughes of the County Extension office presented a practical program on interior decorating. Tass Walker shared her testimony of finding reality in her Christian faith and about her year as Alabama's Miss Hope and working with cancer patients.

## WHFMS Lapel Pins

Some women have inquired about availability of WHFMS lapel pins. Our latest information from the Balfour Company assures us a 10 karat gold filled pin with blue enamel and safety clasp. The price will depend on the current gold market value, but the price for one pin will be between \$12 and \$13.

To reserve your pin in our first limited quantity order, please send the coupon below to the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212 as soon as possible.

Please reserve \_\_\_\_\_ WHFMS lapel pin(s) for:

Name \_\_\_\_\_

Street address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## Straight Talk

In June 1984 at our WHFMS Triennial Convention at Tacoma, Washington the delegates voted among other actions to "accept the challenge of increasing our WHFMS membership by 10% each year of this triennium."



This is a valid goal. Let us pick up this challenge during the months left before next General Conference, June 1987, and make plans to increase our total membership by 10% for this year, 1986.

Fall is an excellent season to initiate new plans, to try new ideas, and to see where ministries may be improved. Have you been doing some possibility thinking about ways to involve more of the women in your church?

Which region will be the one to increase their membership by the greatest percentage? Shall we make it a contest? We will be comparing the number of members reported in January 1984 with those reported in January 1987.

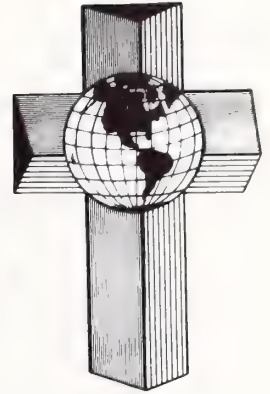
### Goals for WHFMS

1. Active evangelism committee in each local WHFMS
2. Women involved regularly in outreach evangelism
3. Increase giving to Christmas in October and to United Ministries (includes foreign missions)
4. Greater ministry to children through our auxiliary groups
5. Ministries to include more Advent Christian women
6. Retreats for spiritual growth in each conference
7. Increased opportunities for leadership development

## Aurora News

Donna Lappert, media director for the Greater Europe Mission was the guest speaker recently for the Aurora, Illinois Women's Fellowship. The Aurora women raised nearly \$800 in their annual Bake and Rummage Sale. One of their projects is to raise enough money for air conditioning the church nursery and children's church rooms.

# Mission Prayer Partnership



## SEPTEMBER

- 18 Pray for **Margaret Helms** on her birthday, and as she is home on furlough, that God will give her needed rest and relaxation.
- 19 Praise God for **Marion Damon's** ability to bring the work in India to the attention of many people here in the United States and Canada (while she is on furlough).
- 20 Pray that God will be especially near to the Japanese people as the missionaries and pastors bring the Gospel to them.
- 21 Praise God for the abilities of **Francis Ssebikindu** and his witness to the people in Memphis, TN.
- 22 Pray for spiritual guidance and financial support for **James Devairakkam** who serves as local pastor in Kluang, Malaysia.
- 23 Praise God that **Howard** and **Anna Mae Towne** were not injured during a period of violence in the Iligan City area.
- 24 Pray for the Christians in China that they will be kept in God's care and be able to help others.
- 25 Pray that the Lord will thrust forth workers into His harvest.
- 26 Pray for **Alice Brown** as she continues with her many responsibilities in the Philippines.
- 27 Pray for more staff workers and more national workers to feed those hungry for God's word in the Philippines.
- 28 Praise God for the institutions affiliated with the denomination and the many people who have been taught or cared for at Aurora University, Berkshire Christian College, Advent Christian Village, and Vernon Homes.
- 29 Praise God for the time and effort that the **Nolte** family put into the Philippine work and a special prayer for **Nathan** as today is his tenth birthday.
- 30 Pray for **Beryl Joy Hollis** as she works among the people in India.



## OCTOBER

- 1 **Pray** for **Austin Warriner** as he labors in Asukano and **pray** for wisdom as the future of the Japan Bible Institute is being considered.
- 2 **Praise** God for the work that **Dorothy Warriner** has been able to do among the people of Japan.
- 3 **Pray** for **Frank Jewett** that he will be used by God in whatever activity that he has been assigned and that he will soon be able to speak in the Filipino language.
- 4 **Pray** for **Judy Jewett** as she studies the language of the people in the Philippines and that God will use her to win them to Christ.
- 5 **Pray** for **Barbara White** as she labors in the Kodaikanal — Guindy area of India.
- 6 **Praise** God for the Directors at Headquarters as they use their God-given talents and abilities to help churches.
- 7 **Pray** for the **Oro School of the Bible** as students study God's word and as the people look towards enlarging the work.
- 8 **Praise** God for **Floyd Powers** on his birthday and for his dedication to the cause of Christ.
- 9 **Pray** for **Musa Powers** who along with Floyd have begun their work in the Kobe area of Japan.
- 10 **Pray** for the students at **Berkshire Christian College** as they study and learn of God's will for them.
- 11 **Pray** for **David Vignali** as he is getting used to the work and the customs of the Philippines.
- 12 **Pray** for the committed Christians in **Nigeria** that they will be able to relate to others who need to hear the Gospel.
- 13 **Praise** God for the exciting new mission in Kent (South Seattle), Washington. Attendance averages 40-60. **Pray** for a generous response for them from the current New Church Builders Union Call.
- 14 **Praise** God for the Indian pastors and **pray** that more people will answer the call to become ministers of the Gospel.
- 15 **Pray** for **Steve Lay** as he teaches and works in the Asukano area of Japan.
- 16 **Praise** God for the willingness of **Ann Lay** and the children to be used to further the Gospel in Japan.
- 17 **Pray** for the Filipino Christians as they become better disciples of Christ and work to build His church.

## Mission Directory

### INDIA

**Barbara White** (January 14)  
Box 17, Andivilla  
Kodaikanal 62401  
Tamil Nadu  
INDIA

**Beryl Joy Hollis** (December 16)  
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INDIA

### JAPAN

**Dan Goodwin** (January 4)  
**Marjorie Goodwin** (May 18)  
18-4 Minami Aobadai  
Kawachi — Nagano Shi  
Osaka Fu 5896  
JAPAN

**Austin Warriner** (January 1)  
**Dorothy Warriner** (January 18)  
Japan Advent Christian Mission  
3-37 Okayama Higashi 5 Chome  
Shijonawate Shi  
Osaka Fu 575  
JAPAN

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
Rebecca Powers (November 11, 1971)  
1478 Shironomae Mikage Cho  
Nigashi-Nada-Ku Kobe Shi 658  
JAPAN

### MALAYSIA

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**Victoria Devairakkam**  
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MALAYSIA

**Lucas Devasahayam**  
**Beulah Devasahayam**  
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Banting, Selangor  
MALAYSIA

### PHILIPPINES

**Frank Jewett** (December 11)  
**Judy Jewett** (January 29)  
Danny Jewett (June 13, 1976)  
Timmy Jewett (June 26, 1978)  
Letitia Jewett (April 13, 1980)  
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PHILIPPINES

**Howard Towne** (May 5)  
**Anny May Towne** (June 11)  
Dansalan College Foundation  
P.O. Box 5430  
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PHILIPPINES

**Steven Nolte** (December 2)  
**Stephanie Nolte** (October 22)  
Daniel Nolte (September 29, 1978)  
Justin Nolte (February 11, 1981)  
Andrew Nolte (March 28, 1985)  
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PHILIPPINES

**Alice Brown** (March 24)  
Box 223  
Cagayan de Oro City 8401  
PHILIPPINES

**Margaret Helms** (September 18)  
P.O. Box 263  
Cebu City 6401  
PHILIPPINES

### ON LEAVE

**Bessie Smith** (March 27)  
Box 657  
Waukegan St.  
Meredith, NH 03253

### ON FURLOUGH

**Marion Damon**  
Mrs. Elbert Damon  
209 Wendell Rd.  
Miller's Falls, MA 01349

\*The missionaries' birthdates follow their names.

### The next ten years

Dear Editor,

I was delighted to find last week the February 1986 issue of the *Witness*, laid aside by a busy fall student and weekend pastor. It is full of information and intellectual stimulus. I hope Charles Colson does "keep screaming." The series of editorials on "The Next Ten Years" was particularly on target—with one exception.

One writer implies that it is intellectually inferior to believe that Scripture is inerrant. Surely he is aware of a host of highly intelligent evangelical scholars (C.F.H. Henry, James Boice, Roger Nicole, Alan Johnson, and many others) who accept the historic faith of the church that Scripture is totally true.

Freeman Barton  
Lake Wales, FL

Dear Editor,

I respect and admire Rev. George Karl very much and am privileged to call him a friend but I question his perspective on sports and the church (*Witness*, February 1986).

Sports and leisure activities play a key role in today's society as was the case in the Greek world of the apostle Paul's day (they gave us the Olympics). Instead of decrying sports as a sin (as many of our people do) why not use them for the great evangelistic opportunity they afford.

Paul often used athletic terms to describe his Christian lifestyle, such as running the race so as to *win* the prize. If our youth oriented society is attracted by sports and recreation then what better way to attract young people to Christ and the

church than through sports and recreation.

I can think of no better medium through which to present the Gospel than through sports. A disciplined lifestyle, unity of purpose, and cooperation through teamwork are all Christian principles.

Here are a few examples of how we can use sports in evangelism: Church softball, basketball, volleyball, bowling leagues and teams, mountain climbing, canoe and camping trips, cross country skiing and why not a Christian aerobics class. It's a medical fact that physical activity retards the aging process. Perhaps we can retard, maybe even reverse, our denomination's apparent dying process by involving our churches in good wholesome Christian sports and recreation.

Gary Havener  
Beals, Maine

### Pornography

Dear Editor,

Earlier this year, the Southland Corporation announced that after the May issues of *Playboy*, *Penthouse* and *Forum*, they would no longer carry these magazines in their 4,500 7-Eleven stores. They also recommended to the 3,600 franchise stores that they do the same. Company President Jere W. Thompson stated: "Testimony from hearings by Attorney General Edwin Meese's Commission on Pornography and a survey of 7-Eleven customers led to the decision to ban the adult magazines that the store sells. The testimony indicates a growing public awareness and con-

cern over a possible connection between adult magazines and crime, violence and child abuse."

I highly commend the action taken by 7-Eleven which demonstrated great integrity in making this decision for their decision eliminates one significant source of revenue.

In response to their action I hope concerned Christians would take some, if not all, of the following actions:

1. Call or write to the Southland Corporation, thanking them for their actions. Their telephone number is: 1-800-255-0711. Their address is: Chairman John P. Thompson, The Southland Corporation, 2828 North Haskell, Dallas, TX 75204.

2. Those of you that own drugstores, "pick-up" stores, video stores, etc. who make pornographic material available for your customers must follow the lead of the Southland Corporation and even more so the teachings of Scripture and discontinue that policy.

3. The concerned Christian must show that concern by voicing their opinions to the merchants who continue to sell pornography in their stores. And they should thank the merchants who do not make a profit at the expense of our society.

Right now our society is on the side of righteousness in this issue. We must accomplish as much as we can to eradicate this cancer while we can. God has called us to be ambassadors of the kingdom.

George H. Karl  
Melrose, MA





ANNOUNCING...

TRAINED RESOURCE PERSONS

WILL BE AVAILABLE TO WORK

WITH LOCAL WHFM SOCIETIES.

The Director of Women's Ministries is coordinating plans with women in each region to develop Trained Resource Persons (TRPs).

Women from each conference are chosen to attend a concentrated two-day experience-  
ar. Two regions have already  
vent.

Each TRP will be matched with one or more local WHFMS to work with them where needed in the areas of new interest groups, involving more women, arousing the desire to share one's witness, and in planning a successful WHFMS meeting.

For more information, please write to Caroline Michael at...

## DEPARTMENT OF WOMEN'S MINISTRIES

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# Advent Christian WITNESS

October 1986



**PRACTICING HOSPITALITY**  
page four



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*The symbol of trust*

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*from the editor*



# The Three Best Words

**B**ad news haunts our society. Len Bias, a gifted basketball player, uses cocaine for the first time and dies in the process. North Carolina Senator John East takes his life after apparent recovery from a long illness. A friend or loved one experiences loss of work, divorce, major illness, or some other calamity. Even though most of us enjoy a standard of living unparalleled in history, the bad news we read about and experience can leave us frustrated, hurt, and fearful.

In the midst of bad news, Christians can offer three words which declare the best news of all: God loves you! Because of Christ's death and resurrection, we can experience God's love and enjoy a living relationship with him. We can experience God's forgiveness and in turn learn to forgive others.

As we personally experience his love, God has a job for us. He wants us to seek out others overcome by bad news and share those three words, God loves you, with them. That's what evangelism is. Studies show that eighty percent of people attending church come because of the invitation of a friend, relative, neighbor, or associate. Evangelism happens as we, in the daily course of our lives, share God's love with those we know who need to hear good news.

Being a Christian is a way of life. As we experience God's love and power, we have good news to share. In a world filled with bad news, what better message to share with others: God loves you! □

## FEATURES

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## ON THE COVER

Eighty percent of Christians discover a relationship with Jesus Christ through the life of a friend or relative. Friendship evangelism involves time, patience, and a willingness to give of ourselves. Through this, God can use us to bring men and women to a knowledge of our Lord.

*photo by Jim Whitmer studios*

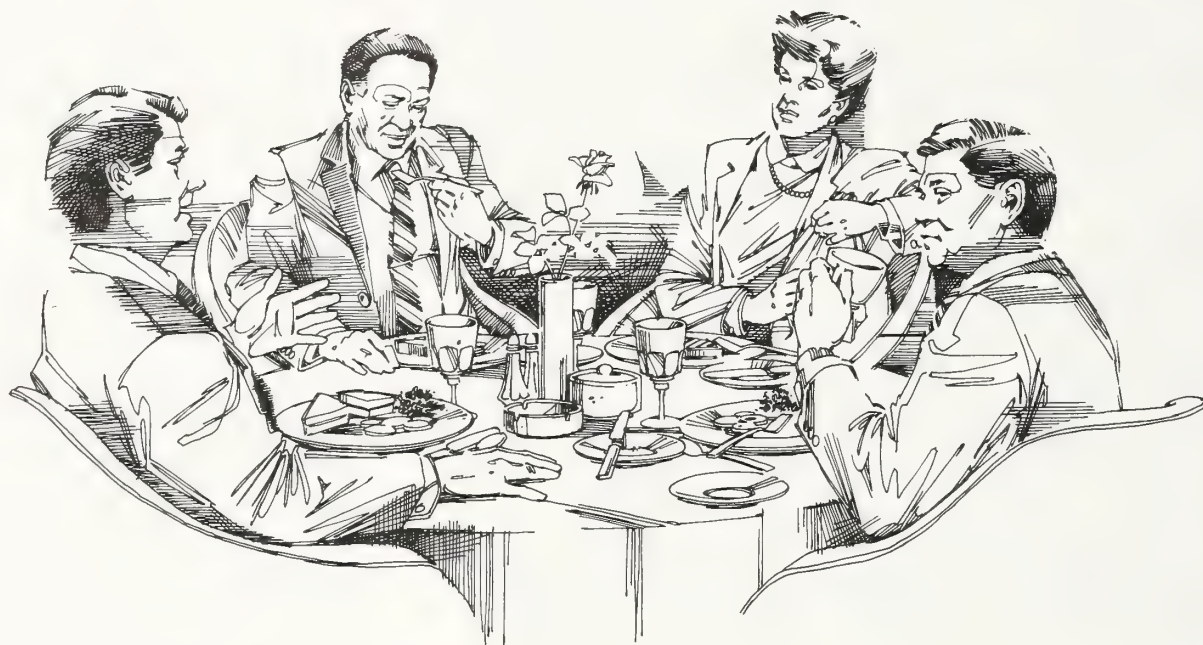
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How Many "Strangers" Do You Know?

# Practicing Hospitality



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Charles Gianotti

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**H**ow well do you know that family that joined the church a few months ago? Or was it two years ago?

What about dear brother what's-his-name? Didn't his wife just have major surgery?

Who are those people that just stick to themselves? What? They stopped coming last fall?

If you are like me, you have often displayed similar ignorance about others in your own local "fellowship." I remember saying "Hi" to a certain couple every

week for a year before I ever knew their names.

Often our sense of spiritual fellowship extends no farther than a closed circle of immediate friends and relatives. Indeed, sometime even in the smallest of assemblies strangers sit side by side in worship of their common Savior.

## Practice hospitality

We need not think this problem is unique to our fast-paced 20th Century. The early church had its troubles, too. Mark well that *five times God commands*

*Christians to practice hospitality*—Romans 12:13; 1 Timothy 3:2; Titus 1:8; Hebrews 13:2; and 1 Peter 4:9.

Significantly, the *New Testament word for "hospitality," philoxenia*, comes from two words which when put together mean "affection or care for strangers." Our English word comes directly from the Latin equivalent, from which also we get our word *hospital*, a place where care is given.

If ever there has been a relevant time for a ministry of affection, care, and love for strangers,

it is now! The mobility of our society has uprooted many. Alienation and isolation result. Consider also the growing single-adult population, the increasing number of single-parent families, and the innumerable demands made on everyone's time by secular interests. All these contribute to loneliness and estrangement, and ultimately to the dissipation of spiritual fellowship in the local body of believers.

Hospitality that limits itself to Sunday dinner with friends does little to relieve the problem. The true biblical ministry extends to a wider circle than our close friends and encompasses an attitude of caring and helping. What greater salve for the hurting or lonely than Christian love in action!

To be sure, the basic concept of hospitality includes having guests home for dinner. And for temporary lodging, if needed. To extend this to a family in financial difficulty may provide great encouragement. And to the student away from home, an open home may prove a Godsend.

### Hospitality's impact

Think of the impact a dinner invitation can have on those who occupy the so-called fringes of the church, or the single-parent families, the unmarried, widows, widowers, the "unpopular," visitors, new believers, and the grieving.

I remember a time when my wife and I were going through financial difficulties. In addition,

I had been feeling depressed about a seeming lack of fellowship in our assembly. In the midst of wondering if anybody cared, a rather remote acquaintance invited us for dinner. It was not a lavish spread, but we discovered there were people concerned enough to share an afternoon with us. Certainly, our financial situation was not changed by this, but the encouragement was enough to lift our eyes back to the God who supplies our need.

### What the Bible says

Scripture has a great deal to say about the ministry of hospitality. God has outlined for us who should practice it, the recipients of hospitality, and its spiritual importance.

Clearly, Paul includes hospitality among the qualifications for spiritual leaders. "An overseer must be...hospitable" (1 Tim. 3:2; Titus 1:7-8). What better opportunity is there for elders to minister and care for the flock of God than on an individual or family basis through hospitality?

The responsibility for hospitality falls not only to the leadership of the local assembly. Nor has God given it as a select gift for only a few to exercise. Scripture enjoins *every* Christian to pursue this discipline.

Effective fellowship depends not simply on leaders and programs. It begins with you and me! So, develop a habit of asking yourself, whenever you sense a lack of deep fellowship in your assembly, "Have I been reaching

out to others?" One clear gauge of this outreach is your level of hospitality.

Scripture is equally clear about the recipients of hospitality. Primarily, we are to be hospitable to each other in the local body (1 Peter 4:9). But we are to include strangers as well (Hebrews 13:2). One individual wrote to syndicated columnist Abigail Van Buren: "I am presently completing the second year of a three-year survey on hospitality, or lack of it, in churches. To date, of the 195 churches I have visited, I was spoken to by someone other than an official greeter in only one church, and that was to ask me to move my feet."

Fortunately, this did not characterize one assembly in Vermont. My wife and I had been traveling, and stopped on Sunday morning at a small meeting in a grange hall. At the end of the Lord's supper, a young couple introduced themselves, invited us for dinner in their home, and shared with us a relaxing time at a nearby lake. We felt a new awareness of the unity of the Church universal as a result of this couple's friendly care.

Further study reveals the great importance Scripture places on the ministry of hospitality. In Romans 12 the Apostle Paul relates it, along with prayer and sacrificial giving, to the transformed Christian life. "Be transformed by the renewing of your mind," he writes, "that you may prove what the will of God



## Practicing Hospitality

is, that which is good and acceptable and perfect" (v. 2). Then, in the verses that follow, he spells that out—"devoted to prayer, contributing to the needs of the saints, practicing hospitality" (vv. 12-13).

The word *practicing* means literally "to pursue." F.F. Bruce captures the implication when he writes: "One is not just to wait and take the stranger in, if he actually presents himself at the door, but to go out and look for those to whom one can show hospitality."

### The priority of hospitality

Hospitality should be practiced with the same fervor as any other ministry in the local church. It becomes a practical expression of love and unity. In a day when the canker sores of disharmony so easily break out, what a salve this ministry provides!

How does one break into this ministry of hospitality? As with every other ministry, you begin with prayer. Ask the Lord's help and blessing. Certainly, He desires to bless that which He has commanded us to do.

Secondly, plan! Remember the well-used maxim: "If you fail to plan, you plan to fail!" Use a calendar and the assembly director or prayer list. Plan three or four months at a time—invite home one family or group per month. Ask people well ahead of time, and be flexible.

As you become more practiced, you may want to change to twice a month. This means you could show hospitality to between 12 and 24 groups per year!

Thirdly, mix and match! Promote fellowship by inviting two or more families at a time. Optimize the opportunity by careful selection. For example, invite two families who rarely spend time together. Or, invite a new family or individual along with some of the "regulars." Try to mix quiet people with talkative ones, popular with fringe, single with marrieds, single parents with married parents, young with old. The blessings from such efforts warm the fellowship.

Don't forget to go after hard-to-get individuals. It may mean sharing a breakfast rather than a dinner, due to lack of common available time.

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### The true biblical ministry extends to a wider circle than our close friends.

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Fourthly, have fellowship. Both the spiritual kind and the social kind. Social interaction provides a solid basis for spiritual interaction. So invest in some fun games. Be creative. Plan picnics, potlucks, outings, and dinners at restaurants. Don't forget good old-fashioned singing around the piano.

To encourage spiritual fellowship is rewarding to the utmost. Finish dinner with a few prayer requests or a Bible reading. You might introduce some thought provoking questions. For example: "Now that the evening is about over, why

don't we each share what God has been doing in our lives?"

### Christlike care

Different groups respond to different questions. A little practice helps you develop a repertoire of conversation starters.

To be sure, hospitality costs something—money, time and pride. Some find it difficult to open their homes. Both husbands and wives must do their parts, for the Scriptural commands are encumbant upon men as well as women.

Don't let pickiness, perfectionism or the need for a lavish production prevent your exercise of this magnificent ministry. The point is not to entertain people with our material possessions, but to show Christ-like care and love toward others. The question is not what others will think of our home and meals, but what can we do to show love and care for them.

What reason is there for not planning and implementing a ministry of hospitality? The Scripture commands it as part of submission to the Lordship of Christ. Great need exists for it. The effort is relatively little compared to the great benefit. And you may just find your enthusiasm contagious!

True hospitality is "care or affection for strangers." How many "strangers" in your assembly do you know? ☐

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## Japan Journeys

Our first month as short-term missionaries in Japan has been a combination of excitement, confusion, and frustration. It's exciting to visit new places and see new things. We have explored Nara, the ancient (350-794 A.D.) capital of Japan, with its quaint streets, deer park, and giant bronze statue of Buddha. We have learned to drive on the left side of narrow twisty streets sandwiched between rock walls and rice paddies. We have met many lovely Japanese people and been overwhelmed by their generosity.

The confusion comes from not being able to read Japanese. Everything from a map to the label of a package of soup is suddenly mysterious. Consequently, most everyday activities take much longer to do. Sometimes we make mistakes—like when the dinner rolls were found to contain chocolate pudding. But most of the time we don't go wrong, we just go slow. Even a short drive to a nearby city is a real adventure if we haven't been there before.

The frustration comes from our not being able to speak Japanese. We can say "hello," "thank you," and a few other simple phrases, but we are far from being able to carry on a conversation. We are eager to

get to know the Japanese people, but our ability to communicate is limited to those who speak English. Fortunately, our English classes give us contact with both Christians and non-Christians who can speak at least some English. (We currently have about 40 students and expect to have more when classes begin again in the fall.) We are hopeful that these classes will provide opportunities to share at a deeper level as time goes on.

The uncertainty that we feel now in all these areas provides many opportunities to trust the

Lord. Our greatest challenge? Willing to be obedient to Jesus Christ in our daily witness and to trust the outcome to him. As we seek to yield ourselves to His will, we pray our Lord will continue to use us to further His work here in Japan. □

—Steven and Ann Lay  
Asukano Advent  
Christian Church



*The Lay's enjoying dinner with the Kinoshita family*



## Making Disciples: The Task of the Church

**P**astor Shinichi Masuda, President of the Japan Advent Christian Conference, visited the United States this summer, to participate in a series of workshops on Church Growth and to worship with several Advent Christian congregations in this country.

The *Advent Christian Witness* asked Rev. Masuda about his impressions of America, his commitment to Jesus Christ, and his vision for the future of the Japan Advent Christian Conference. Advent Christian missionary Floyd Powers acted as translator.

**Mr. Masuda, could you share with our readers how you decided to become a Christian?**

I was born in a Christian home, my father was a Christian and also my mother. I was their second son, and since both of them were Christians, I was brought up in a Christian atmosphere. When I was twelve, I believed in Jesus and accepted Him as my personal Saviour. I experienced many temptations and difficulties in my young Christian life, but when I turned seventeen, I wanted to give



*Pastor Shinichi Masuda with Floyd Powers*

my life for Christian service. Actually, I was nineteen before the decision was finalized, but it was a wonderful time in my life. There is no way for me to express in words the wonderful emotions I experienced at that time.

**Many Christians can point to someone who has encouraged them in their Christian life. Were there people that helped you to grow in your Christian life and can you tell us something about them?**

Many people have encouraged and helped me throughout my Christian experience. One of those people who especially was of help and encouragement to me was my

wife's father. He was a missionary for twenty five years in China. There was a time when I lived with his family and I learned from him to truly fear God. Another couple which influenced my life deeply were missionaries David and Alice Osborne. They taught me to fight the good fight of faith. They left behind in Japan a work that remains. I think I would not have made it in the ministry until now without them. The last person I would like to

mention is my own wife. Sometimes she is very hard on me but it is very good for me. Also, there are missionaries who have been a great blessing and help to me.

**You serve as President of the Japan Advent Christian Conference. Could you tell us about your responsibilities in that position?**

I have the responsibility of overseeing the direction of the Japan Christian Conference. I have responsibility in the area of movements of personnel. I serve as chairman of the five man conference executive committee. This executive committee has the

responsibility of initiating new church projects. We have the responsibility of not only taking care of troublesome matters, problems that arise, but also providing a united vision for future progress.

**What are some important priorities for the Japan Conference in the next ten years?**

I feel that this is an important question. No doubt among pastors in Japan opinions would vary. I feel that most important is that we become unified in a total plan covering the next ten years. The most important thing that I feel we must accomplish is to plant new churches in Japan. To do this, the most important element will be people, the people that will become the leaders. I feel we must have a Bible school, that is we have one, but that it must be revived.

**Currently, four missionaries from Advent Christian churches in Canada and the United States serve in Japan. Do you see the need for more Advent Christian missionaries in Japan in the next ten years?**

Concerning this, our church in Japan may have become rather passive recently. Personally, I feel the presence of missionaries in our Advent Christian work in Japan is of great importance. I feel that if there had been five years ago a concrete plan that would have ended in the sending of missionaries to Japan, they would have been able to accomplish many needed things.

I feel deeply that missionaries are important to Japan, and if they are sent from America to Japan, that from this point we will be

able to work a more balanced program for them and ourselves.

**In what ways currently do the conference and the missionaries work together?**

We have been working together in various ways and I feel that we must be giving special emphasis to fulfilling the "Great Commission." We have recently, in our executive committee meeting, decided to start a new church every three to five years. We have expectations that missionaries will play a big part in that.

**How receptive do you feel the Japanese people are to the Gospel of Jesus Christ right now?**

The young people in Japan are responding well. Young people in general are dissatisfied and disappointed with Shinto or Buddhism. According to a recent survey, many young people, more than half, have a definite interest in Christianity. There is a problem in Japan with the Japanese sense or idea of God. This makes evangelism difficult at times. In the Japanese mind we have this problem and I think it is something that probably is not in America but it is peculiar to Japan.

**Could you clarify the difference between how the Japanese view God as opposed to how Americans view God?**

In the Japanese mind, it is hard to picture a personal God, a God with personality. They can imagine that there is a God, or a supreme being of some sort, and their idea of God is mixed with an idea that He is going to give them something good. It is easy for them to stumble over the idea that we

must accept God's love. This is a big concern to us who are trying to evangelize.

**Japan has become industrialized in the last forty years, since the end of World War II. What problems has that created for Japanese culture? What are some problems that pastors face in dealing with people and helping them understand the Christian faith?**

I think there are plus and minus factors in the rapid development of industry and commerce in Japan. Right after the war, with a tremendous spiritual vacuum in Japan, many Japanese gladly came to places where they could hear the gospel. Perhaps it was the place where Japanese at that time could see and hear something new. Once Japan began to develop economic stability, the Japanese turned their eyes toward other things. So, it was easy for them to begin to go out for picnics since they had cars, and to enjoy watching television. There are good points also. People had more money and could give more to church and were able to give time and energy for the church. As a result of industrialization, many people have what they want and are now becoming somewhat bored. This creates a vacuum or a desire for something to satisfy in their hearts.

**Have you been to North America before? What are your first impressions?**

This is my first visit to America and I came in order to study church growth, so I haven't been observing as much as I might have. I have, however, observed some things. I have been amazed at the

Continued on page 21



# Evangelists Gather in Amsterdam for World Congress



David Wilkinson

Revival came to the revivalists July 12-21 at the International Conference for Itinerant Evangelists.

More than 8,000 evangelists from 173 countries and territories devoted 10 days at Amsterdam's cavernous RAI Convention Center to sharpening their skills and increasing their knowledge to better "do the work of the evangelist"—the conference's theme. Representing the Philippine Advent Christian Conference were Delia Emano, Rev. Nowyn Jangad, and Rev. Melchor Jandayan.

Welcomed to Amsterdam 86 by honorary chairman Billy Graham, participants heard 21 plenary addresses, attended five conference-wide seminars, and selected seven of 141 workshops offering ideas for nearly every imaginable aspect of evangelism, from fundraising to open air preaching to working with teenagers in the Middle East.

Mostly, however, they got revived.

## Revival spirit

The spirit of revival was dramatically symbolized in opening ceremonies as six torchbearers representing the earth's continents simultaneously lighted the "flame of the gospel."

It was reverently present in a massive communion service as preachers from various nations, cultures and church traditions joined in prayerful remembrance of Christ's death on the cross.

The revival spirit was heartily verbalized in a thunderous response to Dr. Graham's invitation to shout "hallelujah"—a word "that's the same in every language."

And it was constantly stirred throughout the meeting by spontaneous prayer sessions, choruses and conversations with fellow evangelists from other parts of the world.

Even elaborate security precautions, including mandatory plastic wristbands and badges for every person and x-ray screening equipment at all RAI entrances, failed to dampen the enthusiasm.

While tight security was evidence that the possibility of some kind of terrorist attack was considered, Dr. Graham told reporters at a news conference the thought of canceling the meeting "never crossed our minds."

Amsterdam 86, an expanded version of a similar meeting held

in the same city in 1983, fulfilled a dream for Dr. Graham. The 67-year-old American evangelist, who envisioned a "school of evangelists" in contrast to a conference on evangelism, was the guiding force behind the historic meeting.

In Amsterdam 86's final session, Graham announced developing plans for a "worldwide evangelistic crusade" carried live by satellite to hundreds of cities around the world. More details, he said, were to be announced at a special news conference later.

## 173 nations represented

Sponsored by the Billy Graham Evangelistic Association, the \$21-million conference marked what United Nations officials agreed was the most widely representative international meeting in history.

While the United States sent the largest number of any single country (1,288), three-fourths of the participants came from Third World nations. More than 2,300 came from 49 countries in Africa.

Conference planners were especially sensitive about criticism that the meeting was a thinly-veiled effort to "westernize" evangelists.

ICIE program chairman Leighton Ford of Charlotte, N.C., USA, told reporters he hoped participants would "go



from here not with an homogenized evangelism but with an enriched evangelism" made possible through interchange of ideas. "God," he said, "has given every culture things to share."

Program director John Corts added that planners "tried very hard" to make the program "non-American." North Americans represented a small minority of program leadership, and participants were encouraged repeatedly to adapt ideas to their own ministries and cultural contexts.

Among Europeans at the meeting were 144 persons from eight Eastern European countries, including chair members from a Baptist congregation in Moscow who performed at two sessions.

Pastor Vaily Logvenink, who also is president of the All-Union Council of Evangelical Christians-Baptists in the USSR, was applauded warmly when he declared: "We are all a great family and have only one Father." He urged evangelists "to go everywhere to everyone" with the gospel.

#### "Day of Witness"

Participants later put that exhortation into action. In a "Day of Witness," the corps of preachers invaded the streets and beaches of Holland armed with witnessing materials. Transported by 120 buses to 68 locations, evangelists had the chance to practice some of the things they had learned at the conference. Results were mixed, but experience injected another

dose of enthusiasm into the meeting.

The ambitious "Day of Witness" was also part of a staggering display of logistical wonders performed during the conference.

*Transportation:* When 222 preachers from Argentina and Uruguay were stranded for five days in Buernos Aires because of a pilots' strike, ICIE officials called around the world and eventually located a DC-8 which brought the group to Amsterdam

Continued on next page

Six torchbearers representing the earth's continents simultaneously light the "flame of the gospel" in the ceremonies marking the opening of the second International Conference for Itinerant Evangelists held in Amsterdam, Holland.





midway through the meeting. The gesture was costly — about \$224,000 — but news of the South Americans' arrival provided another rallying point for participants.

**Language:** Conference proceedings were translated simultaneously into as many as 16 primary languages and nine secondary languages. Non-English speaking evangelists tuned in via battery-powered headsets as a team of 112 interpreters worked tirelessly to keep communication flowing.

**Housing:** To supplement hotel accommodations with inexpensive housing, a huge exhibition hall in Utrecht, 25 miles east of Amsterdam, was transformed into a giant men's dormitory for more than 4,000 participants. Nearly 100 buses daily shuttled the dormitory residents to and from conference activities. All of the men at the facility were brought to ICIE with full or partial subsidies provided by the Graham association. Most had never before travelled beyond their home countries.

**Food:** Hot meals were served in 90 minutes each evening to staff, "stewards" and participants in two huge dining rooms. The near-miraculous feat by KLM airline's catering service was quickly dubbed "the feeding of the 10,000."

**Clothing:** Samaritan's Purse, an international relief organization headed by Billy Graham's son, Franklin, distributed more than 100,000 items of clothing to needy evangelists.

Forty volunteers from several nations paid their own travel and lodging expenses to help with the project. Many participants took clothing back for their families. One evangelist even found a

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## Christians Provide Clothing for Evangelists

Many evangelists who would gladly give the shirts off their backs to serve the poor in Christ's name are themselves receiving shirts as part of the International Conference for Itinerant Evangelists.

And not just one shirt. A wide range of clothing, both new and second-hand, is being distributed free to any evangelist who needs it.

According to Dr. Franklin Graham, president of Samaritan's Purse, the North Carolina based Christian service organization that is coordinating the distribution, the basis of the operation is Jesus' parable of the sheep and goats in Matthew 25.

"When we in the West have a lot and our brothers and sisters in the Third World have nothing, God will judge us if we do not take the opportunity to help them when we can," he commented.

All evangelists attending the conference can come for clothing, with no screening process applied to determine those genuinely in need.

"That's between them and the Lord," said John West, special projects director for Samaritan's Purse.

### A ready made package

West explained that everyone who comes receives a packet containing new clothes made especially in Korea for the conference.

Each packet contains a men's white shirt with the Amsterdam 86 logo on the pocket; a long *barong* shirt, which is worn by many men in tropical countries; a tie; and scarf for their wives.

The shirts are white because in many countries white shirts convey authority and recognition.

"In addition to the packet, each evangelist can take up to 10 items of clothing," West continued. "This includes a full range of men's clothing and clothing for the evangelists' wives and children."

More than 100,000 pieces of clothing weighing a total of 55,000 pounds were collected by four Dutch Christian organizations and two leading Dutch businessmen.

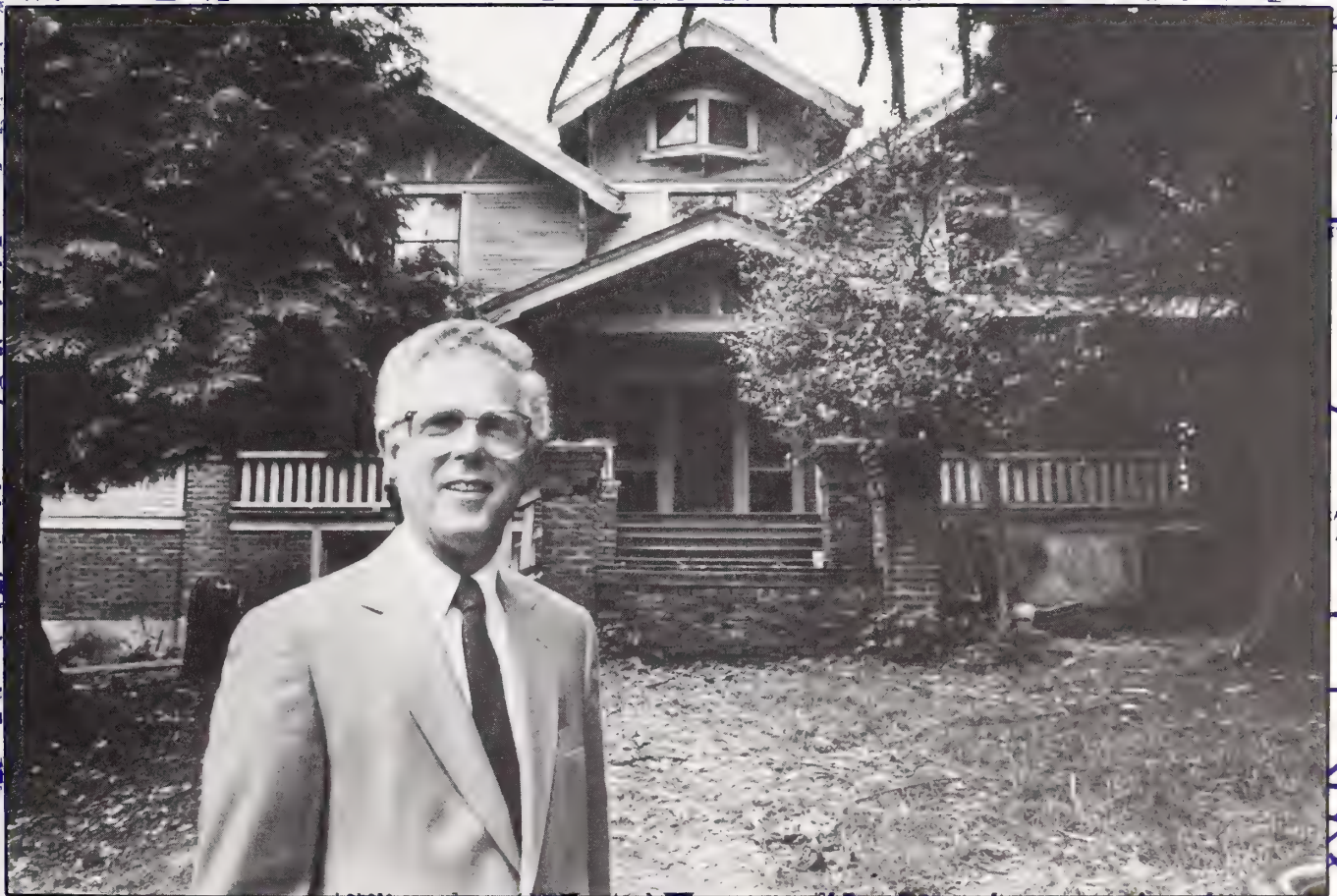
Participants receive individual attention from a host or hostess who leads them through the shop, helping them make sense of the bewildering piles of apparel in dozens of sizes, shapes and colors.

On Sunday, the second day of distribution, hundreds of evangelists—predominantly from Africa, Asia and Latin America — crammed into a corner of Amsterdam's RAI Conference Center in a long, snaking cue to collect their quota. By the end of the day, 856 participants had been through the shop—a figure John West hoped to increase to 1,500 a day for the remainder of the conference.

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# Investing in the Past to Build for the Future





# Investing in the Past

The Seattle newspaper headline read, "Church purchases historic mansion as new home, showplace for Valley." The first three paragraphs provided more details:

"A church congregation plans to transform an historical mansion tucked out of sight and memory on the edge of Kent into a showplace for the community as well as a house of the Lord.

"The Sanders Mansion, hidden by brush and trees on the north side of South 277th Street at the base of West Hill, was recently purchased for \$270,000 by the Advent Christian Church's South King County branch.

"The sale includes 27 acres of woods and fields adjacent to the seven acre mansion site, which King County has officially designated an historic landmark. The property also borders agricultural lands, including Smith Brothers dairy, which are part of the county's farmland preservation program."

This purchase represents the latest step in the Seattle Advent Christian Church's vision to plant a new Advent Christian congregation in the south Seattle area.

## A dream becoming reality

Those of you who have visited the Seattle Advent Christian Church know it's located in central Seattle, in the Capitol Hill district. Like many urban congregations, the Seattle church serves people throughout the greater Seattle/King county area.

For a number of years, several church families living in south King county met for a weekly home Bible study. As that fellowship grew, the group divided and formed two studies each having about fifteen people involved. The two groups met together every six weeks for a pot-luck and fellowship.

In January 1985, Pastor Clio Thomas met with the two groups and shared his desire to begin Sunday evening worship in the south

Seattle area. The Seattle church had already included the planting of a new south Seattle church in their ten-year plan and those involved in the two study groups agreed with Pastor Thomas that time was ripe for this new step.

The search for a place to meet began in earnest. Ideally, the group wanted a location where they could start meeting for services and then expand or build a new facility without having to move. The "Search for South End Site Committee," organized by Pastor Thomas and the group, contacted city and school district planning commissions and researched population growth patterns, changes planned for highway and transportation patterns, and current zoning regulations.

One of the new congregation's members, Mrs. Katie Schwarzhans has written a brief history of the south Seattle project. Concerning their goals she writes, "Our primary concern was finding the area where God wanted us to minister but also high in our priorities was locating a place with easy access for all of our south end families. After looking over the map and marking each of our homes with a pin, it seemed evident that easy access to the freeways might be our best answer."

## First attempt

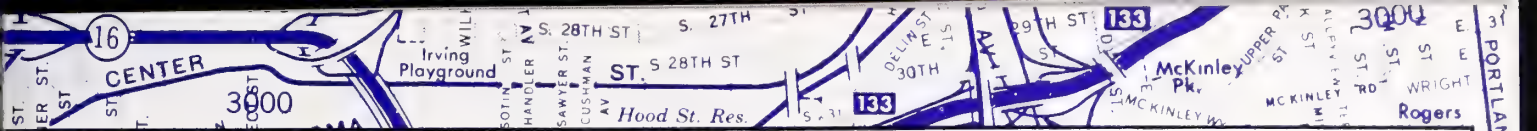
In late February 1985 a "for sale" sign appeared on a small Mennonite church in the Angle Lake district. The church phone had been disconnected but Associate Pastor Rick Reynolds knew several in the Mennonite group and helped arrange a meeting.

The location seemed ideal. The property was located within a large residential area with the next nearest



Ruth Tripp, Trudy Forbes, and Sandy Forseth at an early congregational activity.





# Build for the Future

church over two miles away. Landscaping and repair work would need to be done, but the building appeared in good shape. The one drawback was its size. Given the growth in the new congregation, expansion would have to begin soon.

While the location search continued, the Seattle church board appointed a "Satellite Development Committee" to oversee the project. The committee agreed to rent the church for a few months. The size problem was confirmed and when the owners received another offer, the Seattle church decided not to attempt to buy the property.

## Another door closes

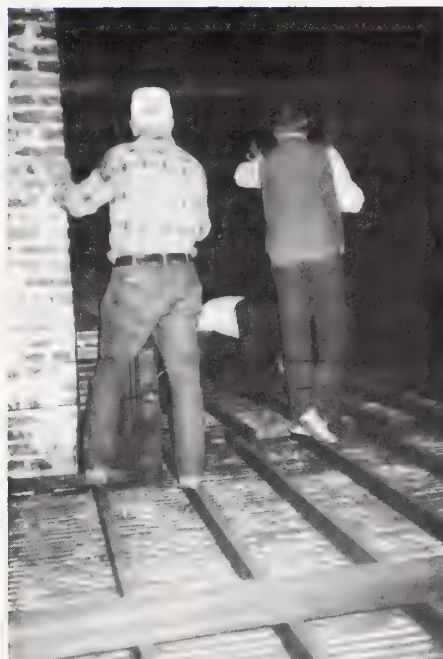
Almost immediately, another church building on a larger piece of land became available for \$500,000. The buildings and land belonged to a congregation splitting into two factions. Neither faction could support the location and the development committee felt this would be an idea place for the new congregation.

After five months of negotiation, God closed the door on this property. The new congregation had returned to meeting in homes and many felt discouraged and disappointed. It was now April 1986 and over fifteen months of searching had produced no tangible results.

## God opens the door

They still felt God's hand guiding them to press forward and once again started to search. A real estate agent showed the group several large acreage tracts with homes large enough for the church to use while building.

Committee member Ron Pleasants discovered a secluded old mansion sitting on thirty-three



*Fred Schwarzahns and Howard Winslow checking attic for water damage.*

acres of property. The mansion, built in 1912 by lumberman Erick Gustav Sanders, featured a lake to one side, a living room capable of hosting large gatherings, large front windows looking toward Mt. Ranier, and craftsman style architecture. It's location sits in the center of the area targeted by the new congregation.

Pastor Thomas took one look and called the building, "The Promised Land." The asking price was \$299,000. Even though extensive work would be needed, everyone involved with the project agreed God had led them to this place. The congregation's \$270,000 was accepted and work has already begun to prepare the Sanders Mansion for services.

## Restoration

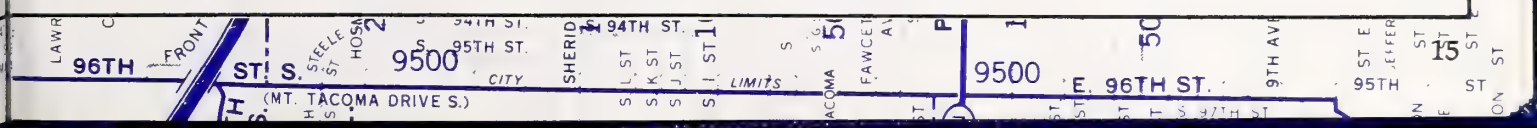
The church intends both to use

the mansion for services and to open it for regular visits and tours by the public. In discussing the new congregation's appreciation for the site's historic significance, Pastor Thomas said, "The fact the Sanders Mansion has a lot of historical significance is something that was attractive to us. We want to see it restored and become something the community can be proud of. We think the historical aspect is important to local people and should be maintained!"

The congregation has received many calls from area residents volunteering time, labor, and the use of old photographs and other historical data. The church is now in the process of forming the *Erick Sanders Historical Society* as a separate corporation to oversee restoration. The society will involve both church and community people. In addition, work crews have spent the past three months preparing the mansion for services scheduled to begin this autumn.

The south Seattle project has already received a \$120,000 loan from the Advent Christian Church Building and Loan Fund. The current Advent Christian New Church Builder's Union Call #61 will provide gift support for the project.

Director of Church Expansion Roland Griswold stated, "The south Seattle project represents one of the most exciting, creative projects developed by Advent Christians in many years. The development of the Sanders Mansion provides the congregation with a unique tool for expressing Christ's love. I'm pleased that the Church Building Loan Fund and the New Church Builders Union can play a part in seeing this vision become reality!"





# ANY CHURCH CAN!

That was the response when I talked with people in Seattle about the new work they started in South Seattle. I agree: "Any church can reach out to a new community!" In some pioneer areas conference and regional leaders must take responsibility for starting new churches. But if the Great Commission is to be fulfilled in America, every New Testament church needs as one of her goals giving birth to a new church. The Office of Church Expansion exists to resource and train you.

## Resources for Church Planting

1. *A Church Is Born* — Church Extension Committee Guidelines. \$3.00. A 55-page guide to help a church or cluster of churches reach into a new community. Built around a 10-step agenda beginning with make-up of the extension committee, concluding with a full-fledged new congregation.
2. *Planned Parenthood for Churches* — A 22-minute color 16mm film. Rental \$10. The film effectively sensitizes Christians to the opportunities and blessings of planting a new congregation.
3. *Growing New Churches on a Shoestring* — 15-minute color slide set. Rental \$5. Local churches can start new churches with limited funds. Helps build awareness of the need for new congregations.
4. *Church Planter Preliminary Training Module*. \$30.00. A self-study guide for persons interested in becoming church planters or assisting in starting a new church. Includes four books, a study guide and an accountability process.
5. *Community Strategy Study*.  
The Office of Church Expansion assists in gathering data on potential church planting sites, provides interpretation and recommendations for best plan of action. Cost determined by extent of the project.

For more information on ordering these resources, write:

CHURCH EXPANSION  
P.O. Box 23152  
Charlotte, NC 28212

suitable wedding dress for his daughter.

The clothing ministry was a vivid reminder of what Franklin Graham stressed in a plenary address: "The total being of a person is God's concern—and it must be our concern as well."

*Media Coverage.* Five of the largest Christian radio networks cooperated to produce daily programs about the conference which were transmitted in 22 languages for audiences around the world. Journalists from 44 countries reported on the meeting in 15 languages for secular and religious publications. Amsterdam 86 was even used as a backdrop for the story line of a new motion picture, *Caught*, being produced by World Wide Pictures.

### Fulfill your calling

Throughout the conference, participants were called to fulfill their distinctive role as evangelists. Graham, in one of his four plenary addresses, reminded them that evangelists represent "one of God's gifts to the church." For that reason, he said, they should find "great confidence" in their calling.

A battery of other plenary speakers also exhorted evangelists to stake their lives on the authority of the Bible, to saturate their preaching in prayer and Bible study, to deepen their zeal for winning others to Christ, to tie their ministries to the work of the local church and to rededicate themselves to "follow-up" through the training of new Christians.

American preacher E.V. Hill of Los Angeles brought the crowd to a feverish pitch with a ringing message to "preach by faith"—even

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### Love in action

"This is terrific, this giving out help, especially for us from the Third World countries," enthused Rene Atienza, associate pastor for evangelism in a church in Quezon City, Philippines. "It shows the love of people from countries whom God has blessed so much."

Atienza said he had mostly taken clothing for his wife and four children. According to Becky Williams, a helper in the distribution shop, large numbers of the evangelists have done the same.

"It's thrilling to see the excitement on their faces when they're able to get something for their families," she said.

One woman helping show smiling evangelists around the heavily-stocked shop was Ruth Graham, wife of evangelist Billy Graham.

"I wanted to be part of this because I was told it is one of the most heart-warming experiences," she explained. "It's such a little thing to be able to do for these dear brothers and sisters who have come from so far away and have so little."

'Little' is the right word to describe what some of the evangelists possess.

One arrived with no shoes. He found a pair that fitted perfectly, then left without taking anything else.

"I've been praying for shoes," he explained.

Another said he didn't need shoes because he already had one

pair. Still others arrived with toes sticking out of their boots.

One surprising request was for a wedding dress for an evangelist's daughter. Even more surprising, the shop actually had one to meet the need.

### Equipping Christian workers

Graham of Samaritan's Purse admitted the distribution might seem like tokenism to people in the West, but not to people who had never in their lives seen a shop where they could choose clothes.

"You can't find a store in Angola, for example, that has one sweater or shirt hanging on a rack. These brothers come from countries like that. Here they see rack after rack of clothes they can choose from for free. It's big to them."

Samaritan's Purse, which has been preparing the distribution for 12 months, is financing it at a cost of nearly 300,000 dollars.

The idea for the clothing distribution, first conducted in 1983 at the original International Conference for Itinerant Evangelists, is to help evangelists preach the Good News, West said.

"The purpose of this conference is to encourage, equip and motivate evangelists. This whole conference is equipping them spiritually. If we can give them better clothing than they have, we can help equip them physically as well." □

—Owen Salter



# Christian Science: Losing Ground?

Andy Bjorklund

Although the 500,000-member Church of Christ, Scientist is not as aggressive in its recruitment tactics today as most other counterfeit-Christian cults, its visibility is certainly comparable. The reasons for this include a longer history, achievements in journalism through the *Christian Science Monitor* newspaper, imposing church buildings, reading rooms throughout the land, and an encompassing reputation for respectable people.

Mention Christian Science, and many will think of a kindly collection of often elderly and affluent folks who avoid controversy. Perhaps their preference in more recent times for stability in personal living and detached self-sufficiency has helped to feed the widespread preference in American culture to generally avoid religious confrontation with others.

## Origins

Christian Science and its founder, Mary Baker Eddy (1821-1910), are one and the same. To adequately understand their history, however, one should start with an earlier personality, Phineas Parkhurst Quimby (1802-66).



Quimby's personal fascination with mind-over-matter healing initiated his own professional practice of the same in Maine from 1859-66 and the birth of the Mental Healing Movement in the United States. Eddy was a student of Quimby during this time. Although Eddy claimed a unique revelation, the comparison of their writings reveals that she plagiarized from Quimby extensively.

Early in Eddy's career when her fame was beginning to expand, she alienated some of her key supporters because of her strong authoritarian style and for claiming Quimby's ideas as her own. In protest her defectors returned to the mainstream of Quimby's

followers. Such were the early years of the New Thought Movement in United States history, including the establishment of a separate Chicago seminary by Emma Curtis Hopkins in 1887. Hopkins' illustrious students included Charles and Myrtle Fillmore (founders of the Unity School of Christianity from which developed today's Unity Church of Truth) and Ernest Holmes (father of today's Church of Religious Science). Consequently, Christian Science has several well known cousins which are

collectively referred to as Mind Science.

Eddy was known to be an intense and driven woman from the start. Her biography is filled with enough heartbreaks to rival the best of the afternoon soap operas. Ingredients include a domineering Calvinistic father, the death of her first husband after seven months of marriage, desertion by her second husband for another woman, and Eddy's lifelong battle with illness.

The lady was certainly primed for relief and easily attracted to Quimby's unusual claim to miraculous interventions. In her early years of writing her landmark work, *Science and Health with Key to the Scriptures* (1875),

she became consumed by her sense of personal mission. She easily eroded the patience of her hosts and was expelled from more than one place of lodging for her overbearing style.

Still, she persisted. With growing fame and related support came her fortune which was used to build an empire starting from Massachusetts. Her later career was marked with increasing demands on her supporters for obedience to her proclamations.

### Life as a Christian Scientist

According to a former Christian Scientist who now enjoys the saving knowledge of Jesus Christ, life as a Christian Scientist is a twilight zone existence in which one tries to live out the belief that our surroundings are ultimately not real. The illusions of this world may certainly appear convincing, but one's responses to life cannot be influenced by the deception.

Reminiscent of basic Hindu doctrine (which was particularly fascinating to the educated classes of Eddy's day), one could easily define Christian Science as an attempt to package Eastern religion in Christian vocabulary. Christian Scientists express less concern for the suffering, as its reality is regarded as incorrect thinking on the part of the victims. Emotion and intimacy in relationships are downplayed in search of higher spiritual harmony based on more abstract thinking. Death of friends or family are quickly passed by as the Biblical implications are denied. Confrontation regarding religious beliefs is discouraged as it suggests excessive preoccupa-

tion with unreal distinctions.

Although the powers of mental healing are regarded as the ultimate religious discipline, a considerable number of Christian Scientists still indulge in medical doctors, drugs, and related services. (Even Eddy was a long-term user of morphine to combat pain.) Despite the distracting inconsistencies, Christian Scientists persist in promoting the superiority of the mental healing path.

### Biblical errors

The use of a Christian label for Eddy's organization is indeed misleading. A close look at her doctrinal writings clearly shows she has undermined every basic principle of authentic Christian faith. A few examples are as follows:

- *God* is primarily an impersonal principle. The best manifestation of God are abstract ideas.

- *Man* and God are really the same, but the illusions of this world prevent our understanding of the truth.

- *Sin*; in other words the presence of disease, suffering, and death; results from one's incorrect thinking based in failure to recognize one's inherently divine nature.

- *Salvation* is the realization of one's divine nature.

- *Jesus* is not a savior, but a teacher who shows us the way to becoming a perfect human being which each of us can achieve through our own efforts in living out Christian Science principles.

### Continuing appeal?

In its formulative decades Christian Science spread rapidly thanks to some complimentary sociological conditions including the 19th

century Scientific Revolution, a parallel rejection of Christianity, the Women's Suffragette Movement, and mass migration to the cities which brought additional preoccupation with stress related illnesses.

The last twenty-five years, however, have shown a less encouraging trend for the "Mother Church" in Boston as Christian Science membership has been steadily declining. Its leadership is well aware of the problem and seeking solutions. A greater interest in reaching young people has been expressed, but no major results have been realized yet. The likelihood of stronger recruiting seems inevitable if the organization wishes to survive. Some discernment scholars are closely watching the Christian Science empire to see if the sleeping giant can be awakened for a new role in these Last Days. □

### Recommended resources

1. Gerstner, John H. *The Teachings of Christian Science* (31-page booklet), Baker Book House, Grand Rapids, MI, 1960.
2. Kirban, Salem, *Christian Science: Doctrine of Devils No. 4*, Moody Press, Chicago, 1974.
3. Martin, Walter, *The Kingdom of the Cults* (Revised Edition), Bethany House Publishers, Minneapolis, MN, 1985, p. 126-65.
4. "Mind Power", *Spiritual Counterfeits Project Newsletter*, 11:1 (Spring 1985), P.O. Box 4308, Berkeley, CA 94704: Articles by Dean Halverson, Ron Enroth, Gordon Fee, et. al. examining past and present implications of New Thought and Mind Science.

*Andy Bjorklund has observed cults and new religious movements for several years. He lives in San Diego and attends North Park Community Advent Christian Church.*



# Noltes Complete Philippine Assignment

The Steven Nolte family completed a six-month short term assignment with the Philippines Advent Christian mission in August. Steve, his wife Stephanie, and their three children lived and worked in Cagayan de Oro City area where they had opportunity to observe mission work and involve themselves with several projects.

The Noltes saw their time of service as an opportunity to test their call to Missions. Raised in the Nooksack WA Advent Christian Church, Steve has sensed a call to mission service for many years. While a student at Skagit Junior College, he was challenged by a tract based on Jesus teaching about laborers for the harvest in Matthew. That same week, Steve's pastor, Earl Wright, preached from the same text and challenged those sensing a call from God to pastoral and mission service. Steve went to the altar that morning.

Steve and Stephanie met while both were attending Seattle Pacific University. Stephanie was not raised in church and did not express interest in the Christian faith until her junior year in high school. While living in Edmonton, Alberta, she was impressed by God's reality in the lives of some believers she knew.



*The Steven Nolte family with two Filipino helpers*

Several months later, she prayed to receive Christ.

Before their Philippines service, Steve and Stephanie involved themselves in ministry projects with Youth for Christ, the Ferndale Advent Christian Mission, and their home church, the Nooksack Advent Christian Church.

While in the Philippines, Steve taught classes at Oro Bible College and spoke at several youth retreats. Stephanie was involved in Bible study leadership and both provided support for career missionary Alice

Brown.

In the last ten years, short-term mission service has become a popular way for many Christians to service Jesus Christ in a practical way. With restrictions against missionary work growing in many nations, short-term missionaries will play a greater role in fulfilling Christ's command to take the gospel to all peoples. Advent Christians everywhere appreciate the Nolte family's service to Jesus Christ. Pray that God will guide them as they seek his will for future service. □

wide, spacious roads in America and also the number of cars on them. I have come to see that Americans like spacious houses and buildings.

I see that Americans like the out-of-doors and that they must be enjoying life very much, so I am surprised that anyone leaves this kind of nice life to go to somewhere in the poor part of the world to serve people and serve Christ. I will have a deeper appreciation and love for missionaries than ever before

because of this.

Anyway, America is a wonderful country. The people I have met, of course, have been Christians but I have been deeply moved in meeting them. I have come to like America.

**If you could meet personally with every Advent Christian in Canada and the United States, what one thing would you like to share with them?**

I would like to be able to sit

down and talk with Japanese and American Christians to see what we can do to fulfill Christ's commission to us. I feel that my own people in Japan have been lacking in their concern for reaching the unreached, or people who have not heard of Christ. For this work of reaching out in Christ's name to give the gospel to other people, I would like to rejoice and praise the Lord together, both Japanese and Americans together, in seeing the winning of souls. □

when results are few and the future seems bleak.

"We have come this far by faith," the black Baptist pastor roared. "Our gospel is a gospel of faith, and we must not be afraid to present it to this untoward generation."

Jang Hawn "Billy" Kim of Seoul, Korea, emphasized that "prayer is the premise to revival."

"Unless we as evangelists are willing to pray, God will not send us revival in our ministries," he warned.

German evangelist Richard Kriese picked up the same theme, reminding evangelists they will not have vital or effective ministries unless they spend as much time in prayer as they do in everyday work.

Another essential ingredient, speakers said, is unflinching allegiance to the Scriptures.

British-born evangelist Stephen F. Olford, a popular radio preacher whose organization is now based in Memphis, Tenn., USA, issued a stern warning.

Unless the preacher consents "to the authority, the inerrancy and the infallibility of the Word of God,"

he declared, he will no longer "know the anointing of the Holy Spirit because God will not condone false doctrine."

Graham added that the gospel uniquely addresses the universal needs of humanity. For that reason, evangelists should "make the Bible your source and your authority. Study it, meditate upon it, memorize it, trust its promises and preach it," he said.

### Integrity

In a change of pace, evangelist Luis Palau unabashedly called on fellow evangelists to quit "fooling around" with other women, to give up obsessions with money, to rid themselves of bitterness against other evangelists, and to resist the temptation to let media attention "go to their heads."

Despite formidable obstacles and troubling problems, evangelists have the opportunity to help usher in an unprecedented, worldwide revival, several speakers pointed out.

Bill Bright, founder and president of Campus Crusade for Christ, said

he is "convinced as a result of millions of surveys which we have taken in 151 countries that at least one billion people would receive Christ today if they were properly and prayerfully approached."

The key, added George Sweeting, president of Moody Bible Institute in Chicago, Ill., USA, is "a passion for souls" on the part of every Christian.

"Seek a passion for souls," he urged the evangelists. "Make it a priority."

Graham also stressed that "millions of people are open today" to the Christian message. That openness, he said, has been created by "a gigantic spiritual vacuum" that only Christ can fill.

Sensing the spirit of thousands of his colleagues, Graham said his prayer is that the International Conference for Itinerant Evangelists will spark "a fire of revival" that will spread around the globe.

In a dramatic portrayal of his appeal, the conference concluded as the six torchbearers rekindled their torches and carried them from the meeting as "messengers" of the Light to the world. □





# Soul Winning Via Child Care

by Mary Jane Stone

A child care center is one method of outreach to your community. Many unchurched families never attend a church service or even a Christian concert, but need child care services. Christian child care strives to provide children of working parents—churched and unchurched—with care reflective of a Christian home environment, trying to meet the child's emotional, physical, social, and spiritual needs. Sometimes child care is the avenue for the whole family to find the Lord. This is the story of one such family in Portland, Maine.

Brian Chapin, now four years old, was the link between his parents and their coming to know Jesus Christ. Brian's mother, Sue, heard about our Noah's Ark Child Care Center from a friend at work.

Here is how Sue reminisced about her experience with our day care. "Cindy Verrill and Cindy Ball were Brian's workers. Their cheerful, warm attitudes comforted me. I felt they really cared about me and Brian. I felt like I was leaving him with family. When Brian had a cold they said, 'We'll pray for him. I thought that an odd comment but it intrigued me. I appreciated and saved many of their daily notes on Brian's progress: his first smile, first word, first step, as well as the more mundane things like length of his nap or how he ate. Both girls



Left to right: Lori Cushman, Director; Brian, Don and Sue Chapin

cared about the babies in their care and it showed. Brian thrived. Cindy and Cindy's faith was so apparent, so easily expressed, so helpful. I was interested in knowing more. Their faith was not offensive, but not reluctant either. I wanted to know more about what made them tick."

Sue's father was an atheist, her mother was Episcopalian. Sue had attended church some as a child. Don, Brian's father, had Congregational background. Don's attitude was, "Things are going all right. I don't need church."

Sue started attending our church and Don joined her. Brian started saying grace before meals, so Sue

and Don continued the practice at home. The Lord was quietly working in the family.

Noah's Ark started September 1980 with three children. Colleen Williams was the first director. For several months the program ran heavily in red ink, with our church meeting the bills. In January 1981 we benefited from a change in Maine law, allowing us to take infants. Our numbers mushroomed. In January 1981 we had twelve children, some only part-time. By April of that year we had thirty-three children, and we have been full ever since.

Noah's Ark presently has eight infants (six weeks to one year),

twelve toddlers (one year to two-and-a-half years), and forty-two children (two-and-a-half years to school age). Lori Cushman, herself a new mother, is director with a staff of seventeen. Our rates are average or a bit lower than others in our area. Noah's Ark takes in about \$3,000 each week, operating in the black now, thankfully. We have a waiting list, especially for infants.

Noah's Ark participates in the Federal Food Program and in Portland's Floride Dental Care Program. Trips for the older children include going to the beach, Smiling Cow Farm, York Animal Farm, and Portland Symphony Kinder Konzerts. A favorite is the swimming lessons paid for by the parents. Their regular curriculum comes from BEKA Book, and the Christian curriculum is from David C. Cook Publishers.

There are problems. Finding enough Christian workers is a continuing problem. You have to love

little kids or you'd never work there. Our latest headache was insurance. All the child care centers in Maine lost their insurance. Rates skyrocketed and the State had to help get coverage for all the centers.

When we can build another building and have more space, we would like to add a kindergarten. The half-day school and child care together would be convenient for parents.

It is important to have quality care and a good reputation. We are proud of our care, and our Christian emphasis. Sloppy care would not be a good witness. We have to do all the usual things well, and then add the Christian love and caring.

Noah's Ark Graduation 1986 was a hilarious event, complete with graduates marching up the aisle with a hesitation step to *Pomp and Circumstance*. Our church was packed out. Forty youngsters sang and answered questions on their lessons. The favorite song was "The

Alligator in the Elevator." Twenty graduates, wearing mortarboards, received their certificates. One graduate sucked her thumb briefly.

And the Chapins? Brian performed with his group in a fine manner. Sue Chapin is now on Noah's Ark Committee and Don is Chairman of the Missions Committee and on our church board. Sue's burden is to reach other parents, who only attend for graduation and the Christmas program.

How can our church reach out to more parents in a meaningful way? We have used the Dobson Film Series, Parents' Nights, and Open Houses. We need more prayer warriors for our children, staff, and parents.

Lori Cushman, Assistant Bernice Allen, and many others see this as a mission field white unto harvest. Noah's Ark teachers are planting Christian ideals, values, stories, and songs in young hearts. The children pray often and naturally for each other and needs in the parish. Christian child care gives God's love and care to little ones.

Could there be a more important work? □



1986 graduates of Noah's Ark

Mary Jane and husband, Maurice Stone, are active members of the Portland, ME Advent Christian Church. Mary Jane is a counselor at Lincoln Middle School. Her hobbies include writing, handwork, photography, and playing cello.





*TRP's Peggy Boston, Inez Kirtsinger, Lee Evans*

The development of TRPs (Trained Resource Persons) to relate to local WHFMS groups and/or churches is gaining momentum. Training events have already been held in Augusta, Georgia, for the Southern Region and at Alton Bay, New Hampshire, for Eastern Regional women. Dates have been set and plans are in progress to implement two TRP Seminars in the Central Region during October. One will be Chicago, Illinois, and the other in Bristow, Oklahoma.

The goal is to revitalize and enlarge our ministries to and by women in our denomination. The TRPs will be especially servicing and encouraging local groups relating to these topics:

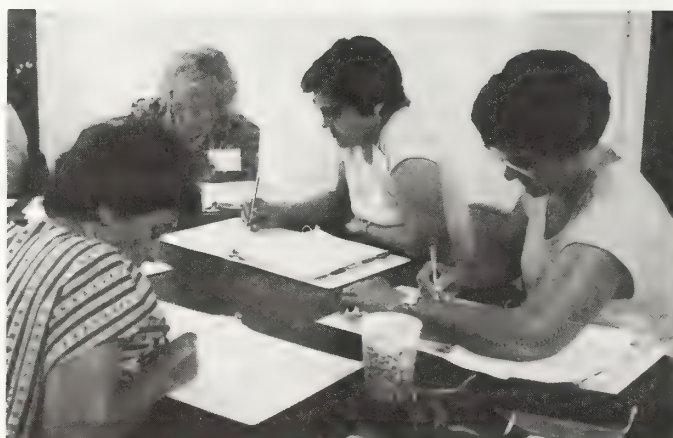
- Developing new interest groups to meet the needs of today's women.
- Arousing the desire and developing confidence to share one's witness.

- Involving more women.
- Planning a successful WHFMS meeting.

The Trained Resource Persons will be utilizing model workshops on these topics and each TRP will be assigned to relate to one or more local societies or churches. We are expecting the plan to be operational by January, 1987.

Some feedback from participants included the following statements: "I felt that I learned and learned and learned some more! Really felt 'stretched.'" "I found it interesting, helpful, and enjoyable." "Thank you for the valuable and useful materials and the rich information!" "I found it encouraging to see that changes can take place if we want them and allow them to happen." "There were so many good ideas and information; I feel it will be a great help to me in the future as a leader."

Please write to the Department of Women's Ministries for more information or to request the services of a Trained Resource Person.



*Concentration!*

# Our King is Coming

Presentations by several missionaries highlighted the annual convention of the Eastern Region Women's Home and Foreign Mission Society at Alton Bay, NH. The theme for their 39th annual event was "Behold, Our King is Coming."

Karen Roy shared a slide presentation about South Africa. Native Africans Norman and Margaret Montjane challenged the women about evangelizing children and youth.

One of our Advent Christian missionaries on furlough from India, Marion Damon, was the featured speaker both evenings. Marion urged the women to remember that "God does the unexpected." There is power, strength, and hope in the name of Jesus. Our responsibility is to get on our knees and get a real burden for the lost — in our country and in the world. The foundation of a strong foreign mission work is to have strong local churches in North America.

Missionary Alice Brown from Cagayan, Philippines encouraged the ladies to be faithful in their prayer support. Goals of the Philippine Advent Christian Conference are to have 15 organized churches and 15 outreaches by the year 2000. They are challenging each Filipino Christian to win and disciple one or two persons each year. They are praying for 35 students for Oro Bible College for this fall, an increase of 15 students.

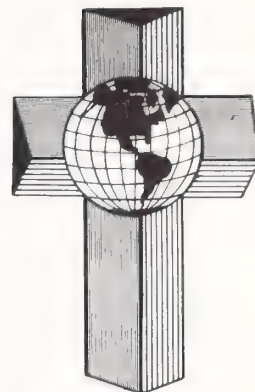
Former Eastern Regional Superintendent Clinton Taber asserted that women have a special place in God's work and emphasized that an objective of the WHFMS is to be witnesses in our world.

Pat Assimakopoulos led a leadership workshop stressing that God uses ordinary women as they are willing to be used to help meet the crises of today's world.

Marguerite Flewelling, New Hampshire WHFMS President, and her committee planned the program. Regional WHFMS President Barbara Schaeffner presided over the business session.

Attractive WHFMS placemats are available. They are soft green in color and feature a world map and puzzles. They are useful for regional, conference, or local church use for luncheons or dinners. Cost is 6¢ each plus postage and handling. Order from the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212.

## Mission Prayer Partnership



### OCTOBER

- 18 Pray for Margaret Helms that the Lord might refresh and renew her during days of furlough.
- 19 Praise God for the thirteen baptisms recently in Malaysia.
- 20 Praise God that Alice Brown was able to return to the Philippines.
- 21 Praise God for another record breaking Penny Crusade.
- 22 Pray for Steve Lay as he teaches English classes and shares his faith with others.
- 23 Pray for Ann Lay as she shares her home and faith with the Japanese ladies.
- 24 Praise God for a revival in Oro Bible College.
- 25 Praise God for His protection of Howard and Anna May Towne and pray for their continued protection as they labor in Dansalan College.
- 26 Praise God for the new churches starting in India and for the many decisions made for Christ.
- 27 Pray for Barbara White as she guides these new Indian pastors in their work for Christ.
- 28 Pray for the Lord of the Harvest to thrust out new laborers into His harvest.
- 29 Pray for Pastor E. A. Akpan as he guides the Nigerian Conference of Advent Christian Missions.
- 30 Pray for David Vignali as he begins to learn the language and helps in the Philippines.
- 31 Pray for Thambusamy and Victoria Devairakam as they labor in Malaysia for Christ.

### NOVEMBER

- 1 Pray for Caroline Michael as she plans and guides the Women's Ministries at Headquarters.
- 2 Pray for Frank and Judy Jewett as they labor in Cebu.
- 3 Pray for Francis and Lynne Ssebikindu as they conduct Bible studies for outreach in Memphis.



- 4 **Pray** for revival in America and especially in our churches.
- 5 **Pray** for our retired missionaries and thank God for their labors.
- 6 **Lucas and Beulah Devasahayam** as they labor in Malaysia for Him.
- 7 **Pray** for **David E. and Melodie Dean** as they serve God in the Live Oak, FL church.
- 8 **Pray** for **Floyd and Musa Powers** as they serve Christ and start a new work in Japan.
- 9 **Pray** for **Austin and Dorothy Warriner** as they labor in Ausukano.
- 10 **Pray** for **Marion Damon** in her deputation work in Eastern North Carolina.
- 11 **Pray** for **Rebecca Powers** on this her birthday and for God's guidance in her schooling.
- 12 **Pray** for the missionary children and the adjustments they must daily make.
- 13 **Pray** for **Bessie Smith** as she serves Christ in New Hampshire.
- 14 **Pray** for **Beryl Joy Hollis** as she works in Madras to reach souls for Him.
- 15 **Pray** for the Eastern Regional Convention and for God's blessings on the new Eastern Regional Superintendent, **Rev. Paul Johnson**.
- 16 **Pray** for missionary majors as they study at Berkshire Christian College.
- 17 **Pray** for the churches in Nigeria as they seek to reach others for Christ.

#### Prisons and Punishment

Continued from page 27

Punishment? Yes. Biblical justice demands it. And prisons are necessary to separate dangerous offenders from society. But confining non-dangerous men and women with nothing to do, driving them to the brink of their sanity?

No, in doing so we can expect not only prison riots, but the wrath of a personal Creator who demands purpose and dignity for those He creates in His image. □

*From Jubilee, the newsletter of Prison Fellowship. Used by permission.*

## Mission Directory

### INDIA

<b>Barbara White</b> (January 14) Box 17, Andivilla Kodaikanal 624101 INDIA	<b>Beryl Joy Hollis</b> (December 16) American Advent Mission Velacheri, Madras 600 042 INDIA
--	--

### JAPAN

<b>Steven Lay</b> (November 28) <b>Ann Lay</b> (September 13) <b>Beth Lay</b> (March 26, 1975) <b>Timothy Lay</b> (June 18, 1977) c/o Austin Warriner Japan AC Mission 3-37 Okayama Higashi 5 Chome Shijonawate Shi Osaka Fu 575 JAPAN	<b>Austin Warriner</b> (January 1) <b>Dorothy Warriner</b> (January 18) Japan Advent Christian Mission 3-37 Okayama Higashi 5 Chome Shijonawate Shi Osaka Fu 575 JAPAN  <b>Floyd Powers</b> (October 8) <b>Musa Powers</b> (February 28) <b>Rebecca Powers</b> (November 11, 1971) 1478 Shironomae Mikage Cho Nigashi-Nada-Ku Kobe Shi 658 JAPAN
--	--

### MALAYSIA

<b>Thambusamy Devairakkam</b> <b>Victoria Devairakkam</b> Advent Christian Church 3A, Jalan Sayang Housing Trust 86000 Kluang, Johor MALAYSIA	<b>Lucas Devasahayam</b> <b>Beulah Devasahayam</b> A.C. Bethel Church 30, Taman Gembira Post kod-42700 Banting, Selangor MALAYSIA
--	---

### PHILIPPINES

<b>Frank Jewett</b> (December 1) <b>Judy Jewett</b> (January 29) <b>Danny Jewett</b> (June 13, 1976) <b>Timmy Jewett</b> (June 26, 1978) <b>Letitia Jewett</b> (April 13, 1980) P.O. Box 263 Cebu City 6401 PHILIPPINES	<b>Alice Brown</b> (March 24) Box 223 Cagayan de Oro City 8401 PHILIPPINES  <b>Howard Towne</b> (May 5) <b>Anna May Towne</b> (June 11) Dansalan College Foundation P.O. Box 5430 Iligan City 8801 PHILIPPINES
<b>David Vignali</b> (May 10) P.O. Box 263 Cebu City 6401 PHILIPPINES	

### ON FURLOUGH

<b>Marion Damon</b> (March 27) c/o Mrs. Elbert Damon 209 Wendell Road Miller's Falls, MA 01349	<b>Margaret Helms</b> (September 18) 3612 Brief Rd. E Monroe, NC 28110
---	--

\*The missionaries' birthdates follow their names.

## PRISONS AND PUNISHMENT

This has been a bad year for prison disturbances. Every month headlines report violence in yet another state.

Each time the governor appoints an investigative panel, which blames everything on overcrowding, poor facilities or mismanagement. The corrections commissioner is then fired and the cycle begins again.

But during a visit to a western penitentiary, site of two recent riots, I discovered what I believe is the real root of this rash of violence.



The prison is a cluster of handsome brick buildings surrounded by gentle hills. But for the fences it might be mistaken for a college campus.

Inside the steel gates, however, it was prison—and it was tense. The corrections commissioner and the warden both looked harried, even as they assured me everything was under control.

Most prisoners wouldn't talk much, but they spoke volumes with their darting glances. Where the riots had broken out, a thick cement wall was but a pile of rubble—frenzied inmates had punched it out with their bare fists! One wing was charred ruins, with toilets ripped out of the walls and debris everywhere. Angry prisoners told me that the place would soon erupt again.

There were no obvious reasons. Atypically, the prison was not overcrowded; the facilities were excellent and the staff well-trained.

Yet inmates had beaten out a cement wall with their bare fists. Why?

The warden had no explanation, "But," he said, "of course we have no

work here—only 100 jobs for 800 men. We make work."

"Make work. On the tight back to Washington, I couldn't forget those words—nor the devastated cellblock. In his offhand remark, the warden may very well have provided the key to the unrest.

The nation is indebted to Chief Justice Burger, who has crusaded for more inmate jobs, recently advocating the establishment of prison factories. I've discussed these proposals with the Chief Justice and firmly believe he's on the right track.

Those who argue for prison jobs usually do so on the grounds that they are important for rehabilitation: Offenders need vocational skills when they get out.

That's true enough. But I think there's a more crucial theological reason as well, one that explains why our prisons drive men to the despair I saw in that western institution.

In the created world around us, we can readily see order, harmony and purpose; this is powerful evidence for the existence of a personal, orderly and purposeful Creator.

This argument, which theologians call the teleological case for the existence of God, leads inescapably to a further conclusion: Like the universe, man is created by God—in His very image. Thus man is imbued with the same sense of purpose evident in his Creator. This affects not only our overall perception of life, but practical, everyday relationships, recreation—and work.

That man cannot live without purpose was captured by the great Russian novelist, Feodor Dostoevsky, imprisoned for 10 years during a period of czarist repression.

Dostoevsky wrote: "If one wanted to crush, to annihilate a man utterly, to

inflict on him the most terrible of punishments...one need only give him work of an absolutely, completely useless and irrational character." In useful hard labor, he continued, "there is a sense and meaning...But if he [the inmate] had to...pound sand, to move a heap of earth from one place to another and back again—I believe the convict would hang himself...preferring rather to die than to endure such humiliation, shame and torture."

Some of Hitler's henchmen must have read Dostoevsky. Eugene Heimler, a Holocaust survivor, wrote of an experiment in which Jews who had been working in a prison factory were suddenly ordered to move sand from one end of their camp to another—back and forth, over a period of weeks.

Many prisoners, who had been able to cling to life even while working for their hated captors, went berserk and were shot by guards. Others threw themselves into the electrified wire fence, causing the commandment to remark one day that "now there is no need to use the crematoria."

This is why it is so crucial to expose the widespread illusion about punishment and prisons in America today. Some on the liberal side believe we can make modern and humane facilities which will "cure" criminals of their errant behavior; many on the conservative side confuse prison and punishment by arguing we should simply lock everyone up and "teach them a lesson."

The result is a national policy which stuffs our facilities with humanity, half of them non-violent, gives them nothing meaningful to do, then stands back in amazement when prisoners riot.

Continued on page 26



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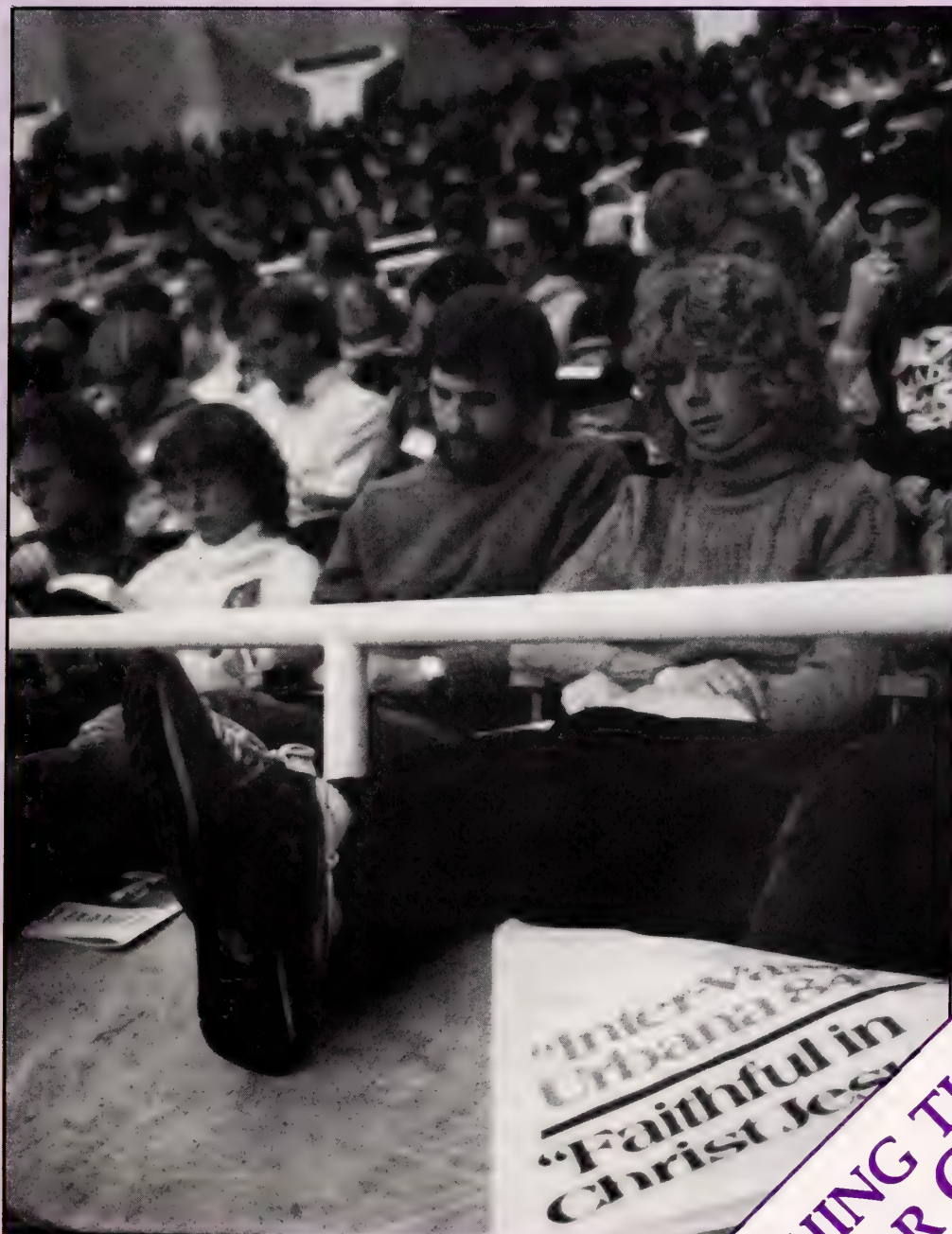
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# Advent Christian WITNESS

November 1986



**REACHING THE WORLD  
FOR CHRIST**  
pages 4, 6, and 14



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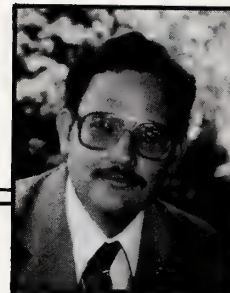
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*The symbol of trust*

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*from the editor*



## What's the Password?

The game show, "Password" enjoyed a long television run and was a favorite at socials and get-togethers. The object focused on getting contestants to guess the "password" with the fewest "clue" words possible.

Suppose we were playing "Password" and I gave you the clue word, "church." What would you guess? Most Christians would answer with one of three words: place, building, or Sunday. We've been taught that the church is the "House of God," a place you go to on Sunday.

The New Testament offers a different password for "church." That word is *people*! In the Old Testament, we read of God dwelling in the Temple. But because of Israel's disobedience, God withdrew his presence from that place. The Old Covenant was broken.

The prophet Jeremiah foretold a new covenant, a new relationship where God's law would be written not on stone tablets but within people's hearts. Women and men would follow God, not out of duty or obligation, but because they want to. Today, because of Christ's death and resurrection, God no longer dwells in a building. He lives in the hearts and lives of Christians.

Sadly, many congregations live with an Old Testament understanding of the church. The church building is the place where God dwells and the minister becomes the one who does the work of the church. The "password" for church remains "building."

But the New Testament teaches that the church is not a building, the church is people. That means every follower of Jesus Christ has a part in the ministry of the church, not just the pastor. Each of us, by word and deed, is called to show God's love to other believers and to the world.

What's the password in your church? "building," or "people?" Is your church marked by strife, bickering, and a building-oriented mentality or is your congregation seeing Christians growing in their spiritual lives and people won to Jesus Christ? *The church is not a building, the church is people!* □

NOV 17 1986

# WITNESS

Advent Christian

Volume 34, Number 10

November 1986

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**ON THE COVER**

Students at Urbana '84, InterVarsity's Student Conference on World Evangelism, ponder the challenge of reaching the world for Jesus Christ. Exciting challenges lie ahead for the Church of Jesus Christ in the United States, Canada, and throughout the world.

*InterVarsity photo*

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# Synergism:

## A Vision for Making Disciples

Roland E. Griswold



*Synergism:* the action of two or more individuals or entities to achieve an effect of which each alone is incapable.

It takes two molecules of hydrogen and one molecule of oxygen to make water. Neither entity on its own could ever be water.

It takes a Christian telling a non-Christian neighbor about salvation and forgiveness through Christ to give that unsaved person an opportunity to be saved.

Christians can't bring the Gospel to lost humanity by keeping it to themselves. Christ commissions his followers to "achieve an effect" in their world. None of the lost people in our world can learn of salvation if they've never interacted with a Christian.

### Communicating Christ to our extended family

Synergistic Christians who love our Lord carry out His command to be "in" the world. As *light*, *salt*, and *yeast* in the company of non-Christians, the Holy Spirit can achieve conviction for

sin and faith in Christ. Relatives, neighbors, friends, and work/school associates make up our extended family. For most of us, that includes about twenty people. Three to six of those probably don't know Christ as Savior and Lord. Interaction with three or four of those lost persons on a regular basis may achieve the effect of salvation. That can't happen if we keep ourselves in isolation.

Our tendency is to make disciples vicariously by supporting missionaries in other countries. We transpose our responsibility for disciple making to foreign missionaries. Actually, our responsibility is to make disciples in the world of our extended family who are within our sphere of influence. The torch of our witness should burn as brightly as the welcoming torch of the Statue of Liberty. Are we turning the light of Christ on today, or are we just getting used to the darkness in our world?

#### The time is now

Our opportunities for making disciples are tremendous. Just think: On this planet from 1975 to 2000 A.D., more people will be born than have lived and died from the beginning of time to 1975! In the United States and Canada, with a population of 240 million:

- 96 million (40%) have no religious affiliation
- 73 million (31%) are Christians "in name only"

This means:

- 169 million (71%) don't know Christ personally

The high percentage of American pagans coupled with the need for "friendship" in our society gives Christ's people a wide-open door for ministry. Friendship bonds are natural places for *synergism* to occur. Song titles and TV programs depict people's crying need for friendship. Pop radio stations touch our heartstrings with "That's What Friends Are For" and "I Just Called to Say I Love You." TV programs like the A-Team, Kate and Allie, Cheers, Cagney and Lacy, Miami Vice, and Magnum P.I., stress friendships, many of them fiercely loyal.

This crying need for friendship is to be expected. John Naisbitt in *Megatrends* points out that a high-tech age must reach out for "high-touch" to offset the depersonalization of our computer age. Friendships are imperative for our stability. Lost people need yours and Christ's friendship.

In the time remaining before our King returns, Advent Christians should allow the warmth and friendliness within their congregations to be turned toward nonchristians, especially reflecting on each one's unsaved friends. It's time to focus the attention of the world on our Christ.

A man watched as Leonardo DaVinci painted *The Last Supper* on a cathedral wall in Milan. The

artist had just added two goblets to the scene. The observer said, "They're so real. I feel I could pick one off the wall!" DaVinci picked up a brush and painted both goblets out of the scene. "Why?" asked the observer. "It's His face, sir!" DaVinci replied. He didn't want anything he had done to take attention away from Christ.

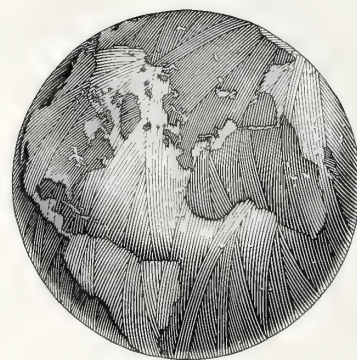
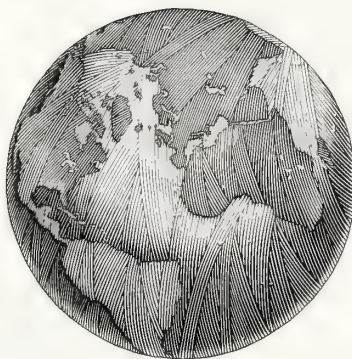
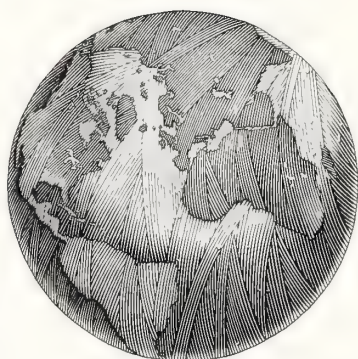
Do you feel that way today? Does the world get a clear picture of God by looking at you and your church? Everything we do should have as its primary purpose pointing lost people to Christ. "For God so loved the world that He gave His Son." That act by the Father makes spiritual synergism possible. Lost humanity is one side of the equation; the crucified-risen-coming Christ is the other. We have the privilege of being the catalyst to bring lost people into the presence of the Savior. Let's commit ourselves to doing that more regularly. □



Roland Griswold serves as Director of Church Expansion for the Advent Christian General Conference and author of *The Winning Church* (Victor Books).



# World Evangelism:



## A World Task

One word says it all for 30 years of North American foreign mission agencies: *growth*. Staggering, surprising growth. The economic prosperity of American churches (and American society generally), religious freedom, and the entrepreneurial spirit have all coalesced to give birth to more agencies than there have ever been. While some smaller agencies threw in their lot with larger ones, new ones arrived and hit the trail for money and recruits at a feverish pace. Today some 700-plus agencies serve overseas.

The younger agencies tended to seize on some unique, narrowly focused ministry, or they successfully captured youth's zeal to do something on short notice that could be seen to make a difference in some hurting part of the world—Youth With a Mission and Operation Mobilization, for example. Some new agencies, like Mission to the World of the Presbyterian Church in America and the Mission Society for United Methodists, owed their birth to new evangelical groupings in U.S. mainline churches.

### **Mission force doubles in thirty years**

In terms of money, agencies reporting figures to the latest Missions Advanced Research and Communication Center (MARC) survey said they have received more than \$1 billion for overseas work, which is an all-time high. Less than 20

years ago the total was \$317 million. In terms of personnel, in 1956 there were some 30,000 North American Protestant missionaries; today there are 68,000.

Hidden in that 68,000 total is a highly significant trend: 30,000 of these people are short-term, as opposed to career missionaries. Only 6 years ago short-termers numbered 18,000 and 30 years ago the idea was barely thinkable. You volunteered for a lifetime commitment to foreign missions—or not at all.

What missionaries actually *do* has also changed, from traditional pioneering to institutional work. Probably no more than a quarter of today's missionaries are now front-line troops doing raw evangelism. This is true partly because churches have been planted in astounding numbers in the last three decades—foreign missionaries have an enviable track record of accomplishing what they set out to do.

It is also true because institutional work absorbs more and more money and more and more people in such ministries as schools, hospitals, radio stations, and printing and publishing establishments. Today the missionary vocation, short-term or long-term, is basically the same as any existing vocation in the U.S.

But pioneering hasn't been forgotten, thanks to new impetus to track down and evangelize pockets of people yet to be touched with the gospel. If the church-growth movement forced missionaries to use social science research to plant churches among responsive peoples, the unreached-peoples movement has forced them to forge unique strategies to gain a hearing among narrowly focused tribal entities.

Also, in the last decade or two, U.S. missionaries have looked over their shoulders to find thousands and thousands of coworkers joining their ranks—not from U.S. and Canadian churches, but from churches that previous generations of missionaries had founded. World evangelism is in fact now the task of the world church. And that is perhaps the most significant trend of all. ☐

*James W. Reapsome is director of Evangelical Missions Information Service and editor of Evangelical Missions Quarterly, Wheaton, Illinois. Reprinted from Christianity Today. Copyright ©1986 Christianity Today, Inc.*





# No Consolation in Nonsense

**"A** man who lacks judgment derides his neighbor, but a man of understanding holds his tongue" (Proverbs 11:12). The trials of Job are an unparalleled example of how loving thoughtlessness can wound, and how forgiveness can bring restoration.

An affluent businessman with a large, loving family, Job—in a short period of time—was struck down and deprived of everything meaningful but his life and his wife. God had granted Satan permission to attack Job's body when the adversary caustically commented that Job's faith was still intact after his family and possessions were destroyed. Satan felt confident that if Job's health was ruined, he would turn and curse God. Permission was granted.

### Dialogue with friends

Satan afflicted Job with horrifying sores from head to foot. Before long, Job was joined by three friends who, after seven days of compassionate silence, began to utilize reason and logic to account for Job's tragedies. The trio's dialogue created an offensive collage of reason and stupidity, logic and piety, sense and nonsense...smattered with bits and pieces of wisdom, and pasted together with layer upon layer of confusion.

Not only was his heart breaking, but he was a solid mass of stinking, open sores. Pain streaked through his entire being mercilessly, endlessly. Out of the depths of his anguish, Job called out to his Creator. Among his questions, complaints, and statements of faith, he lamented, "A despairing man should have the devotion of his friends...But my brothers are as undependable as intermittent streams, as the streams that overflow when darkened by thawing ice and swollen with melting snow, but that cease to flow in the dry season, and in the heat vanish from their channels" (Job 6:14-17).

### Enter Elihu

In the midst of the unfolding drama, a fourth man—Elihu—joined the gloomy group. As he spoke under God's anointing, a new and different perspective began to take shape in Job's mind and heart. Then came the galvanizing moment when, out of the midst of the storm which God was unleashing, God began to answer Job and then, at length, direct questions to him.

Finally, a chastened, humbled Job acknowledged he could never approach God nor understand Him through the vehicle of his mind: "Surely I spoke of things I did not understand, things too wonderful for me to know...my ears had heard of you but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes" (Job 42:3-6).

The drama wasn't yet completed. Before Job could be fully restored, God required that he pray for his three friends, indicating that He would accept Job's prayer and not deal with them according to their folly. After Job interceded for his penitent friends, he became very prosperous. The Lord blessed the

latter years of his life more than the first. And his well-meaning friends were released to become all that God would have them to be.

May God forgive us if we have ever been like Job's friends to someone who was suffering, and may He give us the grace to forgive those who have—knowingly or otherwise—hurt us. □



*Judy Vorfeld grew up in the Bellingham, WA Advent Christian Church where she was involved in young people's and camping programs. Judy and her husband Jack, make their home near Phoenix, AZ where she is employed as Manager of Traffic and Shipping for Goodyear Aerospace Corporation. Her articles have appeared in Light and Life and The Christian Standard.*



# Promoting Your Church:



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## *The Press Release They Have to Run*

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David Trembley

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You've got a big event coming up at church you want people to know about. Weeks of planning, prayer, and work depend on getting out the news.

But, your attempts to get information in your local newspaper have been unsuccessful. Every article you've written has gone unanswered and, you suspect, into the editors trash can.

If you follow these suggestions, you will write press releases for your congregation which will be used by the sources you send them to at least 90% of the time. It can't miss.

The first thing you must learn is what "newsworthy" means. A newsworthy story is one which (1) is of *practical*, (2) *immediate* interest (3) to a *significant portion* (4) of the *publication's audience*. Each of those capitalized words is a key. A story which meets all four qualifications is a "sure winner." Check all of your story ideas against the following:

## Six guidelines

*Names are newsworthy:* Within reason, the more proper names you include in your press release, the more likely it is that the release will be published — especially if those named are *local* people; most especially if they are *prominent* local people.

*Events are more newsworthy than ideas:* The local paper is very much in the business of communicating ideas, but seldom does it publish a "think-piece." Almost always, it will want an event (preferably a *public* event) upon which to base the ideas of the communication.

*Future events are more newsworthy than past events:* Look at it this way: there are always many more *potential* participants to an event than there are actual *participants*. If you write about what has already happened, you sacrifice the interest of all the potential participants who didn't in fact attend.

*The unusual is more newsworthy than the usual:* For each release, try to find and emphasize whatever is out of the ordinary: "The first time (something happened)," "the beginning of..." or the like.

*The bigger the audience, the more newsworthy the story:* The press release papers are the least interested in is the one which concerns only a small minority of only your congregation.

*All editors have their favorite ideas of what "newsworthy" means:* Editors are individuals. They have personal preferences. Survey recent back issues of publications you are interested in appearing in and count the kinds of articles in your field the publication has run. Then slant your release to suit what your count has told you.

Additionally, because they are

individuals, editors tend to favor material from persons with whom they are acquainted. You can compensate for a significant lack of newsworthiness by means of being a responsible provider of information whom the editor knows.

## The "how" is almost as important as the "what"

Assuming that you provide newsworthy releases, the second factor which will help them get printed is the style in which they are written. Again, it is possible to create a set of guidelines:

*Answer the relevant questions:* You won't go far wrong if you check each release to see if it has the four W's and the H: Who, what, where, when, why, and how.

*Be objective:* Avoid first person ("I" and "me") and stick to third person ("he," "she," "it," and "they"). Accentuate the facts and minimize the opinions.

*Write in the inverted pyramid style:* Put the most important information first and continue in descending order of importance. Remember that editors like to cut a story "from the bottom up."

*Pay attention to proper mechanics:* Of course you will check your spelling, paying particular attention to proper names. You will also remember, however, that editors are likely to run those pieces where sentences do not need to be recast and the punctuation is perfect.

*Pay attention to the physical appearance of your manuscript:* Typed, double or triple spaced, a maximum of three pages, and a minimum of erasures. Always provide on the first page of the release the name, address, and daytime telephone number of yourself or a

person who can be contacted in case the editor wants more information or wants to verify any of the information you have provided.

## A final word

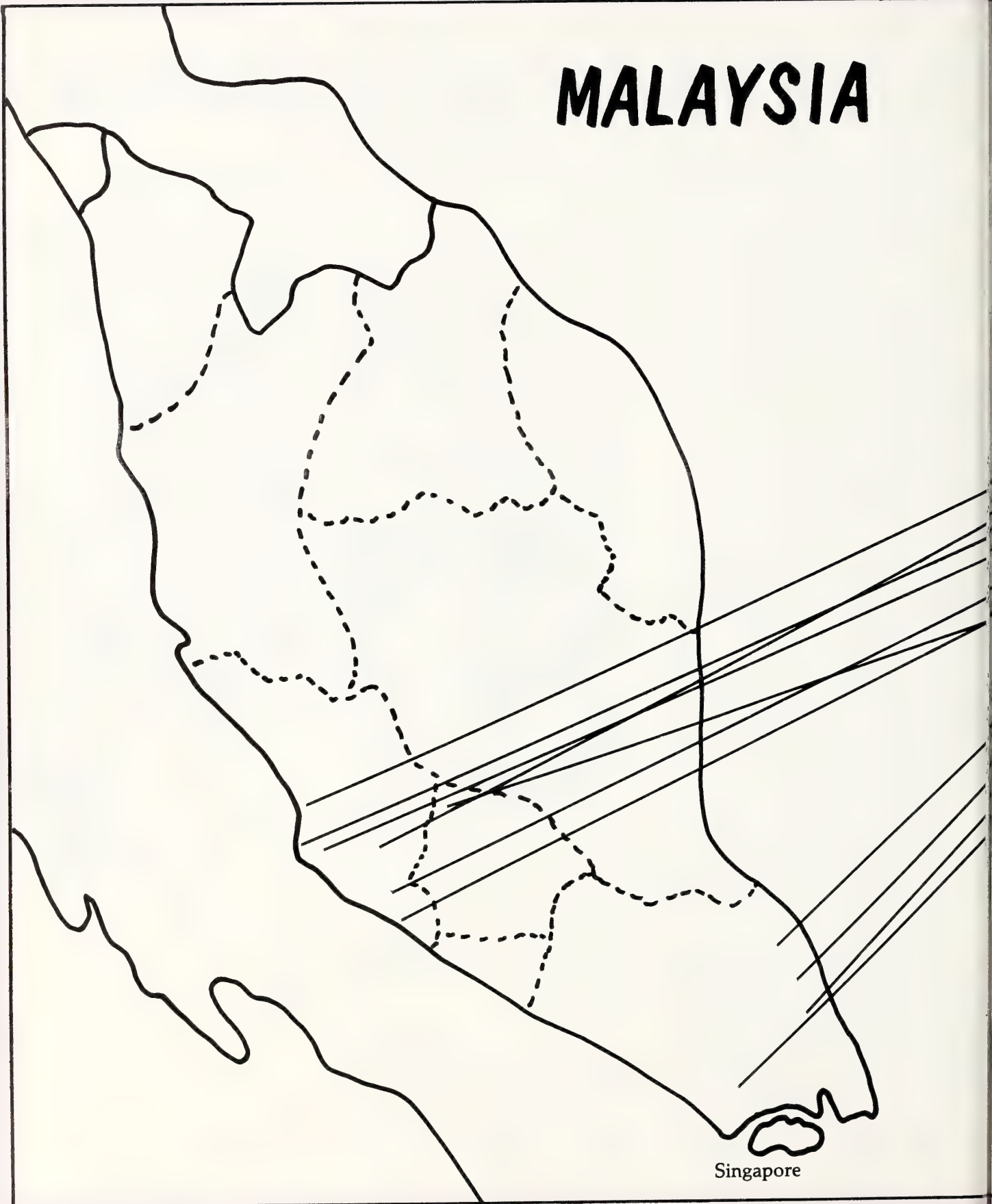
If you consistently check your press releases against the suggestions of this discussion, you will shortly discover that an increasing percentage of them are being published. As you polish your skills, that percentage will rise.

Sometimes, however, a particular editor or news director will resist your best efforts. When that happens, it is certainly permissible to attempt to schedule a personal interview in the hopes of finding out why your releases are being rejected. The worst thing that can happen at such a meeting is that you will learn precisely why you have been failing. A more likely result is that you will begin to create a sympathetic response in one more individual who can help you tell your story to the widest audience possible. □

*David Trembley is a freelance writer living in Germantown, Wisconsin.*



# MALAYSIA



# Malaysia Advent Christian Missions

## Churches

Batang Berjuntai

Kaula Lumpur

Port Klang

Banting

Pelek

Port Dickson

Hecca Estate

Paloh

Kluang

Rengam

Johor Bahru

World missions is a world task. Missionaries are going out not only from the United States and Canada, but from Korea, Japan, India, and a host of third world nations.

The Malaysia Advent Christian Mission began in 1959. The first missionaries, Mr. & Mrs. Devairakkam, were sent to Malaysia by the India Advent Christian Conference. Their task was to work with Tamil speaking people who had migrated from India to work on the rubber estates. The first Advent Christian congregation organized in 1960 in Kuluwang with eleven baptized converts.

The mission continued to expand as another missionary from India, Mr. Lucas Devasahayam, arrived. Today, the Malaysia Advent Christian Conference has eleven congregations and preaching points. In addition to continuing mission service by the Devairakkam and Devasahayam families, national pastors are being trained at Tamil Bible Institute under the director of Advent Christian pastor Dorai Raja.

Pray for the Malaysia Advent Christian Conference as they make disciples for Jesus Christ.



# What Has Happened to Our Global Vision?

Wayne Detzler

In *Megatrends*, John Naisbitt pointed the way to a worldwide economy: Economically independent nations are melting rapidly into interdependence, he said. To ignore this international trading community is to commit commercial suicide.

A recent *U.S. News and World Report* cover story proclaimed that while some industries are being destroyed by overseas competition, others are "proving it possible to chalk up profits in nose-to-nose contests with foreigners."

Economic intelligence foresees the inevitability of a global economy. Yet, almost ironically, U.S. Christians are becoming isolationist. Big business plows billions of dollars into overseas operations. But as secular society looks outward, evangelical Christians tend toward spiritual introspection.

The current worldwide outlook should open evangelicals' eyes. Here are four questions to help us as we reassess our mission.

## Keeping pace

First, how will our exploding world hear the gospel?

In the *International Bulletin of Missionary Research* (Jan. 1985), British encyclopedist of world



mission, David Barrett, reported that Islam and Hinduism are growing at the same rate as world population, but Christianity is slipping slightly behind.

World Concern's Tom Sine reached the same conclusion. He wrote: "More than two billion people have never heard a witness of the gospel. In many parts of the world, the population is growing faster than the church's ability to evangelize" (*World Christian*, July-August 1985).

It cannot be God's will to feed the fatted church and starve the spiritually malnourished of our world. Pop stars send millions to the starving world, while Chris-

tians invest their wealth in buildings and programs.

## Reinforcements

Second, who will replace a generation of retiring missionaries?

According to the best research, the growth in missionary personnel is not keeping pace with the population explosion. Lou Barilotti addressed the problem of a shrinking missionary force in the *International Journal of Frontier Missions* (I/1). By 1994 more than 30,000 missionaries will retire. Only about 5,000 will step into their shoes.

At the conclusion of World War II, between 20,000 and

30,000 missionaries went to every corner of the globe. Now as they conclude their life's work, their task remains unfinished.

Meanwhile most missionary-sending agencies are desperately calling for more volunteers. For example, the Sudan Interior Mission aims to double its roster for 1,006 to 2,000 by the year 1993. And The Evangelical Alliance Mission is calling for 1,300 new missionaries by 1990.

### Ways and means

Third, who will give to make this missionary advance a reality?

*World Christian* (July/August 1985) estimated that most Christians give about 2.4 percent of their income to missions. Some denominations designate less than 1 percent of their income for overseas operations.

In the United Kingdom, the situation is worse. Sixty percent of all British missions are in financial trouble. Meager missionary salaries have been sliced in half. There is just not enough money to go around.

In our age of affluence, evangelical churches grow palatial while a pittance is set aside for missions. We are bankrolling an evangelical boom at home and sending nickels and dimes overseas.

### First church

Fourth, how can churches meet the need for missionaries and money?

The answer lies with the evangelical churches. In the

*Evangelical Missions Quarterly* (July 1985), missions pastor Paul Borthwick said: "Many young people get their 'call' to missions in Christian college organizations, or at the Urbana missionary conferences. That's great, but I am chagrined that so few of the church's best people are *selected* and *called forth* by the local church."

Similar sentiments were put forward by Wood Phillips, missions pastor of Grace Church in Edina, Minnesota: "It is the Holy Spirit who calls the candidate and the church who confirms the call" (*Evangelical Missions Quarterly*, April 1985).

*The Great Commission* is the title of a recent book by Columbia Bible College's missionary-minded president, Robertson McQuilkin. If America's missionary force is to be renewed and revitalized, we must not look to the great campus ministries, such as Inter-Varsity and Campus Crusade. Neither must we turn to the Christian colleges. The responsibility rests solely with the church, whom McQuilkin calls, "the interested but uncommitted." □

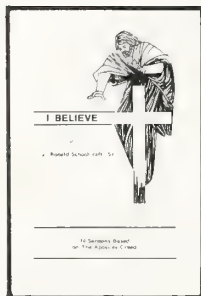
Wayne Detzler is assistant professor of missions at Trinity Evangelical Divinity School, Deerfield, Illinois.

**Today,  
big business  
out performs  
the church.**



## Sound Teaching from the Apostle's Creed

Veteran Advent Christian pastor J. Ronald Schoolcraft has touched many through his preaching and teaching. His newest book, *I*



*Believe: Ten Sermons Based on the Apostle's Creed* (published by the author, 62 pages) provides a uniquely Advent Christian perspective on this, the earliest of Christian confessions.

Most scholars believe the Apostle's Creed to have been composed soon after the last New Testament book was written. The Creed's purpose was to provide a short, concise summary of essential Christian belief. Dr. Schoolcraft's exposition demonstrates the importance the Apostle's Creed plays in instructing Christians about the faith. The strength of Dr. Schoolcraft's work is that, like Karl Barth (whose *Dogmatics in Outline* also expounds on the Apostle's Creed), he focuses the Creed's teaching around the person of Jesus Christ:

*I believe in Jesus Christ. I believe everything this Creed says about him. And I believe everything the Bible says about him. This is basic! There can be no Christianity without the declaration, "I Believe in Jesus Christ!" Salvation — Christianity — centers around a person. That person is Jesus Christ.*

Dr. Schoolcraft's treatments of

Christ's second coming and the doctrine of immortality are especially satisfying. He affirms the visible, physical return of Jesus Christ. At the same time he uses sound arguments to reject non-Biblical ideas such as the rapture and the seven-year-tribulation. The author argues that immortality is a gift of God not a natural inheritance; "I believe that life eternal will only be the portion of those who receive and follow the Lord Jesus in this life." (page 53). Readers will greatly profit from Dr. Schoolcraft's clear exposition of Advent Christian teaching in these two chapters.

The author also writes excellent chapters dealing with the "Communion of the Saints" (the doctrine of the Church) and the "Forgiveness of Sin." A weak area in past Advent Christian theology has been our lack of understanding of what the Bible teaches about the Christian church. Dr. Schoolcraft recognizes that Christianity is not merely an individual religion but a corporate faith as well. In a world filled with lonely people, the author challenges us to realize:

*We just cannot get along without each other. Loneliness is one of the most devastating situations that one can be in...And it is the will of God that Christians see to it that their brothers and sisters in the church do not suffer in this way."*

The author points us to Christ's test of true discipleship; "by this shall all men know that you are my disciples, if you love one another" (John 13:35). A loving, caring, united church, according to Dr. Schoolcraft, can turn the world up-

side down.

What this reviewer especially likes about *I Believe* is that the author doesn't attempt to answer every theological question or solve every mystery. In discussing the Holy Spirit, Dr. Schoolcraft mentions but does not focus on the dispute about whether the Holy Spirit is a personality or a force. The author's discussion of eternal life raised in my mind the question, "Can I have assurance of my salvation, now?" I'm glad Dr. Schoolcraft leaves questions like these for the reader to search the Scriptures and answer for himself.

The only weakness this reviewer observed was a factual error on page forty-five where the author identified the Sadducees as believing in the resurrection and the Pharisees as not. Everything I have read points to the opposite as being true.

This one minor error aside, *I Believe* is a book that *Advent Christian Witness* readers will benefit from. Adult Sunday school classes, youth fellowships, and groups desiring to study Christian doctrine would do well to consider using this book as a study text. You can order *I Believe* directly from Dr. Schoolcraft for \$1.00 plus postage by mailing your request to him at 1163 Wycoff Avenue, Jacksonville, FL 33205.

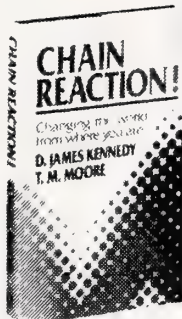
Bob Mayer

## Chain Reaction

Here is another great book from the pen of author Dr. James Kennedy along with the help of T.M. Moore. *Chain Reaction: Changing the World from Where You Are* (Word Books) deals with evangelism from the author of *Evangelism Ex-*

plosion.

The authors write that only a chain reaction "anchored to the unshakable Rock of God's revealed Word" will meet the deepest needs of the world. The issue is this:



"This generation of Christians by their action or inaction, will either...mould things after the pattern of Christ's truth, or we will by our neglect, see them fashioned according to an altogether different standard."

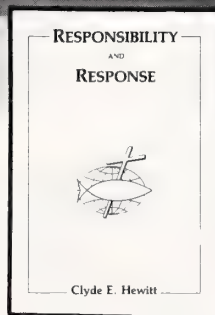
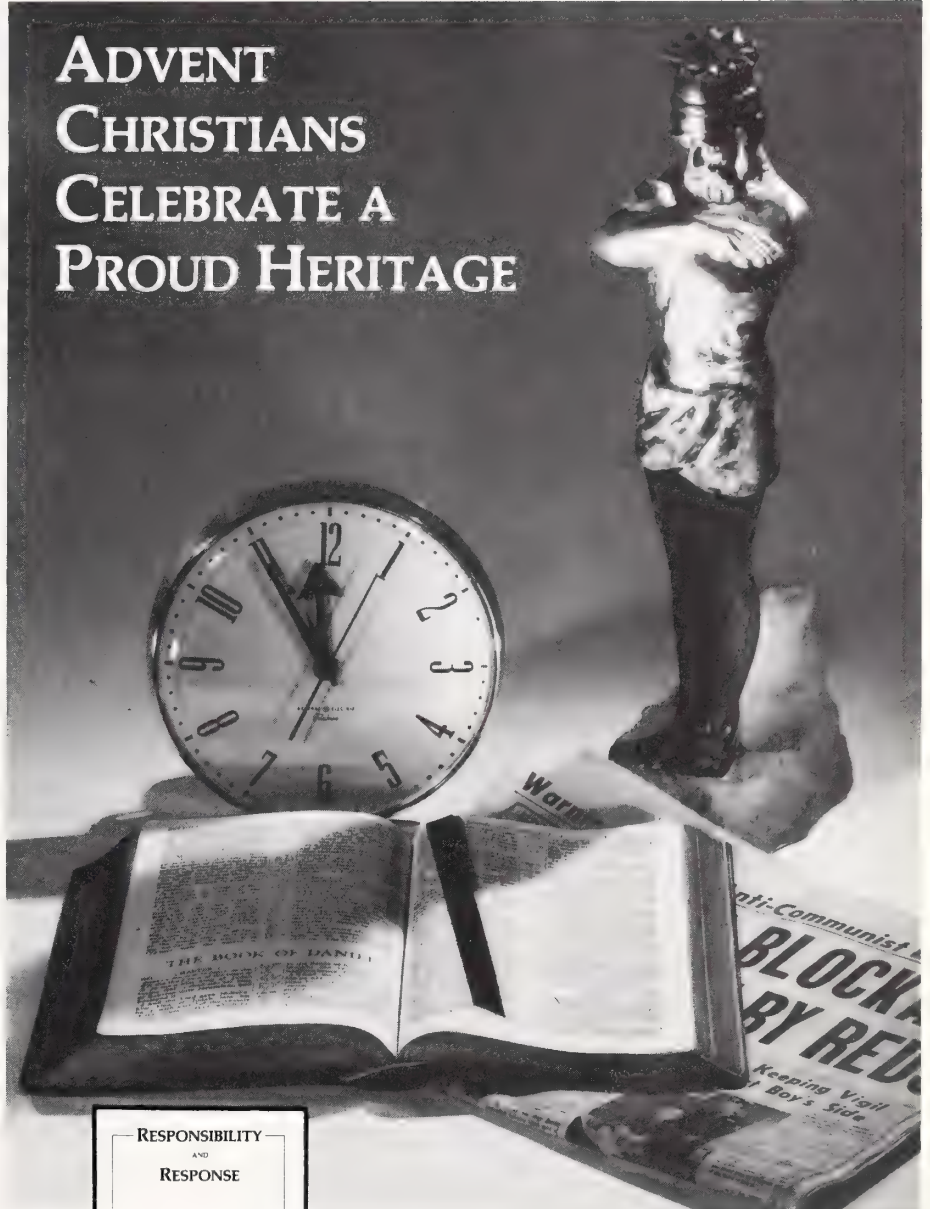
There is a clear call to more prayer practiced by Christians so we can have a major role in changing our world. Questions follow each chapter making this book ideal for group discussions.

The authors seem to be writing to all church leaders and interested Christians who are serious about following Christ. The pastor will find sermon nuggets and subjects discussed of vital and timely interest in these pages. One example is the need for a proper view toward work which is discussed in chapter 9. This chapter alone is worth the price of the book. Also in the book is hard-hitting teaching on the Christian home and Christian education which makes this a must.

*Chain Reaction* is easy and profitable reading. But the wise will read it slowly soaking up its contents of practical advice and challenge to be a world-changer. I plan to come back again and again to this book to enrich my ministry, and you can too. ☐

Hayden Walsh pastors First Advent Christian Church in Hickory, NC.

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# Reflections

Nelda Sears

I want to share with you some things the Lord has been teaching me about *witnessing*. Some of you may be way ahead of me in learning these lessons, but I am certain there are many of you who have been as troubled by the Lord's command to witness as I have been. I wanted to be obedient to the Lord, but I confess that the very idea of *witnessing* terrified me.

Acts 1:8 has been very helpful to me: *"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

There is much to be learned from this verse, but two things I want to share with you now. First, "you will be witnesses unto me." You will be. This is an encouraging concept of "witness," because it includes more than what we say. It includes what we are and what we do. Another Scripture says, *"Anyone who says he is a Christian should live as Christ did,"* (1 John 2:6 TLB). We are to "be His witnesses" by being like Him and doing as He did. This seems as impossible to us as overcoming our fear of speaking of Him. That brings us to the second point. The Holy Spirit was given for our effectiveness in being a witness — *"you will receive power when the Holy Spirit comes on you."*

Jesus came into the world to communicate God's love to the world. "God so loved the world that He gave his only begotten son..." We are to be conduits of the love which we have received. The dynamic power of the Holy Spirit will be given in constant flow when we are engaged in communicating God's love.

Jesus' life was an example of profound caring and sharing. We are called to a life of the same selfless caring and sharing. We must be vulnerable, available, and open. We need to develop relationships in which we can be Christ's love to people we want to help. Loving means listening. People need to talk about their struggles. They need to see that we are fellow *strugglers*. It is only when we dare to be vulnerable that we earn the right to share the answers we have found and to witness to what the Lord has done in our lives.

Caring for people takes time and the surrender of our schedules. The expression on our faces and our attitudes will communicate whether we are available to care.

Loving may require that we provide some specific material help. Some people cannot hear our words of love until our love is expressed in a way that convinces them that we understand what they are going through. An act of love opens people's hearts to hear our words of love.

Whatever we do for people is in

preparation for that Spirit-created moment when they desire to discover for themselves the Lord who has motivated our sacrificial concern for them. When that moment arrives, we don't need to preach a sermon, or explain all the deep secrets of the Bible. We need simply to tell about Jesus, explaining who He is and what He's done, and what faith in Him means to us. We simply share what we ourselves experience in our relationship with Him. We don't have to be able to answer all the questions a person might ask, or even be very advanced in our own understanding of Scripture. We need only to share what we know about Jesus, and what we experience with Him daily.

*"The Holy Spirit, God's gift, does not want you to be afraid of people, but to be wise and strong, and to love them and enjoy being with them. If you will stir up this inner power, you will never be afraid to tell others about our Lord"* (2 Tim. 1:7-8 TLB).

May the unconditional love of our Lord Jesus Christ be with you and be shared through your life and total witness. □

*Nelda and her husband, Horace, live in Tustin, California. She has been active in many areas of church life and is presently treasurer of the First Advent Christian Church of Tustin. The Searses have two grown sons and two granddaughters.*

# Survival Kit for the Family

## Programs

You will be delighted with the resources available in our program kit for 1987. The theme, "Survival Kit for the Family," is a timely one, as the family is being threatened and eroded in our society. Families are confronted by serious problems today. The programs in this kit address a number of these issues. There are programs that will interest both the young and older members of our societies.

We must recognize there are various types of family groupings today — no longer is there as high a percentage of the traditional nuclear family with two parents and several children. A program to utilize early in your year is one titled, "What is a Family?"

As these programs are written to be the focal point of your meeting, plan adequate time for its presentation early in your meeting agenda. A number of these topics will give you an opportunity to invite young wives and mothers who may not be members, to join your meeting for a carefully and well-prepared program.

## Missionary profiles

We are delighted to present the first release of new biographical information and pictures of our career missionaries in India, Japan, and the Philippines. You will also be introduced to the Ssebikindu family who are pastoring in Memphis. The Memphis ministry is included under our World Missions outreach.

## Special resources

Our WHFMS Sunday program is a historical skit giving fascinating information and titled, "God's Servants: Frank and Susie Davis," written by Marilyn Parolini. Our National Spiritual Life Chairman Connie Jones has developed unique ideas for seven days for the year's week of prayer emphasis. A reprint of an article about TV from *Christianity Today* is included as a resource for the program, "Keeping Our Homes Pure."

You will notice with the programs there is an information sheet giving guidelines and suggestions for utilizing our *Trained Resource Persons*. A coupon is included for you to request a TRP to service your group for one of your monthly meetings in 1987.



# Eastern Region TRPs

The Eastern Regional women who attended the intensive two-day seminar to become Trained Resource Persons are pictured below. We'd like to introduce them to you. We appreciate their willingness to serve and their commitment to this program.



*Front row: Ernestine Eaton, Shirley Ross, Jane Sturdevant, Marjorie Camp, Ann Ball*

*Back row: Ellie Snell, Catherine Story, Kathie Keyes, Joan Perkins, Joanne Tompkins, Alice Greene, Barbara Schaeffner, Marguerite Flewelling, Bea Moore, Gloria Wright, Marlene Jewett, Alma Lampard, Pat Iriana, Dorothy Taylor. Willa Goodwin was not available for the picture.*

# Trained Resource Persons

When will they be available?

Requests may be sent now to the Department of Women's Ministries. Request forms have been sent to each local WHFMS president in the Eastern, Southern, and Central regions where the training events have been held. (We expect to have TRP Seminars in the Appalachian and Western regions in the spring.) The requests need to be made two to three months in advance to give adequate lead time for assigning the TRP and to promote the event at the local church.

How does a group plan for a TRP?

By planning ahead you will be able to have a TRP present a workshop for one of your monthly meetings early next year. An information sheet about utilizing TRPs is included in the 1987 Program Kit with the programs. There is a coupon on this sheet for your convenience in requesting a TRP and your choice of workshop. We are suggesting the local group assume

Continued on page 21



# What If?

Connie Jones

One day one of our sons came home with a paper titled, "If I Were a Blade of Grass." He described the pleasant feeling of rustling in the breeze. He considered the fearful prospect of being crushed underfoot or providing dinner for some grazing cow. Language arts experts tell us that these "what if" papers are excellent tools for putting wings to our imaginations and helping us identify with our world. This is not a new idea! The apostle Paul used it years ago when writing to the church at Corinth concerning spiritual gifts.

Paul wrote, "If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?" (1 Corinthians 12:17).

Suppose your whole body were an eye. You could see the effects of depravity on our world — the pornography, the misuse of sex, the neglect of our aging and poor, and the ever increasing violence and crime. But you would have no lips to share the good news of Christ. How pitiful would be this gift of visual discernment if you had no hands or feet to administer help.

Imagine that you were just an ear ringing with the continuous din of a needy world — the crisis of the hungry, the suffering of the hurt and diseased, the distressed wail of the lost and dying. But again you would be helpless to advise or help. You could only listen to the voices calling, calling.

Happily, Paul concludes:

"...God has arranged the parts in the body, every one of them just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body," (1 Corinthians 12:18-20). God planned...not just an eye or an ear, but a whole body with each member contributing its own special skill.

Drawing an analogy, Paul reminds the church that it is the body of Christ and each person is a member in particular (vs. 27) capable of exercising the gifts which God has entrusted to him.

This month our WHFM societies will be appointing nominating committees to prepare a slate of officers and committee chairpersons for the coming year. How wonderful it would be if time were taken to prayerfully consider the gifts God has given to each individual in every local. Those who overflow with enthusiasm and creativity could give new life to the programs.



Women gifted in government would quickly expedite business meetings in an orderly fashion. Members with the gift of real, vital faith would lead into deeper spiritual life. Hospitality and sunshine chairpersons would be those who are especially sensitive to the needs of others. Records would be kept by those who seldom miss one little detail.

How thrilling if each member recognized her gifts and willingly donated them without self seeking or false humility, but with an earnest desire to develop her gifts for the glory of God.

I wonder "what if?" What if this would be the experience of each local? What would the WHFMS become in 1987? What exciting new horizons we would see! Where might we go in evangelism! How this approach would honor Christ, the head of the body! I'm praying, are you?

*I wonder — What if?*

□

## Central Regional WHFMS

President Frances Gray presided over the triennial session of the Central Region Women's Home & Foreign Mission Society in Mission, Kansas. Frances read from Galatians and challenged the women to renew their goals in each local. Each conference and local president gave a report.

Executive Vice-president David Northup and Director of World Missions Harold Patterson represented General Conference at the meeting, bringing greetings and explaining the rationale for the title World Missions. World Missions will include ethnic evangelism and campus ministries as well as foreign missions.

Central Region President Dwight Carpenter explained the Joshua Project. The eighteen delegates voted to participate in this project by encouraging each local to give five dollars per member each year for three years. This is their home mission project for the triennium.

Their foreign mission project for 1987 is to contribute six hundred dollars to be divided among David Vignali, Steve, and Ann Lay.

Frances Gray prayed a dedicatory prayer for the incoming officers of the region: President Carole Lewis, Vice-president Barbara Ashley, Secretary Phyllis DuBois, Treasurer Ruby Ross, Auxiliary Chairman Jan Johnson, and Members-at-Large Allene Kinder and Arlene Osborn.

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Trained Resource Persons

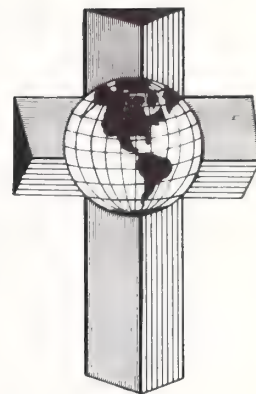
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responsibility for travel expenses of the TRP and also for the rental fee for any audio-visuals that are needed for the presentation. A filmstrip rental is \$2 and a video rental for these seminars is \$7, plus postage and handling. The costs will be minimal — and the benefits great! Why don't you send your request now? Send to the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212.

John Wesley once said, "Give me 100 men who fear nothing but God, who hate nothing but sin, and who know nothing but Jesus Christ and Him crucified, and I will shake the world."

## Mission Prayer Partnership



### November

- 18 Praise God for the successful surgery and recovery of the Director of Publications, Bob Mayer.
- 19 Pray for **Barbara White** to have wisdom and strength as she cares for the exciting work at Kodai.
- 20 Praise God for the first baptism in Cebu.
- 21 Pray for **David Vignali** as he continues to learn the language and assumes more duties in the Philippines.
- 22 Praise God for a new church in Chan Wing Estate, Paloh, Malaysia.
- 23 Pray that the hungry of the world might be fed.
- 24 Pray for the Lord of the harvest to thrust out more laborers into His harvest.
- 25 Praise God for **Thambusamy** and **Victori Devairakkam** and their growing work in Kluang, Malaysia.
- 26 Pray for **Ann Lay** as she teaches classes of English in Asukano.
- 27 Praise God for all His blessings to us!
- 28 Pray for **Steve Lay** as he teaches in the Kansai Christian School and as he teaches English classes. May God bless on his birthday.
- 29 Praise God for the Advent season. May the Lord renew our hearts at this time.
- 30 Pray for the Advent Christian Village and those that care for our elderly there.

### December

- 1 Pray for **E.A. Akpan** in his many responsibilities as superintendent of the work in Nigeria.
- 2 Pray for the World Missions Director, Rev. Harold Patterson, that the Lord might give wisdom in the many decisions he makes for world outreach.



- 3 **Pray for Margaret Helms** as she visits in our churches and shares the good report of God's blessings in the Philippines.
- 4 **Pray for God's continued protection for Howard and Anna May Towne** as they labor at Dansalan College.
- 5 **Pray for Floyd Powers** as he seeks to change lives for Christ in Japan.
- 6 **Pray for Musa Powers** as she ministers to the Advent Christian women in Japan.
- 7 **Pray for missionary students** as they further their studies for future service.
- 8 **Pray for Lucas and Beulah Devasahayam** as they work in the Banting area.
- 9 **Pray for Francis and Lynne Ssebikindu** as they seek to build up the work in Memphis.
- 10 **Pray for revival in our lives and churches for His glory!**

- 11 **Pray for Frank Jewett** as he continues to establish new churches in Cebu and a special blessing on his birthday.
- 12 **Pray for Judy Jewett** as she assists in the Cebu work.
- 13 **Pray for protection for the national pastors in Nigeria** in these troublesome times.
- 14 **Pray for our chaplains** as they minister to our servicemen.
- 15 **Pray for Home Mission pastors** and that God might bless and enlarge their efforts in growth.
- 16 **Pray for Beryl Joy Hollis** as she works with the growing churches in Madras. Today is Joy's birthday, **praise** God for her dedication in sharing His love.
- 17 **Pray for Austin Warriner** in his work as superintendent in Japan.
- 18 **Pray for Dorothy Warriner** as she seeks precious souls for Him.

## Mission Directory

### INDIA

<b>Barbara White</b> (January 14) Box 17, Andivilla Kodaikanal 624101 INDIA	<b>Beryl Joy Hollis</b> (December 16) American Advent Mission Velacheri, Madras 600 042 INDIA
--	--

### JAPAN

<b>Steven Lay</b> (November 28) <b>Ann Lay</b> (September 13) <b>Beth Lay</b> (March 26, 1975) <b>Timothy Lay</b> (June 18, 1977) 3-2-35 Asukano Minami, Ikoma City, 630-01 JAPAN	<b>Austin Warriner</b> (January 1) <b>Dorothy Warriner</b> (January 18) Japan Advent Christian Mission 3-37 Okayama Higashi 5 Chome Shijonawate Shi Osaka Fu 575 JAPAN
---	--

**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
**Rebecca Powers** (November 11, 1971)  
 1478 Shironomae, Mikage cho  
 Higashi Nada ku, Kobe shi  
 JAPAN 658

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--	---

### PHILIPPINES

<b>Frank Jewett</b> (December 1) <b>Judy Jewett</b> (January 29) <b>Danny Jewett</b> (June 13, 1976) <b>Timmy Jewett</b> (June 26, 1978) <b>Letitia Jewett</b> (April 13, 1980) P.O. Box 263 Cebu City 6401 PHILIPPINES	<b>Alice Brown</b> (March 24) Box 223 Cagayan de Oro City 8401 PHILIPPINES  <b>Howard Towne</b> (May 5) <b>Anna May Towne</b> (June 11) Dansalan College Foundation P.O. Box 5430 Iligan City 8801 PHILIPPINES
--	--

**David Vignali** (May 10)  
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 PHILIPPINES

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**Faith Nancy** (September 28, 1982)  
**Ashley Grace** (January 21, 1985)  
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\*The missionaries' birthdates follow their names.

## OF MICE AND MEN

A few years ago, a modest research psychologist undertook the not-so-modest project of creating utopia on earth.

Dr. John Calhoon of the National Institute of Mental Health constructed 16-room apartment units, in which residents would have regular meals, social opportunities and a complete security system.

The 160 occupants were, of course, mice. But Calhoon believed his experiment would provide valuable insights into human behavior. If so, what happened in "paradise" raises startling questions about life on this shrinking planet.

The mice settled into the good life—eat, drink and be merry. Being merry, they were also prolific: 400 mice in the first litter.

But the young mice were quickly crowded out. They huddled together, motionless but for occasional outbursts of violence. As they became more congested, many withdrew to simply eat, drink and sleep. Reproduction ceased. Most frightening of all, their passive/aggressive behavior seemed irreversible. The damage could not be remedied, Calhoon believed, even if a resident were transferred into a normal mouse habitat.

And after five years of abundant food and water, protected from predators, disease and mousetraps, the entire mouse community had died. Simply crowded to death.

While the Calhoon experiments were intended to warn of the dangers of crowded ghettos, I believe they provide an even more apt parable for America's prisons.

The prison population is increasing 15 times faster than the general popula-

tion; today 464,000 men and women are serving time, two-thirds in states under court orders to relieve overcrowding. \$7.4 billion is being spent for new construction, but as new prisons open, they are jammed beyond capacity almost overnight.

Tragically, there is no relief in sight. The inmate population is expected to rise by 35 percent in the next five years. Average price tags of \$80,000 per maximum security cell (not to mention the \$17,000 per year to maintain a prisoner, which does not include construction financing, lost taxes, and welfare payments to inmates' families) could bankrupt many states.

But these shocking statistics fail to capture the depth of human devastation. San Quentin inmates have less space than California law requires for dogs in licensed kennels. In Chicago's Cook County jail, tuberculosis infected 71 percent of the inmates packed in one cellblock. Across the nation, most of the bloody riots of the last 15 years have been attributed directly to overcrowded conditions.

I see the effects of overcrowding firsthand in almost every prison I visit. In the most notorious cellblock of an ancient midwestern prison there were double bunks in each six- by nine-foot cell. Some nights, a third inmate was made to sleep under the bottom bunk on the grimy concrete floor. Like Dr. Calhoon's mice, the longtimers seemed withdrawn, sullen, passive.

Then we came to a cell with only one bunk. A grinning, younger inmate thrust his hand through the bars to shake mine.

"How come you're here by yourself?" I asked.

Still grinning, he replied without hesitation: "Because I'd kill anybody they'd put in here."

The prison authorities believed him; so did I.

And the evidence is, as Dr. Calhoon

suggested, that such damage from overcrowding is permanent. According to the FBI, 74 percent of those released from prison are rearrested within four years. On the outside, prisoners who are violent and aggressive continue that behavior; those who have withdrawn are just as helpless.

What is being done? Some states are blindly spending billions for new prisons. That's good news for the architects and builders who are generous contributors to the campaigns of local politicians. But it's bad news for the public.

The truth is, new prison construction can never catch up; California's corrections commissioner announced recently that when the \$1.2 billion worth of new prisons is completed, there will still be a 10,000-cell shortage. Prisons are like parking lots—once built, they get filled up.

Fortunately, other states are considering alternatives for nonviolent offenders—who make up 50 percent of the prison population.

Florida, for example, where Prison Fellowship worked with lawmakers who faced facts, adopted model legislation two years ago utilizing restitution, expanded probation and early release programs. The prison population has stabilized, wholesale construction has been averted, overcrowding eased—and the crime rate declined 6.9 percent.

We need such courageous action from lawmakers in every state. For to ignore the current crisis would be tantamount to repeating Dr. Calhoon's experiment on a national scale—not with mice, but with a half-million humans.

□

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# Advent Christian WITNESS

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**CHRISTMAS**  
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*The symbol of trust*

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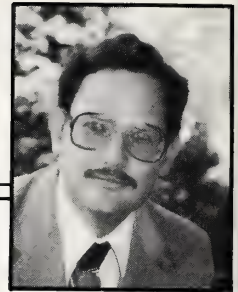
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*from the editor*



## Christmas Means "Good News!"

**S**tress. All of us experience it. It's one of the most talked about topics of our decade. Volumes have been written dealing with what causes stress, the relationship of stress to disease and how we can cope with it.

Researchers have developed a scale that rates stress producing events and one of those events might come as a surprise: Christmas. But when you think about it, that makes sense. For example:

- Most of us perceive Christmas as a family time. Divorce, the loss of a loved one, or family difficulties make Christmas a stressful time for many.
- Christmas means extra activities added to an already busy schedule.
- The holidays place strain on our pocketbooks especially if our gift list is long.
- We expect the holidays to be happy times. But many times they only intensify feelings of fatigue, tension, hopelessness, and sadness brought on by stressful events we've experienced.

How do we cope with Christmas related stress? Obviously we can be careful in managing our time, energy, and money. But as Christians, we can do more. We can focus on why we celebrate Christmas in the first place. Luke writes:

"Today, in the town of David  
A Savior has been born to you  
He is Christ the Lord."

Jesus has come so that we might have a right relationship with God. He's come so we might experience freedom from sin's bondage. He's come to give us power to effectively deal with the problems and pressures of living. He's come to be our savior and give us eternal life.

Stress comes with living and moderate amounts of it are healthy for us. But Christmas and its message of "good news" can help us handle the pressures of living effectively.

Dr. Lloyd Ogilvie, Pastor of First Presbyterian Church in Hollywood, California, penned the following words that help us get the right perspective during this season:

"Christmas is your special time. God has something to say. Listen! Put the personal pronoun in the familiar words, "God so loved *me* that He gave His only begotten son, that believing in Him, I should not perish but have everlasting life. For God did not send His Son into the world to condemn me, but that I, through him, might be saved." Our hearts leap. God is for us and not against us. His love is unconditional. The deepest, most exciting discovery I've ever made is that life really begins when we let God love us!" □

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# A Vision for the World



Laura Putnam

We stand today at the threshold of the 1990s — a new decade which will shortly be thrown wide open to us. What will we make of it? How will we proceed to shape it?

I have a dream, a vision for the world. Would you share it with me?

In my dream we, as Advent Christians, walk triumphantly into the 1990s with heads held high and with a quick marching beat as our feet stride confidently ahead. The band is playing "Christ for the world we sing, the world to Christ we bring," as we fling open the Word of God and teach thousands around us how a God of love acts towards men and women in this increasingly unstable world.

In my dream we as Advent Christians join hands together to reach around the world, welcoming men and women, children, young people of many races, colors, and cultures into our hearts, our churches, and our communities. We loosen those hands of love only long enough to open our purses and our treasure chests to help meet the needs of brothers and sisters in a needy world.

In my dream, computer printouts lengthen showing new churches established and growing, pastors maturing with their churches, and encouraging young people to choose ministries at home and abroad. I see our list of world missionaries again getting longer, and the total list of churches around the world who are growing and glowing for Christ spreading out into new countries.

## Daring to dream

Do you who read this page doubt that God *wants* us to reach out to countless men and women who are lost and without any secure knowledge of a God who loves them, who longs to wrap them securely in His arms and walk with them even through difficult pathways?

Do any of you doubt that God still uses men and women to evangelize the world?

Do any of you doubt there are still untold blessings available to all who will let themselves be guided and used of Him?

Do any of you doubt that God can still work mighty and glorious miracles in our own world today?

Do you *dare* to dream?

From the beginning of Advent Christian history, we as a people have been known as those who studied and knew their Bible. We've been known as a people concerned and involved with bringing the gospel to others — to Southern

freedmen, to blacks, to foreign fields first with tracts and later with missionaries. By the turn of this century we were sending missionaries to India and to China, with contacts having been made with the Japanese also.

Since then men and women have sailed and later enplaned for several other countries — Africa, Japan, Philippines, Nigeria, Malaysia, Mexico — until in the early 60s we had reached a high point of approximately thirty-five missionaries on our foreign fields.

Today we are at a new low with only twelve missionaries presently on the foreign fields. Financial support for all denominational departments are at a frightening low. We stand at a crossroads. Many are asking, "Which road shall we take?"

### **What vision do we have?**

Nations around us are plagued with revolution and threats of serious political upheavals. On one hand we want to help others and show forth our Christian love and concern. On the other hand we don't want to get entangled in any other nation's affairs again.

Men, women, and young people today seem determined to exert their own unique individuality and to walk their own choice of road. After the depressing disillusionment of the 60s and 70s we're living in an age of apathy and self-interest.

Yet, I would insist that as Christians and as a group of Christians, we must ask that old question, "What would Jesus do?" What does He want of us as a denomination — as Christian people filled with His spirit, with His love and His power?

What vision will we have of the world? And of our responsibility in that world. How will we face the 1990s so close upon us? That answer must be forthcoming now so that we can plan, prepare and persevere with it?

I choose to dream that we will again believe God's Word, obey Him and reach out to again encircle the world with men and women dedicated to living Christ-filled lives throughout the nations — career missionaries, short-term missionaries, tent-makers, pastors and teachers, and so on.

I choose to dream and envision an Advent Christian body of believers who are growing together in quantity, in quality and in vision — vision of the world.

Will you *choose* to dream with me, and together we can bring these dreams into reality? ☐



# The Christmas Angel

G. Roger Schoenhals

An angel of the Lord told Zechariah that he and his wife, Elizabeth, would have a son. They were to name him John.

Six months later an angel spoke to Mary telling her that she also would bear a son. "You shall call his name Jesus," he said.

Later an angel appeared to Joseph saying, "Do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit."

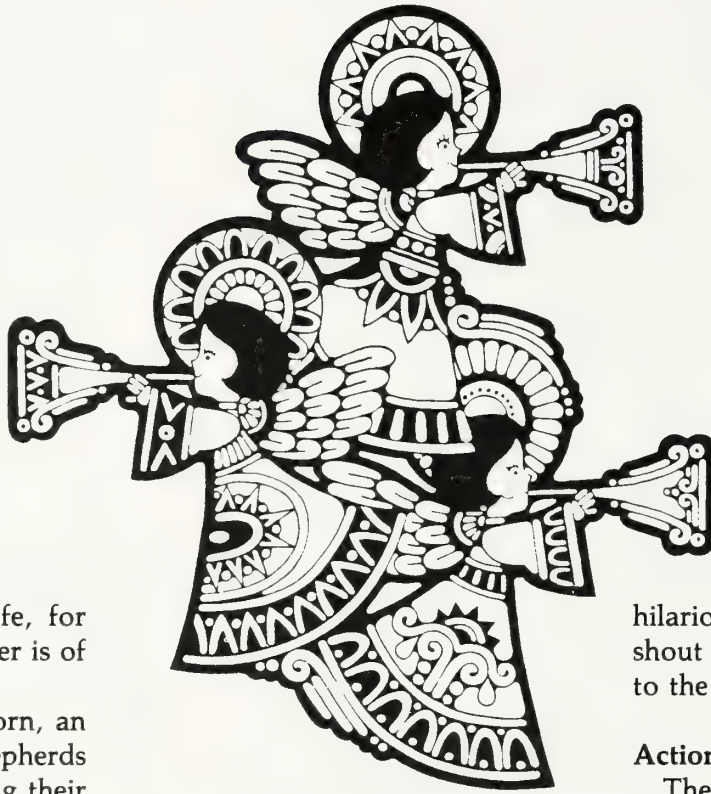
On the night Jesus was born, an angel came to a group of shepherds who were in a field watching their sheep. He told them they would find the Baby in a manger.

Who was this angel? According to Luke, the angel who spoke to Zechariah and later to Joseph was Gabriel. It seems fair to assume that this was the same angel who spoke also to Mary and the shepherds.

Besides Michael, the archangel, Gabriel is the only angel to be named in the Bible. His name means, "Man of God," or "God's Hero."

In the Old Testament, Gabriel appeared twice to Daniel—once to interpret a vision and once to give him a prophecy. His only New Testament appearances pertain to the birth of Jesus.

It's interesting to compare the four New Testament accounts involving Gabriel (Zechariah, Luke



1:11-20; Mary, Luke 1:26-38; Joseph, Matt. 1:20-21; Shepherds, Luke 2:9-14). While different in many respects, they contain three common elements: good news, instruction, and words of exhortation.

## Good news

First, note the good news:

To Zechariah he said, "You will have joy and gladness...He [John] will turn many...to the Lord their God." He will "make ready for the Lord a people prepared."

To Mary he said, "He [Jesus] will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no

end."

To Joseph he said "He [Jesus] will save his people from their sins."

To the shepherds he said, "I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord."

Christmas is good news. It's a time for singing and laughing. A time for hilarious celebration. A time to shout from the mountain tops, "Joy to the world, the Lord is come!"

## Action

The second common thread in the appearances of Gabriel was his instructions. He did more than announce; he enlisted action. He told Zechariah to name his son John. He told both Mary and Joseph to call the Christ-child Jesus. And to the shepherds he gave implicit instructions to "go and see for yourselves."

Christmas means celebration. But more, it means commitment to the will of God. Jesus came not only to save us, but to rule our lives. "And of his kingdom there will be no end."

Gabriel identified himself to Zechariah as one who stands "in the presence of God." He said, "I am sent to speak to you." Thus, we find in his words the very thoughts of God. This helps us appreciate the angel's words of exhortation.

## Exhortation

Unlike the other words spoken by Gabriel, these admonitions were nearly identical:

To Zechariah he said, "Do not be afraid."

To Mary, "Do not be afraid."

To Joseph, "Do not fear."

To the shepherds, "Be not afraid."

Zechariah, Mary, and the shepherds were afraid of their heavenly visitor. Joseph, on the other hand, feared the possibility of wedding a pregnant woman. But whatever the cause, the angel noted their fears and spoke to them words of consolation.

Christmas is a time for faith, not fear. There's so much evil in the world. So much to fret about. Another Chernobyl, old age, personal failure, economic ruin, physical violence—the list goes on and on. But Christmas reminds us that God has come near to us in Jesus Christ. "What room is there for troubled fear," wrote Amy Carmichael, "I know my Lord and He is near."

Beyond the tinsel and tinkle of Christmas time, the angel of Advent speaks to us. He tells us to celebrate the good news of the Incarnation. He urges us to commit ourselves to the instructions of God. And he exhorts us to find consolation in the admonition, "Do not be afraid." □



*G. Roger Schoenhals is a freelance writer living in Seattle, Washington.*

# The Mixed Emotions of Christmas

Clayton Blackstone

**T**he effect of eight to ten weeks of high pressure marketing and endless holiday social responsibilities on my mental state is profound. I find myself sorting through a triad of holiday emotions.

In my quest for self-understanding, I have discovered that I still have a childhood enthusiasm for getting. My son wants every toy he sees on Saturday morning television. My daughter just has to have the entire Heart family. The selfish bent in me is encouraged every time I walk through a store.

## Never enough

"No man has enough sweaters." the advertisement strikes a responsive chord. I respond with an "Amen" and a wish, even though my sweater drawer is currently overstocked. I am no different than my children.

Like it or not, I've also discovered that Scrooge is not just a fictitious Charles Dickens character. He is alive and well inside me. I've not gone to an artificial tree that sits in the closet, decorated and covered with plastic, patiently waiting for its two-week stint in the living room. But I do find myself resenting the high pressure, the long lines, the impatient shoppers and the monthly payments that make Christmas last all year long.

Mixed in with the emotions of greed and Scrooge-ness, strangely enough, is the desire to be generous, to give even beyond my capacity to give. Whenever I see the anticipation in the eyes of a child, experience the smile and warm thank-you of a cold but cheery Salvation

Army volunteer or hear the songs of Christmas, the desire to give generously is triggered.

## A story of power

The emotions have been there again this year. In working through them I turn again to the Christmas story for some much-needed perspective. It's a story often pushed into the background these days. It's a story that suffers from being so familiar it has lost its mystery. It's a story some consider irrelevant to the lives of modern and educated people. It's a story that is sometimes sentimentalized to the point of being sticky sweet. But it's a story that, for me, has not lost its power or relevance. Through its dramatic simplicity it restores calm to the frenzied nature of my emotions.

The Scrooge in me is reminded that God gave the finest of heaven, the majestic Son, whom all creation exists to honor. He spared no cost in giving me the best He could. God modeled sacrificial giving. I willingly accept His model of giving as a pattern for my own.

My childish enthusiasm with getting is reminded that the Christ child was given to meet our real needs, not our perceived ones. Toys break. Clothes are "in" today and "out" tomorrow. Advances in technology make anything electronic out of date within months. If God gave us everything we wanted we wouldn't be content...and He knew that. I don't really need what I want. The gift of the Christ child reminds me to want what I need.

And my desire to generously give is heightened by my contemplation of God's example. He didn't give

*Continued on page 15*



# Free At Last:



# The Road Back to Life

**I**t is truly a blessing being a Christian, free, and living under God's good graces. I know because it took me 35 years to find this truth out.

## My drug use becomes addiction

I'm 36 years old, and I've only known Christ since my 35th year. Before that I spent the better part of 20 years pursuing a career as a rock and roll musician, or so I thought. I am now convinced that it was the *lifestyle* that I was after and the music was simply my cover for living that lifestyle.

And live it I did, doing my best to live up to the reputation that rock and rollers have made for themselves. During this time I constantly flirted with drug use and abuse. However, like all drug users, I convinced myself that I had it under control. That's until about two years ago when I graduated from a seemingly simple \$20 to \$30 a day cocaine sniffing habit to a full-blown, \$300 a day cocaine freebasing addiction.

That addiction took control of every aspect of my life and shook my very soul. (Freebasing is a process where all the impurities found in street cocaine are removed leaving a hard rock of pure cocaine, which is then smoked in a glass pipe. The "high" is more intense than sniffing and the accompanying addiction, with its side effects, is likewise intensified.) Things happened quickly. I went from a few "hits" to spending several hours "chasing the pipe" each night. I began sleeping less, and consequently carried a vial of coke to work with me to sniff so I could keep going.

As our consumption went up (my wife being addicted as well), I started dealing in order to support our habits.

## Falling apart

About this time my physical appearance began to degrade, and my performance at work began to go down. I came in late, left early, and took extended lunches. I had even begun using work hours to set up coke deals. Finally, it caught up with me. My boss could see I had a problem, and I was let go with the promise of my job back if I could resolve my problem.

Cocaine now became a full-time vocation with every waking hour being devoted to the buying, selling, and most importantly, the doing of cocaine. My personality began to change. I would threaten people who owed me money, as well as those to whom I owed money. My wife and I fought if we looked at one another wrong. Our marriage was simultaneously held together, and, torn apart by our addictions. I ate very little (my weight plummeted to a mere 115 pounds), and slept even less (about once every three days).

My old and close friends, who tried to make me see what I was doing to myself, lost their respect for me. My new "friends" respected only my coke, quality, and my ability to convince other dealers (and more often than not, several at the same time!) to give me large quantities of cocaine on credit. I soon had a reputation for always having most any quantity of good coke at my disposal.

One Monday evening I was waiting for some people to come over to complete a couple of deals. There was a knock at the door and when I opened it, I was greeted by six sheriffs with a search warrant.

I soon found myself standing in the middle of the room with a .38 pointed at my head, while I, and my apartment, were searched. They found what they were looking for — two white baggies containing a total of an ounce and a quarter of cocaine, worth about \$2000. I was handcuffed, and booked into LA County Jail.

### **Turning points**

Sometime during my incarceration I asked God for help. I was released on Thanksgiving morning, but I didn't thank God just then. I wanted to get high.

But the next few weeks things began to happen. Not only did I get my old job back, but I was given the opportunity to take a different job and move away from North Hollywood, and that environment. I jumped at the chance and moved, leaving my wife behind (her choice).

My life started coming together. The job was going well, I was taking a serious interest in my music, I was healthy, and had even been in contact with my wife on a regular basis.

The authorities however, had finally filed charges against me and I was looking at a *mandatory* state prison sentence smack dab in the eye. My attorney told me to start thinking about which prison I wanted to do time in. Needless to say, I was worried.

It took a while, but God finally got through to me. I remember being in my doctor's office and glancing at a book called "The Greatest is Love." It was a copy of a paraphrased New Testament which was free. I was going to take one home but got distracted and forgot it.

It nagged at me for three weeks until my return visit. This time I took a copy. That night for the first time in my life I read the Bible. I remember being overwhelmed by the Holy Spirit. I knew from that point on that I belonged to Christ. The miracle had occurred.

### **The road back to life**

My life began going through an incredible change as I began to read the Bible, pray, and attend church. My "friends" were puzzled (and still are!). I began to hear God's little whispers to me,

Continued on page 23



# Funds Needed For Expanding Mission Work

David Northup

Because of the growing work of Advent Christian Missions in the Far East, there is critical need to provide and expand property to carry on the work of the gospel there. Realizing these needs, the General Conference has begun a Capital Funds Drive to meet the needs described in the chart below.

Some of this money has already been raised. During 1985, the Eastern Regional WHFMS heard of

these needs and began *Project BIG*. Five thousand dollars was given toward the Kodaikanal project. That has already been sent. During 1986, about \$13,000 has already been raised through *Project BIG* and other missions Capital Funds gifts. This leaves \$128,000 yet to be raised.

## Philippines

This is a critical time for Oro Bible College since administration is gradually being turned over to the

Philippine leadership at a time when expansion is necessary. Right now there is urgent need for more housing space at the Bible College and land adjoining the college is available. It is important that we move quickly to obtain this land.

A new church in Cebu already is putting its feet on the ground. It's important that money be in hand to begin construction and have a meeting place in which the new believers can gather. We have no church on that entire island. This church will be a central point for outreach if we are to reach Cebuano people on the island of Cebu.

## India

Our three missionaries will be retiring in India in about ten years and the nation will let us bring no further missionaries into that country. Therefore, we must stabilize the church as much as we can in this period of time.

Our church with the most growth in the country is in Kodaikanal. The church is now meeting in the home of the missionaries. The home has been expanded twice, but the church still needs more space. It must have its own facility.

The Nandanam church is also a new and growing church associated with the work of Beryl Joy Hollis. It is an important and critical area of the growth of our work in India.

The other churches mentioned in India are older churches but ones that are growing and need additions to their property. These relatively

## Missions Capital Funds Needs

<i>Project</i>	<i>Amount</i>
<b>Philippines:</b>	
New property for Oro Bible College	\$40,000
New church in Cebu	
<b>India:</b>	
New Kodaikanal Church	21,000
New church in Nandanam	15,000
A jeep for missionary's use	6,000
Additions to churches:	
Velacheri	8,000
Thiruvannamiyar	8,000
Selaiyur	8,000
Ponmar	8,000
Vengavasal	8,000
<b>Malaysia:</b>	
New church in Kluang	8,000
<b>TOTAL</b>	<b>\$146,000</b>
Funds Already Given	18,000
Funds Needed	\$128,000

small amounts of money will make significant differences for each of these churches in their outreach as well as their stature in the community.

The jeep mentioned will replace a very old one that won't last much longer.

### Malaysia

In Malaysia, our Kluang church faces pressure from the government to move unless they have new property which meets government requirements for a church of its size. We want to help them have that opportunity and not have to move 30 miles away, as the government is currently suggesting.

We, as Advent Christians, want to meet these needs. Please join us in prayer that God will meet these needs through His people in the Advent Christian churches of the United States and Canada.



*The Kluang Advent Christian Church is growing! Because of government pressure, they need our help to bring their building and property up to newly established standards. Through the Missions Capital Funds Drive, Advent Christians in Canada and the United States can help them do that.*

The believers on each of these fields are ones who have come to Christ through Advent Christian missionaries. They are much less fortunate than we are financially.

The Apostle Paul reminded those in Europe to whom he ministered that there were people in other lands much less fortunate financially than they were. In the spirit of our oneness in Christ they had a responsibility to share with those in Jerusalem who were in special need.

We feel that special need and urgency for those in the Far East today. We want to give these funds to honor Jesus Christ and His ministry in Asia and to show our support to these many new believers in Christ who carry the banner of the gospel in their own lands as none of us can do.

Gifts given to this fund are not a part of United Ministries and go entirely to meet the needs listed above, without affecting any other funds.

Please place this Capital Funds Drive on your prayer list and send your personal gift to Missions Capital Funds Drive, P.O. Box 23152, Charlotte, North Carolina 28212. □



*Oro Bible College prepares and equips Christian leaders and workers for Advent Christian congregations in the Philippines. The Missions Capital Funds drive will make possible the purchase of additional land and construction of a new student dorm.*



# A Vision For

## Building on Our Heritage

Arthur G. Stone

The first written record of the existence of the Worcester Advent Christian Church (forerunner to the Oak Hill Bible Church) is dated April 17, 1850. However, this group of believers had actually been meeting together since about 1842. As one reads the well-documented history of the Worcester Advent Christian Church, he can quickly sense the pioneer spirit of the people that heard the Second Coming Message from such men as William Miller, Joshua Himes, Josiah Litch, Luther Boutelle, and Miles Grant.

### Early ministry

During the early years of the church's ministry, the congregation had to move from one dwelling to another to hold services. There were times when there were only pennies in their treasury, yet through it all, there was a persistent spirit and a firm belief by the early members that the "Advent Message" was a needed witness in the city of Worcester, Massachusetts. Indeed, there was great *sense of urgency* among the early Worcester Adventists, for they believed that Christ was coming soon! In fact, written across a rented place of worship in the church's early beginnings, were the words, "*Watch, Lest Coming Suddenly I Find You Sleeping.*"

By 1866, the number of people in the fellowship had grown to 237, and it was then that they

built a chapel on leased land. In 1893, the Second Advent Church purchased land and built a building that would be a permanent place of worship and ministry. However, by 1929, the church was forced to leave their building because the city was widening the street where the church was located to accommodate increased traffic.

The church purchased and built another structure in 1929-30 that would remain the meeting place of the Adventists until 1980. It was in 1944 that the church changed its name to Advent Christian Church to conform with the denominational name.

### Strong leadership

During the last sixty years, the congregation has had men who pastored the church who continued to hold forth the urgent message of the Second Coming of Christ, men like I.M. Blanchard, Vern Sizemore, J.W. Denton, C. O. Farnham, Vernon Burt, J. Howard Shaw, Carlyle Roberts, and Joe Tom Tate.

A testimony to their leadership can be found in our present congregation, for many of our families have been associated with the church for three and four generations, and there is one family that can claim six generations of family members who have found Christ as Savior and Lord because of the ministry of the church.



# or Ministry

## Coping with change

During the 1960s and 1970s our church, like many, had to deal with inner-city problems and changes. Many ethnic groups began settling in our area, and ethnic churches seemed to encircle our church. For two decades the Advent Christian Church of Worcester reached out to the community with various programs and services, yet with little results. By the mid-1970's, only 4% of our congregation lived within a four-mile radius of the church, and many members were driving fifteen and twenty miles one way to services. In 1978, the church membership began praying about relocation. Relocation had been considered in the past, but tabled. The talk was different this time, however, for there was in the majority of the membership again, a sense of urgency, not only for the message of the Second Coming of Christ, but for the survival and future of the church fellowship itself!

In 1979, the church voted to purchase eight and one-half acres of land in Oxford, Massachusetts, a suburb of Worcester, and in the process of moving changed our name to Oak Hill Bible Church. On May 17, 1981, the church was formally dedicated for worship and service to the glory of God and of His Christ.

When the task of building the 12,500-square foot church was completed, it could be said that



every nail driven into the building was done so by members and friends of the church. In looking back upon the building project, one could see the same pioneering and faith-filled spirit of the early Worcester Advent Christians being quickened in the present congregation.

## Ministry with a sense of urgency

During the past six years, our church has been able, by the grace of God, to attract new families and individuals who are also adventuresome in spirit and in faith, who are not content with a "status-quo" ministry, and who have joined with our congregation and together have blended into a body of Christ that is reaching out into Oxford and surrounding areas to further the Kingdom of God!

It is exciting to come to church on any given week to see what God has wrought among the people at Oak Hill, to realize that the congregation has tripled in

size since the move, to see 50-60% of the congregation come to our Wednesday Church Family Night, to have vibrant youth and children's programs operating near capacity of our building, to see various ministries springing up to meet the needs of our congregation, such as prayer groups, Bible studies, youth basketball camps, musical ministries, etc. With all this happening, God has given a refreshing meaning to the Scripture verse that quotes Jesus, "...I will build my church..."

During this past spring, the church voted to hire a full-time associate pastor, which was done when Kenneth Latimore, Jr., formerly our part-time youth minister, was hired.

## Looking to the future

The spirit of vision is once again challenging us as a congregation as we look to the future. The church voted to start a year-round Christian day care

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# A Proper Introduction

J. Ronald Schoolcraft, Sr.

"John Q. Doe was born in Hometown, Anystate; the son of Dr. C. Charles and Ellen F. Doe. He attended Lackawanna Elementary School, Lee High School, and graduated from the University of Florida *magna cum laude*. He has an M.A. and Ph.D. from Harvard. He is married to the former Jane Anne Brown, daughter of Dr. and Mrs. Alfred N. Brown. They have two sons, Hans and Fritz, ages seven and nine. At the present time he is Director of Research at the Powerful Powder Company. It is an honor to present to you, Dr. John Q. Doe."

This is the way we introduce a man of distinction today. We must know all the pertinent details of his life and work, and we feel if these measure up to certain standards he will be granted a hearing even though he may be a stranger to all present. Sometimes we say in jest, "This man really needs no introduction!" or "This man needs all the introduction he can get!"

But really, what do we want to know about a person to whom we are asked to give attention? I think there are five basic things: Where was he born; who was his father; what was his relation to other people; what great thing did he do and what is his present position and work?

Some of you here may not know my personal Saviour, the Lord Jesus Christ. So, I would like to in-



roduce him to you by answering those five basic questions.

## Introducing Jesus

It's important that you know Jesus! Your eternal life depends upon it. There are many things you do not have to know in order to be saved, but there is one person you must know, and that person is Jesus Christ! Peter declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved" (Acts 4:12). And John adds, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

So let me introduce Jesus to you: the Son of the Living God; my Saviour; my guarantee of eternal life. You need to know him now! You'll especially need to know him when we stand in judgment at last! Someone has written: "All that I

need He will ever be; All that I need until his face I see; All that I need through eternity; Jesus is all that I need!" First, "Where was he born?" Herod asked this question when he first received news of his birth. And he was told: "In Bethlehem of Judea: for thus it is written by the Prophets, And thou, Bethlehem in the land of Judea, art thou not the least among the princes of Judea: for out of thee shall come a Governor, that shall rule my people Israel" (Matthew 2:5-6). Thus they quoted the words of Micah, spoken

long before the birth of the Lord Jesus. Bethlehem, the city of David, but more important, the city of prophecy.

A most unusual birth amid most unusual circumstances. Born of a virgin; laid in a manger, protected from Herod, worshipped by shepherds and acknowledged by aged Simeon and Anna the prophetess.

## The Son of God

Second, "Who was his father?" Christ Jesus was the very Son of God! Before his birth the angel of the Lord told Joseph just what we repeat in the Apostles' Creed: "conceived by the Holy Spirit." At his baptism (Matthew 3:17), and on the Mount of Transfiguration (Matthew 17:5) the voice of God thundered, "This is my beloved Son!" The very point of contention from his strongest opposition was

Christ's claim that he was the Son of God.

I like the words of Paul in Romans 1:4, where he says Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." This is the keystone of our faith! More than his own words, more than the words of prophecy, more than the words of angels, his own resurrection from the dead bore proof of his Divine Sonship! Even the soldiers around the cross said, "Truly this man was the Son of God!"

Third, *"What was his relationship with other people?"* Two statements are important here. First, from the sermon of Peter, "...who went about doing good, and healing all that were oppressed of the devil" (Acts 10:28). Second, the message Jesus sent to John when John was in prison and questioning the person of Christ. "Go show John again those things which ye do hear and see; the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached unto them" (Matthew 11:5). Of his own relationship with others Jesus said, "For the Son of man is come to seek and to save that which was lost." His concern for others caused him to weep at the tomb of Lazarus (John 11:36) and over the city of Jerusalem (Luke 13:34).

### Christ died for us

Fourth, *"What great thing did he do?"* Turned water into wine, stilled the stormy sea, walked on the water, healed the sick, raised the dead, restored sight to the blind, fed five thousand people with a lad's lunch, befriended the poor and down-trodden, amazed the learned with his wisdom; but

more than all this, and by far the most meaningful to you and to me, *He died for our sin upon the cross at Calvary!* "But God commendeth his love for us in that while we were yet sinners Christ died for us."

This is that which is important! Outstanding! This makes Christ Jesus unique! He died, was buried, arose, and ascended back to the Father in heaven; however, the fact that makes it so important is that he did it for you and me!

The hymnwriter declares: "There was one who was willing to die in my stead, that a soul so unworthy might live. And the path to the cross he was willing to tread, all the sins of my life to forgive. They are nailed to the cross! They are nailed to the cross! O how much he was willing to bear! With what anguish and loss Jesus went to the cross; but he carried *my* sins with him there." Remember Jesus Christ! Not simply as a great teacher, miracle worker, or healer, but as Saviour! The one who died that we might have life more abundantly.

### Our high priest

Finally, *What is his present position and work?* Let John answer this. "My little children these things write I unto you that ye sin not. And if any man sin, we have an *advocate* with the Father, Jesus Christ the righteous..." (1 John 2:1). Jesus is our advocate, representing us before the holiness of his Father. Paul identifies Christ as our High Priest who is touched with the feelings of our infirmities (Hebrews 4) and urges us to "come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

So, today, this very moment, Jesus is at the right hand of God the Father in heaven! And he is there in our behalf! Because he is there you

can be saved! Now!

Paul says, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). He'll blot out your sins completely and provide grace sufficient to carry you over the rough places of life until that day when you meet him face to face.

I have introduced you to my Jesus! Let this be the beginning of a glorious companionship here now and throughout eternity. □



*Veteran Advent Christian pastor J. Ronald Schoolcraft serves Trinity Advent Christian Church in Jacksonville, Florida. His most recent book I Believe is an exposition of the Apostles' Creed.*

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Mixed Emotions

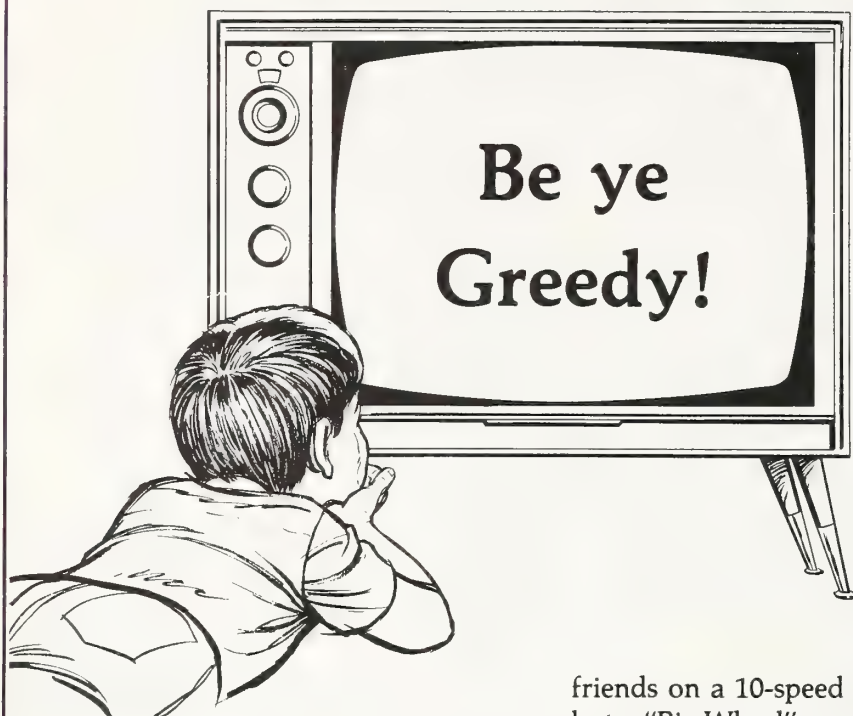
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because He had to. He didn't give as one friend to another. He gave because He wanted to. He gave as one who loved but was not loved in return.

There were some problems with the season. I wish the overspending and the hard sell were not characteristic of our culture. But even they do not diminish the importance of the Christmas event. God became man to give us what we really needed. We could not have been given a greater gift! □

*A graduate of Berkshire Christian College, Clayton Blackstone pastors the Church of New Hope in Lewiston, Idaho. This article originally appeared in the Lewiston Tribune.*





## Is Holiday Advertising Attacking Your Child?

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Trish Kline

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Christmas is a celebration of giving and receiving. Unfortunately, parents usually concentrate on the giving while their children focus intently on receiving.

As holiday spending gains momentum, television commercials bombard children with displays of the most up-to-date toys. These glittering performances seem to transform mild-mannered, generous children into greedy gorgers.

Advertising often misleads children into desiring toys that are not only beyond their needs but also beyond their physical and emotional maturities. The image of an older child whizzing by his

friends on a 10-speed bike may fascinate and entice a 4-year-old, but a "Big Wheel" may be more realistically within the limits of his ability.

How do you combat the attack of holiday advertising and help prevent your child from becoming a casualty of Christmastime greediness? Here are a few suggestions to help your child become as enthralled with giving as he is with receiving.

### Lessen the name of Santa

Santa Claus is often more synonymous with Christmas than Christ. No wonder children focus more on getting from Santa than on demonstrating giving, which our Lord's birth actually represented.

Control the verbalization of Santa's name. The more often a sentence begins with the jolly ol' name, the greater the list grows.

When your child begins on a "Santa" sentence, try to reroute his thought process. Ask him to think of a good gift for Santa to bring someone else—a neighbor, relative, or friend. Remind your child that thinking about others and their needs is important, because that was exactly what Jesus was doing when He came to earth.

### Keep the list short

Have your child begin a Christmas "wish list" and each time he mentions a new toy, instruct him to add it to his list.

A few days before beginning your shopping, tell your child he must narrow down the list. A good number of items would be between two and four, but certainly no more than six.

This allows the child to begin assessing his *needs* as opposed to his *wants*.

### Compose a prayer list

Help your child begin a second list of what he sees as the needs of others. Tell him about a situation you think needs prayer: a friend who needs a job, an elderly neighbor who has been ill, and so forth. Ask your child's advice as to how to pray for these needs. Should you pray that God helps the friend find a job and that He helps the elderly neighbor feel better?

When your child makes suggestions, ask him to please add them to the list. Schedule a special day and time for reading his prayer list. Maybe Christmas Eve would be a good time for the entire family to gather and pray for the needs your child has observed.

With a little encouragement, your child will begin to be aware of the needs of others. The best thing about his prayer list is that he can continue to use it long after the holiday season is over! After all, the best way for all of us to beat the "I want" syndrome is to focus on others! This should not be a seasonal thing.

### Allow giving

Allow your child to give. This may sound strange, but many children do not feel they are an actual part of Christmas giving. When parents choose and purchase their own gifts from their child, he has difficulty understanding that the gift is really from *him*.

To help your child feel the giving spirit, try some of these ideas:

Let the child help select the gifts that he is to give to relatives, friends, or teachers. Even giving him two items from which to choose provides a child with a sense of participation. Allowing him to hand the money to the salesperson is also helpful.

Let the child help make baked goods for the postman and newspaper carrier.

Take time to include your child in gift-wrapping projects. Sticking name tags on or placing a bow can be an important job to a child.

This Christmas take a few extra minutes to help your child learn more than *getting*. Help him learn that true Christmas joy is found in *giving*! ☐



*Trish Kline is a free-lance writer in Denton, Texas who writes primarily for young people.*





# "Chapel" Welcomed in Engineering Firm

Nancy Pritchard

Employees were given freedom to pray in the conference room of a Massachusetts firm during lunch hour once a week, and the half has never been told of the answers to prayer. Only God knows all that has been accomplished!

When faith enters the hearts of men and women, their profession, race, or church affiliation is not the key. An outstanding promise is theirs — "When two or three come together in His name, there He is in their midst." The participants in this "chapel" included representatives from the purchasing department, maintenance department, accounting, engineering, and production offices. It appeared to be a very strange "conference" going on if one walked by during chapel hour because of the variety of professions represented.

Perhaps you are wondering how such a chapel began. Nancy worked for a temporary agency as a secretary for many years. One of the companies for which she often worked had a chapel which highlighted her working days there. When she decided to work permanently for another company, a friend told Nancy that she was praying that she would be able to start a chapel in this new company. Trembling to think that someone had faith to ask God that she con-

sider such a task, Nancy quickly dismissed the thought. Time passed and her friend often asked her if this prayer had been answered. Finally Nancy decided to pray about it also. One day she was working with the president's daughter, who told her that attending her college campus church was boring to her. Nancy told her about neighborhood Bible studies for all faiths and also told her about her desire to start a chapel in the company. Both the president's daughter and wife, who were co-workers, spoke to the president about the idea and permission was granted!

A memorandum was circulated, inviting all employees. It was a topic of conversation; there was also a risk of ridicule. They welcomed six people at the first meeting. Three to eight people attended in the weeks that followed. A short devotion and prayer were featured in the thirty minutes allotted and the Bible became exciting to those who attended. Even those who were skeptical sent prayer requests each week. It was a thrill to pray for the needs of this busy company and our praying caused a deeper caring for fellow employees. Numerous prayers were answered — families were reunited, some who were sick were healed, financial burdens were lifted, and those in authority were strengthened.

Nancy believes that this engineering firm has been and will continue to be blessed because prayer was welcome. Her dream is that the company in her hometown where she now works will one day be willing to have their conference room touched by the power of prayer. She has already discovered a co-worker who is interested in joining her.

Perhaps you, too, can see an opportunity to help change "your world" where you are. Has the thought of ridicule or verbal abuse stopped you from taking a stand for God? Have you avoided suggesting an office or neighborhood Bible study because of the fear of what others may say? Take a tip from Nancy — you're on the winning team! □



Nancy Pritchard is the mother of two daughters, grandmother of three. She and her husband, Charles, reside in Melrose, MA where they are members of the Faith Evangelical Church (Advent Christian). Nancy serves as church clerk and junior church director.

# The Steadfast Spirit of a Five-Year Old

Connie Durrell

Lynelle so wanted a Cabbage Patch doll for her fifth birthday. That was all she talked and thought about. All her friends had one. She asked her mother and father for one. Her desire for that doll grew and grew each day. Lynelle decided to pray about it. She consistently kept asking her Heavenly Father for a Cabbage Patch doll. She prayed this prayer at breakfast, lunch, and supper. Each time she prayed, her mother would pray silently that God would help this child to accept the fact that she wasn't getting one. Lynelle's faith increased as she prayed and she continued confidently telling people she was getting a Cabbage Patch doll for her birthday.

As time went on, the mother got nervous and thought of how this little girl would be crushed if God didn't provide her with this doll. So the mother talked with the father and they decided to buy her one since this little girl's heart so desired a Cabbage Patch doll.

The mother went to a small town to buy one but could not find one. The mother decided to go to the big city hoping to find any size Cabbage Patch doll, but she kept hearing, "Sorry, all sold out!" Driving back home the mother decided to be honest with her daughter and tell her that not one Cabbage Patch doll was available anywhere.

Lynelle was not moved in any way by what she heard. She continued to believe and said she would be getting a Cabbage Patch doll for her birthday because of her praying. Her birthday was only a few days away and her mother knew that no relative would have spent thirty or more dollars for a doll. Besides, there were none to be found at this point in time.

The birthday arrived on June eighth and the birthday girl was so excited because she truly believed she was getting a Cabbage Patch doll. Again the mother prayed and asked the Lord to have her accept the fact that no doll would appear. Slowly Lynelle went from one gift to another being thankful for each one and anxiously she got to her last one. She tackled the last gift — just the right size for a doll, she thought. This has to be it! The excitement grew. But mother was sitting on the edge of her seat dreading the results.

To Lynelle's astonished eyes, it was a large boat hitched to a jeep. Lynelle was speechless and her ex-

pression was beyond description! She finally belated out, "I'm not a boy!" An aunt, who had given this gift, immediately realized that Lynelle had no interest in playing with boys' things. She told Lynelle she would gladly return it. Then she asked Lynelle what she really wanted more than anything (not having any idea of Lynelle's desire). This was clearly Lynelle's opportunity.

She exclaimed loud and clear, "A Cabbage Patch doll!" The aunt was so excited to make amends that she said she would love to *make* her one. Lynelle turned to her mother smiling and said, "See Mom, God does answer prayer." □



*Connie is a young wife and mother who lives in Farmington, Maine. She is active in her church and desires to be used by the Lord. Connie's and Gil's children are Grant and Lynelle.*

## Recommended Curriculum for King's Jewels for 1987

### PRESCHOOL AGE

**Through the Bible with Preschoolers** by Carole Matthews, Standard Publishing, \$8.95

Here are fifty-two Bible stories that can be used as curriculum for Sunday evenings, Wednesday nights, Bible clubs, or preschool worship. The stories cover events from Genesis to Revelation. The leader's edition includes learning activities, application and reinforcement ideas, and service projects. Children will learn basic concepts and memory verses.

**Through the Bible Activities for Preschoolers**, \$1.50

Each book contains thirteen weeks of learning-by-doing activities that correlate with the leader's edition: coloring, dot-to-dot pictures, hidden pictures, and things to make. There are four books in the series, one for each quarter. Order by book 1, book 2, book 3, and book 4.



## PRIMARY AGE

**God's Wonderful World** by Carolyn Lehman, Standard Publishing \$8.95

This six-month study teaches Biblical principles using outdoor objects that are already familiar. Clever lessons include Little Factories (leaves), Underground Anchors (roots), and Little Wonders (ants). The leader's book includes step-by-step lesson plans, activities, creative nature stories, order of worship, Bible stories, songsheets, and more.

### **Pupil Activities Book, \$1.50**

For each lesson, students will have one sheet of coloring, pasting, puzzles, dot-to-dot, or other activity to complete and remove from the book to take home. It also includes stick-on memory verses.

## Recommended Curriculum for Junior Action for 1987

We will continue with the Herald Press Story Bible Series written by Eve MacMaster.

**Book 1 — God's Family**, 25 lessons (Suggested for last year)

**Book 2 — God Rescues His People**, 29 lessons, \$5.95

The second book tells about salvation: God's family becomes a nation; Moses leads them out of Egypt, teaches them God's law, and brings them to the edge of the Promised Land.

### **God Rescues His People Activity Book, \$3.00**

The individual workbook for juniors contains four basic kinds of learning activities: demonstration of the children's knowledge of the story, responses of personal choices or feelings, discovery of greater depth from the study, and meaningful memory of songs or Scripture.

**Book 3 — God Gives the Land** \$5.95

The theme is promises fulfilled. This book depicts Joshua and his conquest of the promised land, tells about the judges, and gives the story of Ruth. MacMaster does not gloss over the violence and idol worship, but does tone down or skip some of the sexual references and behavior.

### **God Gives the Land Activity Book, \$3.00**

As described above, the student activity book has two workbook pages to correlate with each Bible lesson.

*These recommended curricula may be ordered from Venture Bookstore, P.O. Box 23152, Charlotte, NC 28212. Please add 20% for postage and handling and allow three weeks for delivery.*

## National Auxiliary Superintendents

We are happy to announce that *Shelly Warren* of Milwaukie, Oregon has accepted the position of National King's Jewels Superintendent. The position of superintendent of the Junior Action auxiliary is open at this writing. If you have expertise and interest in using your gifts in this ministry to junior youth, please write to the Director of Women's Ministries for a job description and a personal inventory form. We will be happy to consider your application.

## WHFMS Sunday Observed

*Beaver Creek, Ferguson,  
North Carolina...*

Sallie Ransom, Patricia Pearson, and Lenora Braswell had responsibility for the invocation, responsive reading, and announcements. Anita Earp served as worship leader and Edith Carter was the song leader for the morning service.

*Ridgeland, South Carolina...*

The WHFMS women led in the worship time before Rev. Vernon Burt's mission challenge on the Great Commission.

*Smithfield, North Carolina...*

The focus of the evening service was the dramatization of "Bring Life to Our World" which was presented by WHFMS members. The play challenges Christians to feel a responsibility for non-Christians.

*Westfield, Massachusetts...*

Actresses in the skit "Bring Life to Our World" included Anne Robinson, Mabel Emerson, Marion Drake, Pat Rees, Esther Paquette, Mabel Johnson, and Ann Ball.

Philippine missionary Margaret Helms was the featured speaker for a recent Mini-Mission Conference.

*Wilmington, North Carolina...*

Director of Women's Ministries Caroline Michael posed the question, "Is He Lord?" in her morning

message at United Church. Beth Wooten was worship leader. Pam Buchanan directed the WHFMS choir singing a Gaither Medley. The YWA girls had set up a tree in the foyer with bell ornaments for Christmas in October donations.

## Senior Citizens Recognized

Mary Ann Barefoot was named queen and Newitt Morgan, king for the day at the Senior Citizens' Sunday celebration at Stone's Creek Advent Christian Church in Benson, North Carolina. The festivities were planned by the Woman's Home and Foreign Mission Society and included lunch in the fellowship hall. Prizes were given for the most original and the most creative old-fashioned dresses which had been worn by many of the ladies.

## Women's Fellowship Breakfast

The Aurora, Illinois women began their fall activities with a Saturday morning breakfast with Char Dillon as guest speaker.

A caring and sharing support group of women meet in homes on Wednesdays to study Christian books and the Bible. This fall they are studying Lloyd Ogilvie's "If God Cares, Why Do I Still Have Problems?"

They sponsored a Saturday morning seminar on "Getting in Touch with the Real Hungers," dealing with body image and dieting, which was led by Susan Bothe of the Conley-Hagin Center in Elburn, Illinois.

Caroline Michael, Director of Women's Ministries from Charlotte, North Carolina, presented a mini-workshop on evangelism at their October meeting.

## Camp Maranatha Women's Retreat

Robin Brooks from Shepherd's House was the retreat leader for the women of the Southern California WHFMS Conference. Robin holds a master's degree in marriage, family, and child guidance and practices Christian counseling. The seminars focused on the complexities of knowing oneself and getting to know oneself better. Questions addressed included: Who are you? Who are you expected to be? Who can you become? Sharon Golaway and Donna Hett directed the musical segments of the retreat. France's Stansbury was chairperson for this event.

# Mission Prayer Partnership



## DECEMBER

- 19 **Pray** for **Berkshire Christian College** that God would provide for its financial needs and guide in its future service for Him.
- 20 **Praise** the Lord for the teaching abilities of **Alice Brown** as she directs Oro Bible College and teaches there this semester.
- 21 **Praise** the Lord for record breaking enrollment in Oro Bible College.
- 22 **Pray** for **Steve Lay** as he teaches English Bible classes and seeks to win souls for Him.
- 23 **Pray** for **Ann Lay** in her work with cooking evangelism and Bible studies with the Japanese women.
- 24 **Pray** for "peace on earth, good will toward all men."
- 25 **Praise** the Lord for His unspeakable gift, His only begotten son, our Lord and Saviour.
- 26 **Pray** for the soon return of our Lord!
- 27 **Pray** for **David Vignali** in the important work of being treasurer of the mission work in the Philippines.
- 28 **Pray** for **Thambusamy** and **Victoria Devairakkam** as they seek to move the Kluang Church to a new location for future growth.
- 29 **Praise** the Lord for the way Advent Christians have supported the outreach of the **Advent Christian General Conference** for 1986.
- 30 **Praise** the Lord for the new churches that were started in 1986.
- 31 **Praise** the Lord for **Millie Griswold** and the important work that she is doing as Director of Christian Education and for His blessing on her on this her birthday.

## JANUARY

- 1 **Praise** God for the big vision **Austin Warriner** has for the people in Asukano. **Pray** for special blessing on him on this his birthday.
- 2 **Praise** the Lord for the gift of a new year and **pray** for wisdom that you might use it for His glory.
- 3 **Pray** that the **Advent Christian mission work** will grow greater than in any other year in its history.
- 4 **Pray** for the work of **E. A. Akpan** as he guides the growing **Nigerian Advent Christian Conference** this year.



- 5 **Pray for Frank and Judy Jewett** as they labor for souls in Cebu.
- 6 **Pray for Margaret Helms** as she shares the exciting work of the **Philippines** in her deputation work.
- 7 **Pray for Francis and Lynne Ssebikindu** as they seek to win international students to Christ in the **Memphis** area.
- 8 **Pray for Beryl Joy Hollis** as she labors in the Madras area of **India**.
- 9 **Pray for Floyd and Musa Powers** as they seek to encourage pastors and the smaller churches in Kansai.
- 10 **Pray for Don Wrigley** the President of the Advent Christian General Conference for wisdom as he guides our denomination this year.
- 11 **Pray for God's blessing** on Aurora University and its student body.

- 12 **Pray for the Southern Advent Christian ministers** as they meet for their annual retreat.
- 13 **Pray for Lucas and Beulah Devasahayam** as they work to expand our witness in the Banting area.
- 14 **Pray for Barbara White** and her work in Kodaikanal, especially on this her birthday.
- 15 **Pray for Marion Damon** as she shares God's blessings on the work in **India** in her deputation work.
- 16 **Pray for Howard and Anna May Towne** in their work in Dansalan College, an important Muslim area.
- 17 **Praise the Lord** that He is calling young and old into missionary service. **Pray** that the number might increase.
- 18 **Pray for Dorothy Warriner** as she shares her faith to the Japanese women.

## Mission Directory

### INDIA

<b>Barbara White</b> (January 14) Box 17, Andivilla Kodaikanal 624101 INDIA	<b>Beryl Joy Hollis</b> (December 16) American Advent Mission Velacheri, Madras 600 042 INDIA
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### JAPAN

<b>Steven Lay</b> (November 28) <b>Ann Lay</b> (September 13) <b>Beth Lay</b> (March 26, 1975) <b>Timothy Lay</b> (June 18, 1977) 3-2-35 Asukano Minami Ikoma Shi, 630-01 JAPAN	<b>Austin Warriner</b> (January 1) <b>Dorothy Warriner</b> (January 18) Japan Advent Christian Mission 3-37 Okayama Higashi 5 Chome Shijonawate Shi Osaka Fu 575 JAPAN
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**Floyd Powers** (October 8)  
**Musa Powers** (February 28)  
 Rebecca Powers (November 11, 1971)  
 1478 Shironomae  
 Mikage-Cho  
 Higashinada-Ku  
 Kobe 658  
 JAPAN

### MALAYSIA

<b>Thambusamy Devairakkam</b> <b>Victoria Devairakkam</b> Advent Christian Church 3A, Jalan Sayang Housing Trust 86000 Kluang, Johor MALAYSIA	<b>Lucas Devasahayam</b> <b>Beulah Devasahayam</b> A.C. Bethel Church 30, Taman Gembira Post kod-42700 Banting, Selangor MALAYSIA
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### PHILIPPINES

<b>Frank Jewett</b> (December 1) <b>Judy Jewett</b> (January 29) <b>Danny Jewett</b> (June 13, 1976) <b>Timmy Jewett</b> (June 26, 1978) <b>Letitia Jewett</b> (April 13, 1980) P.O. Box 263 Cebu City 6401 PHILIPPINES	<b>Alice Brown</b> (March 24) Box 223 Cagayan de Oro City 8401 PHILIPPINES  <b>Howard Towne</b> (May 5) <b>Anna May Towne</b> (June 11) Dansalan College Foundation P.O. Box 5430 Iligan City 8801 PHILIPPINES
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**David Vignali** (May 10)  
 P.O. Box 263  
 Cebu City 6401  
 PHILIPPINES

### MEMPHIS MISSION

**Francis Ssebikindu** (May 13)  
**Lynne Ssebikindu** (May 8)  
 Faith Nancy (September 28, 1982)  
 Ashley Grace (January 21, 1985)  
 2590 Faxon Ave.  
 Memphis, TN 38112

### ON FURLOUGH

<b>Marion Damon</b> (March 27) c/o Mrs. Elbert Damon 209 Wendell Road Miller's Falls, MA 01349	<b>Margaret Helms</b> (September 18) 3612 Brief Rd. E Monroe, NC 28110
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\*The missionaries' birthdates follow their names.

once telling me I wouldn't have to go to jail (Hallelujah!), and another time telling me something about being a minister.

I prayed hard after those two occasions to be sure they were, in fact, God's will. It became clear to me that God was calling me into the ministry and I have since been accepted to Berkshire Christian College.

My court case, however, took considerably more prayer and time before I saw His will. When I appeared in court for my trial, the prosecuting attorney (who was very interested in seeing me in prison) was on vacation. The attorney taking his place was interested in my conversion, even taking time to privately talk to me about it. It soon became apparent that she was a Christian!

Eventually, God put it on her heart to recommend that I be placed on probation. God had truly worked a miracle in my life. She and I both walked out of that courtroom smiling. My attorney walked out with a look of amazement. Not being a Christian, he didn't believe me when I first told him that God would keep me from going to jail.

Everyday I see God working in my life more and more. As I grow in Christ, and He molds me into His image for His service, I see His blessings raining down on me in a never ending shower.

I belong to Christ, heart and soul, and it is truly a blessing. □

center, "The Shepherd's Fold," which opened September 2, fully accredited by the state of Massachusetts. With our education facilities taxed to the limit, the church is now having to face its second building program in seven years. An architect has been enlisted to design an approximately 6,000-square foot educational wing which will accommodate our youth ministries and our day care center.

As I look at what *God is doing* today at the Oak Hill Bible Church, it's exciting, rewarding, and highly fulfilling to be part of such a congregation. As I look at what God is doing today at the Oak Hill Bible Church and compare it to its earliest beginnings, much has obviously changed, as well as the

location of the ministry; but some things have remained constant, and that is that the same gospel is preached, the same message of life in Christ is taught, and the same blessed hope of the Second Coming of Christ is believed and proclaimed by the people. As Advent Christians, we are deeply indebted to our forefathers who had great vision and an urgency in their message of the soon coming of Christ. It is my deepest prayer concern that we, as a denomination, might realize our rich heritage and that we will continue to build upon that heritage until the day when we see Jesus face to face. □

*Rev. Arthur Stone pastors Oak Hill Bible Church in Oxford, Massachusetts.*

## Correction

The photo of Eastern Region TRP's (November 1986, page 19) was inadvertently flipped during printing. We apologize for the error. Below you will find the picture produced correctly with names of the participants.



*Front row: Ernestine Eaton, Shirley Ross, Jane Sturdevant, Marjorie Camp, Ann Ball*

*Back row: Ellie Snell, Catherine Story, Kathie Keyes, Joan Perkins, Joanne Tompkins, Alice Greene, Barbara Schaeffner, Marguerite Flewelling, Bea Moore, Gloria Wright, Marlene Jewett, Alma Lampard, Pat Iriana, Dorothy Taylor. Willa Goodwin was not available for the picture.*

*Since writing the article, Jerry Plaff has begun his studies in Berkshire Christian College in Lenox, Massachusetts.*



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